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THE

EVANGELICAL

Quarterly Review.

EDITED BY

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The Evangelical Quarterly Review for October, completes the eighteenth volume. It contains some excellent papers. A valuable feature of this Quarterly, and one which commends it to preachers of all denominations, is the translations which each number contains, from the best German theological writers.—*The Methodist, N. Y.*

The Evangelical Quarterly Review, for October, has quite a full list of articles. The article on the *Preaching before the Reformation*, adds a valuable chapter to Church History.—*The Evangelist, N. Y.*

This *Quarterly* is always up to time in making its appearance, a characteristic, which cannot be predicated of every other similar publication. It seems to grow in interest and value. It is ably conducted, and well worthy of the patronage of the Church, to whose interests it is especially devoted.—*Reformed Church Messenger, Phila.*

The Lutheran Church is at present interested in the Jubilee of the Reformation. Much of the thinking of the ministry is in that direction. This number of the *Review* contains four suggestive articles *apropos*. But these do not cover more than half the pages of this full and interesting number for October.—*Christian World, Cincinnati, O.*

The Paper on *Preaching before the Reformation*, is one of those monographs, which are the delight of the German mind, and throws strong light on a new quarter of Church History. It is a valuable contribution to our material for estimating the value of the Reformation, as restoring to its true place the preaching of the Word. But the most able paper of the whole number, a paper which is worth the price of the *Review* for the whole year, is Dr. Sprecher's Holman Lecture on the *Second Article of the Augsburg Confession*. Dr. Sprecher has proved himself, by this Paper, not merely a Church and doctrinal historian, but, what is much rarer and higher, a philosophic historian, able to find the present in the past, and to interpret the present by the past.—*Lutheran Observer, Phila.*

The Evangelical Quarterly Review, for October, has appeared, with its usual promptness. It contains an unusually large number of historical articles, possessing great interest, without crowding out others of a more didactic character.—*The Lutheran Standard, Columbus O.*

The present number concludes the eighteenth volume of this *Review*. Its continued existence, amid the vicissitudes, attendant upon such publications, testifies to its intrinsic worth. The Church cannot now afford to dispense with this *Review*. Every number is a valuable contribution to her literature.—*Evangelical Lutheran, Charlotte, N. C.*

THE
EVANGELICAL
QUARTERLY REVIEW.

NO. LXXIII.

JANUARY, 1868.

ARTICLE I.

LIFE AND LABORS OF AUGUSTINE.

Augustine has always been regarded as one of the most prominent of the Christian Fathers, if not the most learned, the greatest, distinguished for the earnestness and energy of his piety, and his eloquence and success as a preacher. His name was identified for centuries with the doctrinal faith of the Church, and when apparently forgotten, was rescued almost from oblivion by the Monk of Erfurt, and given anew to the world. We propose, in the present article, to consider the life and labors of this great and good man.

He was born, during the reign of Constantius, at Tagaste, a city of Numidia, in the northern part of Africa, November 13th, A. D. 354. His parents, although not wealthy, were in comfortable circumstances, and desired the education of their son, but influenced by different motives. The father, Patricius, a heathen until near the close of his life, sought his worldly advancement; the mother, Monica, an eminently pious woman, vigilant and faithful, thought of his usefulness in the Church and the interests of Christ's cause. She labored for his spiritual good, teaching him in infancy to pray, and striving to imbue

his youthful heart with the principles of Christianity. His education received more than ordinary attention. No expense was spared by his father in furnishing him with the best advantages for literary culture. The elementary studies he pursued in his native place, after which he was sent to Madaura. In early life he gave evidence of more than ordinary talent, a most retentive memory, and great emotional power. He disliked severe disciplinary labor. He had a great aversion to the study of the Greek and the exact sciences, but was deeply interested in Roman literature and poetry. Virgil's story of Æneas he never read without tears, but he confesses he had no tears for his own sins. He tells us how much he neglected the means of improvement through a sinful love of play, and says that almost the only motive which stimulated him to diligence was the dread of punishment. In subsequent life he freely acknowledges the sensuality of his youth, his early pride and ambition, and refers to his inordinate love of praise, and the manner in which he was carried away by his love for theatrical amusements. In reference to the sins of his youth, he expresses the important truth, that God justly converts sin into its own chastisement, its enjoyment leaving a sting, and filling the mind with gall and bitterness. "For thou," says he, "hast ordained it, that every inordinate affection should be to itself its own punishment and torment." He complains of the austerity of his teachers, and laments that they did not urge him to duty by more noble, generous motives. So rigid an attention to accuracy was required that he says many of the scholars would have sooner been guilty of some criminal offence than a solecism in discourse, and that he would rather have deceived his teacher, or practiced falsehood on his school-fellows than let slip any improprieties in his speech. He refers, in a touching manner, to the seductions of evil society, and of the particular vice of impurity, to which he was addicted, and which he ascribes to the reading of plays, frequenting the theatre, to idleness and the influence of ungodly associates.

At the age of sixteen, his father took him from Madaura with the view of transferring him to Carthage to complete his education, but regarding him as too young to be sent to so populous a city, he kept him at home for a whole year. His time was unoccupied. He fell into indolent and vicious habits. He confesses that he was ashamed to

be thought less wicked than others. "When I heard them boast of their licentious practices," he says, "I had the mind to engage in the same." When he was seventeen, he went to Carthage. Here he rose to the highest position in rhetorical studies, and so intense was his devotion to books, that he could scarcely be restrained from the most rigid application. In his subsequent confessions, he says, he was influenced by no other incentive than vanity and ambition. He maintained an outward regard for virtue, but he acknowledges that he was, at the time, immersed in the filth of impurity. "I came to this place," he writes, "with the flames of lust burning around me on every side. As yet I knew nothing of the love of God, although abundantly devoted to other objects of affection. Wholly absorbed in worldly pursuits, I turned away in disgust from the snareless road of heavenly security." It was during his sojourn in Carthage, that he lost his father, who, by the consistent and faithful efforts of his wife, was, in the latter part of his life, won to the Saviour, and died in the faith.

Augustine continued his studies at Carthage. Cicero was his favorite author. He was particularly benefited by his *Hortensius*, an exhortation to the study of wisdom. This work produced on him a marvellous effect. It broke in upon his course of depraved indulgence, filled his mind with a contempt for riches and honors, awakened within him new aspirations, and inspired him with an ardent love of wisdom. He felt that he must renounce his vicious practices and become a philosopher. As he had heard Aristotle highly commended, he procured a copy of the work, and his ten categories he read and understood all without a teacher. At length, he became tired of heathen authors, even of Cicero's *Hortensius*, because in them there was no reference to Christ; the instructions of his mother had made upon his heart a deep impression. He began to read the Holy Scriptures, but with no zest; his mind was vacillating between the world and God. There was the constant conflict between his ambition and lust, on the one hand, and the remorse and aspirations of his soul, on the other. He was thus easily brought under the influence of Manicheism. In these errors he continued for more than eight years. The Manichees gratified his vanity and soothed his self-love. They put forth the most exalted pretensions to wisdom, spoke of the higher cogni-

tion of the reason, and claimed to be the greatest lovers of truth. "They were always talking," he says, "of the truth, the truth, and yet formed the most absurd opinions of the works of nature, on which subjects the heathen philosophers far excelled them. They seduced me, partly by their subtle and captious questions as to the origin of evil, and partly by their blasphemies against the Old Testament saints." They fascinated him by their views of the sufficiency of human reason, but they could not satisfy his doubts in reference to the origin of evil. For a time, he again adopted the scepticism of the Platonic philosophy.

At the age of twenty, Augustine determined to relieve his mother, whose income was limited, from the burden of supporting him. He, therefore, repairs to Tagaste and opens a school for instruction in rhetoric. He remained here, five or six years. "All the time," says he, "my mother was praying for me, being more solicitous on account of the death and ruin of my soul, than other parents are for the death of the body. About this time she was favored with a dream, by which she was much comforted. She appeared to herself to be standing on a plank, surrounded by dark waters, when a friendly looking person came to her, and asked the cause of her afflictions. She said they were chiefly on my account; when he told her to be of good cheer, saying 'Ere long, your son will be standing on the same plank with you.' " Monica could never give up her beloved son, although he had plunged into gross dissipation, and was so passionately fond of the theatre, and had openly embraced Manicheism. With persistent care she watched his wayward steps, and continued with her tears and her prayers to sow the seeds of religious truth, which, though long ripening, could never be eradicated, and which finally yielded precious fruit. In her distress, on a certain occasion, she applied to a learned and pious minister of the gospel, and represented to him the case of her wandering and heretic son. She received from him some general encouragement, but this did not assuage her sorrow. "When he had uttered these things," says Augustine in his Confessions, "and my mother refused to be comforted by them, but urged him more and more, weeping profusely, and beseeching that he would see me and expostulate with me, her counsellor, as if worn out with her importunity, said, 'Depart; it cannot be, that the son of those tears can perish.' These words, she often re-

marked to me, she received as almost an oracle from heaven." She cherished the fond assurance that her son would yet surrender his heart to the Lord, although her faith was often severely tried by delay, and the reckless course he pursued.

At this period he had a dear friend, who was his constant companion in all his studies, and whom he had led into the mazes of Manicheism. This young man, seized with serious illness, abandoned his errors, was converted and baptized. He subsequently recovered from the attack and, when Augustine rallied him in reference to what had occurred during his sickness, his friend, with an earnest and unexpected freedom, requested him never to address him in that strain again, adding that if he did, he would avoid his society, and consider him as an enemy. Soon afterwards the young man relapsed into the same disorder, which terminated fatally, but he died peacefully, rejoicing in the Saviour. Augustine was deeply affected, and, for a time, overwhelmed with grief. Whithersoever he turned his eyes, the image of his friend was before him, and death seemed to be continually impending. Depressed in spirits, and inconsolable for the loss of his dearest companion, he felt that he could no longer remain in his native place, where every object vividly brought to his mind some associations of the past. This was another means employed in God's providential dealings for the return of the prodigal son to his Father's home.

At the age of twenty-five he removed to Carthage, where, for several years, he taught grammar and rhetoric. It was during the latter part of his residence here, that he became so dissatisfied with the Manichean system, and hearing that a Manichean bishop, of great learning, was expected to visit Carthage, he became impatient to see him, hoping that he would remove all his doubts and difficulties. This was the celebrated Faustus. "On his arrival," says Augustine, "I found him an agreeable speaker, who could deliver his fancies in a persuasive manner. But by this time I had learned, that style and manner, however desirable, were no substitute for truth. On conversing with Faustus he acknowledged his ignorance of all philosophy. Grammar alone, with some Ciceronian and classic furniture, made up his stock of knowledge, and supplied him with that copiousness and elegance of diction, for which he was distinguished. My hope of discov-

ering truth was now at an end. I remained still, by profession, a Manichee, because I despaired of succeeding better in any other way. That same Faustus, who had been the snare of death to so many, was the first, under God, to relax my fetters, though contrary to his own intentions." This was another link in the chain of his reclamation.

Augustine is now in his twenty-ninth year. Perplexed in mind, and dissatisfied with his position, he determines to leave Carthage for Rome, without the knowledge of his mother, whose prayers for his conversion are multiplied. Soon after he reached Rome he was attacked with violent fever, and was brought near the grave; but he recovered, through the influence chiefly, as he afterwards thought, of his mother's unceasing prayers on his behalf. He opened a school at Rome. His lectures were well attended. Men went away with admiration of his learning and abilities, but as they failed, according to their promises, to remunerate him adequately for his services, he gave up the school and went to Milan, at the time the residence of the Emperor Valentinian. Here he was received with great applause, and was held in high esteem. Ambrose was Bishop of Milan, and Augustine, desirous of becoming acquainted with this dignitary in the Church, called on him. "He received me," he says, "like a father, and I conceived an affection for him, not as a teacher of the truth which I had no idea of discovering in the Church, but as a kind and agreeable friend. I studiously attended his Lectures, but only to criticise his rhetoric, and see, whether fame had done justice to him, as an orator. As I had now despaired of finding my way to God, I concerned not myself about the sentiments of Ambrose, but only with his manner and language. Still the truths, which I strove to disregard, forced themselves upon my mind, and I was gradually brought to listen to the Bishop's doctrine. I found reason to rebuke myself for the hasty conclusions I had formed as to the perfectly indefensible claims of the law and the prophets. A number of difficulties, which the Manichees had started with regard to them, found an easy solution in the expositions of Ambrose. The possibility of finding truth in the Church of Christ, was forced upon me, and I began to consider by what arguments I might convict Manicheism of falsehood." He still, however, remained unconvinced, alienated from the truth. Among

the difficulties, which seemed to lie in the way of his conversion, was the low estimation in which he had been taught to regard the Old Testament Scriptures. He could not think of God as a purely spiritual being. In reference to the reality of divine things he wanted demonstrative certainty, the fullest intuitive evidence. Through the fear of believing false things, he was inclined to reject that which was true. His mind was much disturbed as to the origin of evil. His views were all wrong in respect to the incarnation of the Redeemer. He regarded Christ as a mere spectre, a phantom, having no real body of flesh and blood. "Hence," he says, "arose my fantastic ideas of Jesus, so destructive of all piety. For how could a fantastic, phantom-like death, such as I believed Christ's to be, deliver my soul." On such deep and abstruse subjects, his thoughts were constantly exercised. His mind was agitated with the deepest anxiety. He often envied the miserable beggar whom he saw on the streets, so happy and merry. God was leading him to a Rock higher than himself. His difficulties yielded, one after another. The errors, which he had adopted, were abandoned under the faithful ministrations of Ambrose, and the more powerful teachings of the Holy Spirit. He became satisfied of the excellencies of the Christian religion. But there was still an obstacle to his entering the kingdom of Christ. He longed for deliverance from his long-indulged and easily-besetting sin. "The enemy," he says, "held my will, and of it he made a chain, with which he had fettered me fast; for from a perverse will was created wicked desire, and obeying this, lust produced habit, and habit, once fixed, produced a kind of necessity with which, as with certain links, closely connected, I was kept shackled in cruel slavery. I had no excuse, as formerly, when I disbelieved the truth, for now I was convinced of it, but was still fettered." The prayers of his mother, however, prevailed. The truth had taken possession of his mind. The Holy Spirit was operating on his heart. How he struggled in his effort to gain the mastery over sinful habit, can be best presented in his own language. "In the agitation of my spirit," he says, "I retired into the garden, knowing how evil I was, but ignorant of the good, thou hadst in store for me. With vehement indignation I rebuked my sinful spirit, because it would not give up itself to God. I found that I wanted a will. Still I was restrained, and thou wast

urgent upon me with severe mercy. My old vices shook my vesture of flesh, and whispered, 'Are we to part? and forever? Canst thou, then, live without us?' On the other, hand appeared the chaste dignity of Continnence: 'Canst thou not,' said she, 'perform what many have performed, not in themselves, indeed, but in the strength of the Lord? Cast thyself upon him. Fear not; he will not suffer thee to fall.' Such was my internal controversy. When deep meditation had collected all my misery into the view of my heart, a great storm arose, producing a large shower of tears. I prostrated myself under a fig-tree, and, with flowing tears, I spoke to this effect: 'How long, Lord, wilt thou be angry? forever? Remember not my old iniquities. How long shall I persist in saying, *To-morrow*? Why should not this hour put an end to my slavery? As I thus spoke, and wept in the bitterness of my soul, I seemed to hear a voice, saying unto me, *Take up and read! Take up and read!* I took up the Epistles of Paul, which I had by me, and read the following passage, which first struck my eyes: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.' Nor did I chose to read any thing more. Immediately the struggle was ended, and my doubts vanished." There were now no pangs of conscience, no forebodings of the unpardoned soul, no bondage of the enslaved will; the conflict had ceased, the victory was gained.

The first thing he did was, to go and impart the result to his pious mother. The intelligence he had to communicate, he knew, would gratify her anxious heart. Her sorrow was, indeed, turned into joy. This change occurred A. D. 386. Accompanied by his mother, he now retires to a rural home near Milan, where, by prayer and fasting, and watchfulness against the evils of his own heart, and the temptations of the world, he earnestly labored. He mourned, with genuine and unaffected sorrow, over the sins of his past life, and constantly endeavored to disengage his affections from the creature, and to prepare himself to lead a new life in Christ. He looks forward with aspirations and longings. He reposes with joy unutterable upon the perfections of God and the realities of eternity. But his entire confidence of success, was in the

divine promise. His prayer was: "My whole hope is in nothing else, but in thy exceeding great mercy, O Lord, my God. Give me what thou commandest, and command what thou wilt." He prayed especially for purity of heart, and for perfect divine love, feeling that he was under obligation to devote his whole soul to God, and to redeem, if possible, the precious time he had lost. His expressions of love to the Saviour, are now of the most devoted, ardent character, most strikingly illustrating the words of our Lord, "To whom much is forgiven, the same loveth much." He watched most assiduously against the risings of pride and vain-glory. With the greatest care he labored to control his tongue, and to triumph over all his spiritual foes. His effectual relief he found in casting himself into the arms of divine mercy, and with tears of true penitence imploring the promised assistance. The work of grace made rapid progress in his heart. Under a sense of his own unworthiness, he grew daily in humility and holiness, and was more fully consecrated to the service of his Master. He became a catechumen and, in the thirty-third year of his age, A. D. 387, was baptized by Ambrose, to whose spiritual instructions he was greatly indebted for his new experience. After his baptism all his distress of mind with regard to his past life was dissipated, and he enjoyed evangelical peace—that peace which passeth understanding.

Soon after this Augustine, with his mother, went to Rome, with the design of returning to Africa. While waiting for a vessel, this best of women, sickened and died. She had lived to witness the conversion and baptism of her son. The wishes of her heart were gratified, the chief object of her life was attained. She was now ready to depart, and the summons came quickly. Her work on earth was done, and she rested in the bosom of her Saviour. But how deeply the son felt his loss. How he now valued the influences which had been exercised over him in childhood and in wayward youth.

"A child of prayer, he knew a mother's worth,
Knew well the silken cords she round him flung
To hold him back from crime and wo and death."

Having performed for her the last sad offices of affection, according to her request, in a land of strangers, for she

observed, "No place is far from my God, and I do not fear that he will not find me in the resurrection," he sailed for his native place, where he lived upon his own estate, for almost three years, in retirement, engaged in exercises of devotion, and the study of the Scriptures, and in directing anxious inquirers who came to him to gain a knowledge of the truth. Wishing to be free from worldly cares, he gave to the Church his paternal estate at Tagaste, reserving for the maintenance of himself and his son, Adeobatus, no more than a small annual allowance. He gathered together a number of brethren in Christ, who lived with him in common, and prosecuted their professional studies. This was the origin of the order so long known in the Church by the name of the "Hermits of St. Austin," or the "Augustinian Eremites;" an order which existed, in the time of the Reformation, and of which Martin Luther was a member. It was by means of this order, not less than by his own personal efforts that Augustine disseminated his religious views, and contributed so much to the general revival of evangelical piety.

After a seclusion of three years, Augustine came forth to engage in the great work of preaching the gospel. Ordained a presbyter under Valerius, at Hippo, a city not very far from the place of his birth, now called Bona, he soon after became associated in office with the Bishop, and on his death assumed the entire charge of the Diocese. He consented to preach only because he felt that an obligation, from which he could not be released, rested upon him. He deeply realized the responsibility of the office. "There is nothing," he says, "in the world more easy than the office of a bishop, priest, or deacon, if it be performed in a slight, careless, or complying manner, but nothing really more miserable, or more criminal and unjust in the sight of God, if it be not discharged in the manner our Great Leader commandeth." He adds: "That, although he was formally convinced of the truth, he now felt it much more sensibly than when he viewed it at a distance, and he feared the Lord had called him into a tempestuous sea, to correct him and chasten him for his sins." But he regarded this, as the chief part of the ministerial office, and never ceased preaching regularly, until the day of his death. On his election to the episcopate, he laid aside his monastic habits, and entered with zeal upon his pastoral duties. The Church at Hippo he considered his spe-

cial field of labor, but having many churches to oversee, he was often absent performing services at other places. In addition to his pulpit and pastoral labors, he was continually occupied in the defence of the truth, in controversies with the Arians, the Manicheans, the Pelagians, the Donatists, and others who opposed and perverted the gospel, and in discussing the great doctrines of the gospel, in solving difficult questions, cases of conscience, correcting abuses, and guiding inquirers to a knowledge of the truth.

As a preacher he was greatly admired by his cotemporaries. Paulinus, one of his correspondents, speaks of him as a spiritual magistrate and physician, the renowned teacher of Israel, the salt of the earth, a candle rightly set upon the candle-stick of the churches; calls his mouth a conduit of living water, and pronounces his words celestial. Audax designates him as the oracle of the law, the restorer of spiritual glory, the dispenser of eternal truth. His discourses were heard with acclamations, and the results were remarkable. He was often interrupted by the plaudits of the people, so that he was obliged to stop and cry out: "It is not your applause I want, but your tears." Although less brilliant and eloquent than Chrysostom, he was more profound and evangelical. Luther declares, that since the time of the Apostles, the Church had no better teacher than Augustine, and Calvin, with few exceptions, adopted his whole doctrinal system. Bossuet considered him as his master, and carried his writings continually with him. Maury pronounces him a new apostle, a man of vast genius, profound science, keen sensibility and vehement eloquence. Of his discourses which are not regular orations, but homilies, there are extant about four hundred, not all written out by himself, but some of them taken down by others, as they were delivered. They were preached at different times, during a period of forty years, and resemble very much the familiar instructions of a teacher to his pupil, or of a parent to his child, designed not to entertain the learned, but to enlighten the common people. He well understood the workings of the human heart. He could disarm prejudice on the spot, and compel his opponent to surrender to the influence of the truth as he uttered it. He knew how to penetrate a subject, to present it clearly and forcibly, to reach the heart of his audience. As an illustration of his power, Possidius tells us, that, one day when speaking against the Manichean

heresy, a rich and powerful patron of the sect, happened, as he passed, to step into the house. So impressed and convinced was he by the discourse, that after the services he came and cast himself at the feet of Augustine, and, suffused with tears, confessed his errors, and was, subsequently ordained to the Christian ministry. On another occasion he was very desirous of withdrawing the people of Cæsarea, in Mauritania, from a most revolting and cruel practice. During a particular season of the year, citizens, neighbors, brothers, parents, and children, having formed themselves into a kind of battalion separated into two parties, engaged, for some days, in battle with stones, each one killing whom he could. In this Christian effort he was also successful. The horrible custom which had been transmitted from father to son, and had been incorporated into the very being of the people, was abandoned. He says: "I was not disappointed; for it is now eight years, and no attempt has yet been made to renew the spectacle." In like manner, through his influence in the pulpit, many other practices, peculiar to the age, were abolished and a healthful public sentiment introduced into the community. His sermons were delivered in the Latin, the language necessary to meet the wants of the people, and usually one a day, some days, two, so anxious was he to save immortal souls. His desire for the spiritual and eternal welfare of his flock, was earnest beyond expression.

He was a most diligent student of the Scriptures, and an able defender of the faith. As a polemical writer, he has scarcely his superior among uninspired men. Himself once entangled in the mazes of Manicheism, and understanding its destructive principles, after his conversion, he zealously labored to expose the errors of the sect. Discovering that many of the people were led astray by the system, he challenged Fortunatus to a public discussion, which continued two days; he so pressed his adversary with his arguments, that he was unable to reply. Although regarded by his friends as a successful disputant, he so completely failed, on this occasion, that he left Hippo, and most of his followers embraced the Christian faith. With others, representatives of erroneous views maintained in that day, he had animated discussions. The latter part of his life he was engaged in the Pelagian controversy. To him, it is supposed, the Church is, in a great measure, indebted for the overthrow of this pernicious heresy.

Of the works of Augustine, his *Confessions* and his *Retractions* are most celebrated. The former contains the thoughts and spiritual experience of an extraordinary intellect in its deepest hours of humiliation, of an earnest soul in its most critical and impassioned moments. His soul, in its heavenly soliloquies, in its pantings after God, as it rises on the wings of spiritual ecstasy, from a mind naturally speculative and dialectic, often finds expression in the most fervid terms of the sonorous and rythmical Latin language. *Dulcissime, amantissime, benignissime, preciosissime, desiratissime, amabilissime, pulcherrime, tu melle dulcior, lacte et nive candidior, nectare suavior, gemmis et auro preciosior, cunctisque terrarum divitiis et honoribus mihi carior quando te videbo? Quando apparebo ante faciem tuam? Quando satiabor de pulcritudine tua?* The *Retractions* is a critique on his own productions, begun in the seventy-second year of his age, and designed to be an impartial review of his earlier writings. He made no pretensions to infallibility, and did not hesitate, near the close of his life, to expose, with candor, errors that he held at the commencement of his Christian life.

As a man, Augustine was distinguished by simplicity of dress and manners, temperance in eating and drinking, and meekness and patience under trials and injuries. To Jerome, with whom he had once a dispute, he writes: "If I have offended you, my dearest brother, I beseech you, by the gentleness of Christ, to forgive me, lest by hurting me in return, you be induced to render evil for evil. I see that I am far inferior to you in the knowledge of the sacred Scriptures." In another letter he says: "I entreat you again to correct me confidently, when you perceive me to stand in need of it, for though the office of a bishop be greater than that of a priest, yet in many things is Augustine inferior to Jerome." Against no vice did he so resolutely set himself as against detraction. He was so careful not to speak evil of the absent, or to encourage it in others, that he had written in legible characters upon his table the following distich:

*Quisquis amat dictis absentem rodere vitam,
Hanc mensam indignam noverit esse sibi.**

He was ever diligent in business. None of his time was

*"Far from this table be the worthless guest,
Who wounds another's fame, tho' but in jest."

wasted. He was careful to gather up the fragments, that nothing might be lost. He seldom made visits, except to orphans and widows, the sick and the afflicted. He possessed a kind and affectionate disposition, which was elevated and greatly improved by religion, of which his whole Christian life was a most beautiful exemplification. He may sometimes have fallen into the austerities and superstitions of his times; he did not wholly escape the faults and the corrupt taste of the age, but he was a man of eminent piety. He dreaded the praises of the world more than its censures, its caresses more than its persecutions. The foundation of his superior Christian excellence, lay in his great humility. "Attempt not," says he, "to attain true wisdom by any other way than that which God has enjoined: which, in the first, second and third place, is *Humility*. And this I would answer as often as you ask me. Not that there are no other precepts, but unless humility goes before, accompanies and follows, all that we do well is snatched out of our hands by pride. As Demosthenes, the prince of orators, being asked which, among the precepts of eloquence, was to be observed first, is said to have answered, *Action, Action*; and which was the second? *Action*; and which was the third? *Nothing else*, said he, *but Action*. And if you ask me concerning the precepts of the Christian religion, I should reply, *Nothing but Humility*. Our Lord Jesus Christ was made so low in order to teach us this humility."

Augustine lived in troublous times. He witnessed the devastation of his country, and his beloved Hippo besieged by the ruthless Vandals. Genseric sailed from Spain into Africa, A. D. 428, with an army of eighty thousand, and carried desolation and carnage, whithersoever he went. Churches were burned, or razed to the ground, Christians were objects of cruel persecution, the clergy were stripped of all their possessions, and driven from their homes. Augustine, deeply affected by the evils, the trials and the sufferings, with which his country and the Church were afflicted, fervently prayed that God would deliver the city, or give his servants strength and grace to endure with resignation all that might be imposed, or that he might himself be taken out of the world. He urged upon the people the duty of patience and submission, under all their trials—these terrible scourges which their sins richly deserved. The siege lasted fourteen

months. In the third month, he was attacked with a fever, which from the commencement of the illness, he supposed would be fatal. In his meditations he had often looked forward to death, and he found himself peaceful and happy in prospect of the event. David's penitential Psalms he had inscribed on tablets and hung on the wall of his chamber, that he might have them constantly in view. For several days before he expired, he desired to be left alone as much as possible, that he might devote himself entirely to meditation and prayer. The desires of his soul, in which he sighed after the glories of eternity, were too great to be contained within his breast. "Then," said he, "shall we bend to Him the whole attention and all the affections of our souls, and shall behold him face to face; we shall behold and love—we shall love and praise." He adds: "Till I shall come, till I appear before him, I cease not to weep, and these tears are as sweet to me as food. With this thirst, with which I am consumed, with which I am ardently carried towards the fountain of my love, whilst my joy is delayed I continue to burn more and more vehemently. In prosperity, no less than in adversity, I pour forth my earnest desires with tears." His mental faculties continued unimpaired until the last, and he calmly passed away A. D. 430, in the seventy-sixth year of his age, forty of which were spent in the ministry of reconciliation. It was believed that in answer to his supplications, the city of Hippo was preserved from capture, and the desolations which threatened. In many other instances his prayers were so signally answered, that the results are ascribed, by Roman Catholic writers, to miraculous interposition.

In the study of the character and labors of this eminently pious and useful man, standing out so prominently in Christian antiquity, we are struck with the power of maternal faithfulness. Not only his usefulness, but his salvation, was, under God, due to the earnest prayers and faithful instructions of a devoted Christian mother. Through remarkable and varied providences he was brought, by these influences, to a believing reception of the gospel in its purity and simplicity; and a life of ever-expanding consecration to God, and entire devotion to his service, followed.

We, also, see how much may be accomplished by one man, who is fully converted to God, and thoroughly im-

bued with the spirit of his Master, whose heart is in earnest sympathy with the great work of life. Who shall say how much such a mind, acting steadily, patiently resolutely, in its appropriate sphere, and through a long life, may accomplish for the improvement and exaltation of the race? His influence for good is not only on the present, but the future. Being dead he may speak to succeeding centuries, till the end of time; his power may be felt throughout the endless ages of eternity.

ARTICLE II.

PREFACE TO THE SECOND EDITION OF SCHMID'S DOGMATIC THEOLOGY OF THE EVANGELICAL LUTHERAN CHURCH. TRANSLATED FROM THE GERMAN.*

By CHARLES A. HAY, D. D., Professor in the Theological Seminary,
Gettysburg, Pa.

That, after the lapse of three years and a half, a second edition of this work has been demanded, I may perhaps regard as an evidence that I did not at the first undertake a superfluous or useless task. Wherefore I do not think it necessary upon the appearance of this second edition, to repeat the apology for my undertaking which seemed to be required in the first instance. I can not, however, refrain from expressing the joy I experience from the fact

* It was contemplated, some years ago, to present to the English reading theological public, the admirable compend of Lutheran Theology, prepared by Professor Henry Schmid, of Erlangen. The undertaking having failed, several portions of the translation appeared, from time to time, in the *Evangelical Review*, and, at the request of the Editor, some additional fragments, viz.: the Preface and Prolegomena, are furnished for publication through the same channel. Without endorsing all that is herewith presented, we nevertheless cordially commend it to the careful study of all who love our Lutheran Zion. "Prove all things; hold fast that which is good." We have no reason to be ashamed of our fathers; but can, doubtless, heartily unite with the author of the work, from which we translate, when he says: "Although I highly esteem, I do not over estimate, the old theologians, with whom I have here been engaged, much less do I suppose that in consequence of their labors all further effort is unnecessary."

C. A. H.

that my book has found readers. And I may be permitted to give vent to this feeling the more freely, inasmuch as I have not here offered the result of my own intellectual labors, and inasmuch as the only merit I could claim would be to have faithfully presented the labors of a former age. The reception that my book has met with proves that the necessity of the study of the Old Theology is acknowledged, and I may believe that I have contributed somewhat to render this study easy. This is the accomplishment of my wishes. And I do not therefore regret having given the book this peculiar character, refraining altogether from interlarding it with opinions of my own, and endeavoring only to spread the materials before the reader as completely as possible for his own inspection. If I have thereby assigned myself but a humble task, I have at all events, as I may hope, fully accomplished it. It was perhaps fortunate for the book that I composed it at a time, in which I was actuated by no other motive than a desire profitably to employ some leisure hours. My object was not to make myself known to the literary public, and hence it was easier for me to conceal myself behind my subject. If something has been accomplished by thus republishing the Old Theology in all its essential features faithfully and somewhat in *extenso*, (and this I assuredly believe has been the case,) and if I have done this in the proper manner, then I have accomplished my purpose.

And I have observed, with pleasure and gratitude, that the majority of the literary journals that noticed my book, judged it according to the design I had in view in its composition. If, on the other hand, I have in certain quarters been so misunderstood, as though it were my opinion that all that is needed to meet the wants of the present day is the immediate adoption of this Old Theology, I may be allowed to stifle my regret that such an opinion should have been entertained than to refute it at length. This misunderstanding cannot have sprung from my own statements, for these express nothing more than a profession of adherence to the doctrines of our Church, and of respect for the intellectual effort displayed in the Old Theology. He who adopts the Confession of his Church, however, does not thereby sanction the form of the theological system in which these doctrines are scientifically developed and displayed, and even the author of "German Protest-

antism," accords his highest admiration "to the amazing diligence, with which (at that day) certain departments of theology, especially Dogmatics and Polemics, were cultivated; to the intellectual acuteness with which all the separate parts of the doctrinal system were developed; to the fine tact which perceived the most distant consequences that would result from the granted premises, in the remotest regions of thought, in the obscurest corners of the extensive edifice of doctrine; finally, to the magnificent and, in a certain sense, faultless character of the doctrinal system of the Church, from which future times may vastly profit," although he "perceives in this running astray of the mighty reformatory genius into nothing but bodies of divinity, theological *loci communes*, manuals of doctrinal theology and lists of controversies, upon the whole a fundamental deterioration of the Protestant Church spirit, which could not fail, in time, to give rise to the most dangerous consequences." If I have therefore not given occasion to this misunderstanding by my own remarks, neither will I be responsible for it. As to my scientific attainments, if any one desires to form an opinion concerning them, I must refer him to my late work on "The Sy-nentistic Controversies in the days of George Calixtus," and as to my views in regard to the Old Theology, and the difficulties with which the old theologians were encumbered, they may be ascertained from the dissertation appended to this work. What I have there said will suffice to show that, although I highly esteem, I do not overestimate the old Theologians, with whom I have been here engaged, much less suppose, that in consequence of their labors all further efforts is unnecessary.

As my work was favorably received in the form I had originally given to it, I did not allow myself to entertain the idea of arranging it differently in a second edition. And as no essential defects were pointed out to me by those journals which criticised my work upon the principles, according to which it was written, and in reference to the design for which it was written, I confined my labor in the preparation of this second edition, merely to the careful revision of the text contained in the first edition, and of the selection there made of authorities. That this duty was carefully performed, will be apparent to any one who compares the two editions. I refer him particularly to the article on the Freedom of the Will, of the *Communicatio Idiomatum*, on the State of Humiliation,

on Regeneration and Conversion, and the Sacraments. In the preparation of this second edition, I have also been able to make use of all the volumes of Calovius' *Systema Locorum Theologicorum*. In addition to which there is but one other work from which I have quoted, which only recently came to hand, viz.: L. Hutter's *Loci Communes Theologici*. This work, as is well known, is particularly important, inasmuch as it discusses at length, the relation of the strictly Lutheran theology to the Melancthonian, and is further distinguished from the writings of the other theologians of that day, by giving more information in regard to the history of the development of the particular doctrines. To introduce a larger number of theologians I did not regard as at all necessary. Those from whom I have quoted, represent with entire adequacy the time to which I had limited myself. If, on the other hand, it has been doubted, whether I acted judiciously in adding Hollazius to the number, I must regard this opinion as unfounded. Hollazius stands, it is true, at the extreme limit of the orthodox age, but he nevertheless belongs in his whole spirit and compass of opinions to that age. And a comparison of the passages, quoted from him in my book with those taken from the other theologians, will easily make it appear that there is not between him and them the least contradiction. As Hollazius is more brief and concise than his predecessors, it was convenient for me to quote the more frequently from him, and I did not feel myself bound to renounce this privilege, from the fact that his life extended into an age that already began to think differently. Enough, that he did not share the current views of his day. Besides, in the one case, in which Hallazius inclines somewhat towards Pietism, I have taken especial notice of this fact, without, however, going into a discussion of his opinion; I refer namely to the topic, *De Illuminatione*.

A further improvement in this second edition is finally this, that in accordance with the wish expressed by some, I have added to the quotations, the number of the page where they may be found. But this I did only in the case of the larger works, inasmuch as in the smaller ones the citations are easily found. Gerhard I quoted, of course, from Cotta's edition; Colovius, from the edition of 1655-1677, the only one, so far as I know; Hutter according to the edition of 1661 and Quenstedt from that of 1691.

I now repeat, from the preface to the first edition, some remarks that I desire to present to the readers of the present edition.

"I said, at the commencement, that I based my representation upon the whole series of theologians, as far as Hollazius. Those who are acquainted with the Old Theology, will approve of my course, in not breaking off with one of an earlier date, and, on the other hand, in not introducing those of a subsequent age. These theologians we must regard as the representatives of Lutheran theology, and we must take them altogether, if we would have a complete picture of Lutheran theology. For the theological system was not fully formed by the first who wrote professedly upon the subject, but it was gradually moulded into the systematic whole, that now lies fully developed before us. The difference between the earlier and later Theologians of this period, does not indeed lie in their doctrinal views, nor simply in their method of arranging their materials, but it arises from the fact that, upon the basis of the fundamental doctrines, the others were gradually and distinctly developed, and finally interlocked in one harmonious whole. The manner in which this development occurred is the following :

Melanchthon, who stands first in the series of Lutheran theologians, in the first editions of his *Loci*, discusses only what is peculiar to the doctrine of the Lutheran Church, and even in the following editions he treats everything that does not fall under this head, briefly and incompletely. His most celebrated commentator, Chemnitz, already aims at more fulness of systematic arrangement; the articles on God and the Trinity, &c., are already further developed; he employs with more freedom than Melanchthon, the works of the scholastics, especially of John Damascenus. In Gerhard, finally, this prejudice, which for other reasons, sufficiently known, was cherished against the scholastics, was so far overcome, that in the articles that had remained unaffected by the errors of the Papacy, the theological discussions of the scholastics were laid under contribution; the whole representation of the doctrine of God, his attributes and essence, of the Trinity, of Angels, of the Person of Christ, &c., was based upon the scholastic theology. But still Gerhard did not carry out this method with uniformity, nor did he thoroughly arrange his materials; some subjects are only

hastily sketched, as that of the Work of Christ, or he has merely collected the raw material, as in the subject of Angels. The following theologians fill up these gaps, and introduce greater uniformity in the mode of treatment. Gerhard still arranges the whole in *Loci*, and does not allow himself to reduce it to a system. Colovius first attempted this, by introducing the so-called analytic method, which was subsequently employed by all the theologians, down to Hollazius. These theologians, therefore, first reduced theology to a system. When these later theologians are accused of having been so much infected with the scholastic fondness for systematizing, as to give to theology a form too much like scholastic, I am not prepared altogether to deny the charge; but when, for this reason, I am blamed for basing my representation partly upon these later theologians, I must enter my protest. The difference between the earlier and later theologians is not so great as is often asserted. To be sure, the method of dividing the subject, and of distinguishing and subdividing the single dogmatic ideas, which we find in the later theologians is somewhat scholastic, and the method of the earlier writers, has the advantage of greater simplicity and ease, but that does not prevent us from paying attention also to the later theologians, whose method has the other advantage, of more accurately defining the meaning of the single doctrines, and of rendering it more difficult for heresy here to screen itself. We ought not, therefore, to esteem it an irksome task to search for the excellent kernel within the unsightly shell. When, however, the charge of scholasticism is brought, as is sometimes the case, against the contents and form of the doctrines, and made to refer to the dialectic development, which some doctrines received at their hands, we reply, this is a charge, which does not lie against the later theologians alone, nay, not even with any peculiar force against them. This is, on the other hand, the method which the theological writers of our Church adopted from the very first, and which they derived from the treatment which the doctrine of the Trinity, *e. g.*, experienced, already in the second period. We mention here, only the single topic, of *the Person of Christ*, and the form which Chemnitz already gave to it, (in his book *De Duabus Naturis in Christo*), to show that the foundation of this form of theology was laid early enough, and the later theologians only carried out the principles

consistently and in all cases. Whether, indeed, these writers did well at the first, to strike out this path, is a question that does not belong here. It appears, at all events, from what has been said, that I was not only authorized, but even required to base my representation upon the whole series of theological writers, down to Hollazius, for they together form a whole; we find no stopping places in the midst of this series; and, when we have once made a beginning with the study of the Theology of the Church, we are irresistibly hurried along from one of these writers to the other.

And Hollazius, was, moreover, the last theologian whom I could cite; for, without at all discussing the question whether, and in how far Pietism departed from the principles of Lutheranism, it is perfectly evident, that along with it, there came a period of doctrinal uncertainty, in which great mistrust was displayed in regard to the whole previous development, both as to form and substance. The still later theologians, as for instance, S. J. Baumgarten, I could of course, not employ at all, for who would think of calling theirs, an age of orthodoxy! They can, therefore, not appear in a work designed, not as a history of theology, but as a representation of orthodox doctrine.

The doctrinal writers upon whom I have based my representations, are, therefore the following: Melancthon, (*Loci Cummunes Theologici*, 1543,) Chemnitz, (*Loci Theologici*, ed. Polycarpus, Leyser, 1591;) Gerhard, (*Loci Theologici*, ed. Cotta, 1762-1781;) Hafenreffer, (*Loci Theologici*, Tübingen, 1609;) Hutterus, (*Compendium Theologiæ*, 1610;) Calovius, (*Systema Locorum Theologicorum*, Vit. 1655-77;) König, (*Theologia Positiva Acroamatica*, Rost. 1644;) Quenstedt, (*Theologia Didactico-polemica*, Vit. 1685;) Baier, (*Compendium Theologiæ Positivæ*, Jen. 1686,) and Hollazius, (*Examen Theologiæ Acroamaticæ*, ed. Teller, 1750.)

These vouchers, it will surely be admitted, represent completely the old Lutheran theology. And my having omitted many theologians of that age, can do no harm, for all that is necessary, is that the principal representatives are duly regarded.

As to the plan, according to which I have treated and quoted these theologians, I have but a few words to say. In the text, I have usually presented the separate doc-

trines, in the form in which they appear in the later theologians. I was compelled to do this, because I had to reserve the space in the notes, for the illustrations; I was authorized to do it, as I consider the consecutive series of theologians as a whole, in which the earlier ones have their deficiencies supplied and rendered more complete, by the latter; but, where this improvement has been carried to any great extent, I have not failed to mention it. My principal object in the notes, was to present proof passages, but, I also took occasion to observe in them, the disagreements, usually of small account, between the authors quoted, and whatever was necessary to be said with regard to their methods of arrangement.

In the selection of the illustrations, I did not proceed chronologically; I did, indeed, cite from the earlier theologians whenever it was possible, and usually placed these passages first; especially was this the case with Chemnitz, because his style is the freshest and liveliest; with this exception, however, I selected those passages which seemed to me most clear and precise, without regard to the question, whether an earlier writer had similarly expressed himself on the same topic. I add this remark, for the purpose of guarding against the opinion, that in any particular case, the writer, whose words I quote, had been the first to view it in the light, there represented. Where this is the case, and where it was important that this should be known, I have always expressly mentioned the fact."

I submit to the learned public, this second edition, with the same wish, with which I accompanied the first, viz.: That my book might contribute something, to render the study of the Old Theology easy, and to incite others to engage in it. Although, entirely different, and much larger demands must at the present time be made upon a system of divinity, surely no judicious divine will deny that a most direct reference must be had, in every such system to the Old Theology, in which the Confession of the Church has been preserved in unspotted purity, cherished with the most praiseworthy fidelity, and developed and established with the most conscientious diligence, according to the demands of theological science, at that day. These estimable qualities ensure for it, a permanent value. It has, indeed, become old, and we call it the Old Theology, but it is not antiquated, and never will become so. And hence, the necessity of our still making it the object of our study.

ARTICLE III.

THE HUMAN ELEMENT IN RELIGION.

By Rev. J. WINECOFF, A. M., Berlin, Pa.

The Christian religion, abstractly considered, is purely a divine element. Its principles and attributes are from above, pure, perfect, absolute, as God, its Author. As a system of revealed truth, it admits of no accession, and requires no combination with other elements, to consummate its simple existence. Thus viewed, it is a constituent of Divinity itself, an outgoing of the infinite Jehovah, challenging our admiration, and the homage of our hearts.

But, religion can not well be considered abstractly. Like all the benevolent emanations of God, it designedly looks to certain objects and combinations, as the base and sphere of its operations, and can be said to have assumed the externalized form of its completeness, only when it has actually formed those combinations. That is, religion is for man; and, therefore, it must, in some way, enter into combination with man, and employ the human element, in order to bring out its nature and results.

Nor is the human element only the *object*, upon which religion operates, as a *subject*. God has constituted man a reciprocal and co-efficient in the agencies and results of active Christianity. There is a *line*, upon which the divine and human elements meet and harmonize, in the sphere of human welfare. And, though we may not locate that line, nor tell how far the divine comes over and enters into the human, or how far the human passes over and enters into the divine, yet the line has been drawn by unerring hands, and it will remain a permanent feature in the economy of grace. "For," says the Apostle, "*we are laborers together with God.*" God has instituted a work on earth, is doing that work, and has appointed his people, and especially his ministers, as co-laborers with him. It is our object, in the following article, to show how largely the human element enters into religion, and how useful this fact is to the religious teacher.

Let it be understood that the term religion, is here used in its popular sense, comprising, in common, those features of it, which proceed from God, and those which pertain to man. Religion, first and chiefly comes down from God to us ; and, in so far, it constitutes the sphere of the divine element. But, in another sense, it goes out from us to men and up to God ; and, in this respect, it constitutes the sphere of the human element. And it is the divinely-constituted combination of these elements, with their results, that make up religion as generally understood by Christians. This, too, as we understand it, is the Scriptural meaning of the term.

The human element, is the chosen *medium* in revealed religion. The first form, in which God was pleased to reveal himself to the fallen world, was *oral communications*. And these communications, as is well known, were generally made through certain select men, as the channel, rather than to each individual separately. Moses, the prophets, and others of smaller note, were honored with this service. God directly talked with them, made himself known to them, committed to them the principles and teachings of religion, and employed them as agents to communicate these discoveries to others. It does not appear, that these portions of revelation were at first reduced to any permanent record. But they were verbally transmitted from man to man, and have hence taken the form of *tradition*, traces of which are still found in almost all parts of the world.

Now, we can easily conceive that God might have made these communications directly to each individual, without the intervention of a medium. But He did not see fit so to do. Nor need we particularly inquire why it was. The fact is before us, and many instances of it are given in the Old Testament record.

Thus we see that, already in that early period, there were use and employment for the very nature, on whose behalf these discoveries were made. Broken humanity itself became the reciprocal of its enlightenment and deliverance. And it shows, that God even then inaugurated that combination of the elements, which should afterwards find its culmination in the Incarnation of his Son, and work out the redemption of the world.

These communications were sometimes made in a differ-

ent form, viz.: by dreams and visions, but generally through the same channel. The dreamer was *man*, and the receiver of the vision was *man*. The intervention of a symbol, or second-class medium, does not alter the case. Thus, we have the Burning Bush, the Scene of Sinai, the Shekinah, the Valley of Dry Bones, the Sheet let down from Heaven, and many others. These constitute the second form of Revelation. In their case God communicated *indirectly* with men. The symbol became the word-sign of that which God had to say to the medium. Hence, the dreamer also became the interpreter of his dreams, or else, a second agent was employed for the purpose. And so with the visions.

It would, indeed, be interesting to inquire more particularly into the reason of their doubly-veiled form of revelation. But it does not pertain to our present purpose. Here, again, we see what a prominent part man was called upon to act, in the further discoveries of religion.

But, the most striking illustration of our subject, as connected with revelation, is *inspiration*. This pertains specially to the prophets and apostles. We will not stop here, to notice the several theories which prevail on this subject, but simply keep up the idea that this great moral phenomenon has made its appearance through a human channel. It is enough to say, that these men were so inspired by the Holy Ghost, that they could work miracles, predict future events, correctly write down what was revealed to them, and answer such other purposes as were requisite to the full and final production of the sacred Scriptures. The whole Bible, in all its interesting and marvellous details, is the inspired work of man; or, more fitly speaking, the work of God, through inspired men. And surely this is not a mere casualty. It has divine appointment, and, hence, a definite use in the department of human interest. Why not give us the Bible, written and framed by his own hands, as were the tables of stone on the mount? The answer is furnished by the apostle—“*For we are laborers together with God.*” The junction of the two elements being already performed, they must needs flow on together, and accomplish their joint mission to a sin-benighted world.

Look we to the department of experimental religion; there, also, we shall see that the human element has its office. When an individual, under the agencies which

God has appointed, receives divine truth, so as to realize its import, and become what it would make out of him, he has obtained what is termed experimental religion. The principles of godliness have been carried over, by the Spirit, into his inner man, where they have done their gracious work, and have actualized themselves in the form of concrete, living religion. The soul has been enlightened, convicted, regenerated. "Old things have passed away, and all things have become new." The physical, intellectual, and moral susceptibilities and powers have all been involved. The *whole man* has been the subject.

And here, notwithstanding the passive character of the change, we can not fail to see how God employs our common humanity, for the purposes of exemplifying the effects of his gracious power, and of bringing about individual redemption, in concurrence with human agency. The cure illustrates the remedy and honors the physician. But, the cure is not effected without the use of the remedy, and the physician is not honored without the cure. Thus the two are mutually dependent on each other for the effect. So is it in the effects of grace upon the heart. Man is both *subject* and *agent*.

Nor does this apply only in the instance of regeneration. Every subsequent stage of religious experience involves essentially the same elements. As the Divine Agent goes on, developing and perfecting his work, human agency acquiesces and co-operates, until the process shall be consummated in glory. We can not, indeed, define the entire province of human agency in the process, much less determine the precise beginning point. Nor can we understand, definitely, the mode of the Spirit. "For the wind bloweth, where it listeth; and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." We do not hold that God acts sovereignly in this work. Nor do we believe that man has any efficacy of his own. But we do hold and teach, that the Sovereign God, independently as he may act in other cases, has seen fit to make himself dependent, in the effects of his grace upon the human heart, and the results, flowing therefrom, upon the concurrent agency of man, in such a way as not to conflict, the one with the other. It is enough to know, that God is always in the advance, exerting the saving efficacy involved, and, therefore, deserves all the praise. We insist

only upon the *facts* in the case, as clearly indicated in the Word of God, without caring to know the mode of these facts. This is the *rationale* in all mysteries. And we should ask for no more in this case.

The province of the human element appears most prominently in the department of *practical religion*. Here, in fact, we find the *real* vineyard, in which God's people are called to work. And, in the classification of these laborers, we notice specially pastors and teachers of religion. The portion of vineyard-work, assigned to this class, is known to all. "Go ye into all the world, and preach the gospel to every creature. Now are we ambassadors for Christ; as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God. Preach the word: be instant in season, and out of season. Reprove, rebuke, exhort with all long-suffering and doctrine. Take heed unto thyself and unto the flock, over which the Holy Ghost hath made you overseer." Accordingly, these laborers must first "take heed to themselves"—See that they are right, and that they live rightly. They are to take care of the spiritual interest of their people; and enter largely and freely into the general work of doing good. In the prosecution of this work, they are to use the functions of their office, followed up by the sum-total of individual Christian effort.

And, in order to see how all this involves a combination of the divine and human elements, we need but recur to the simple fact, that the entire work thus prescribed, is itself equivalent to the exertion of human agency, and that the material, with which the work is prosecuted, together with the increase, is divine. God and man are co-laborers in the whole compass of ministerial usefulness. Nor can we see that the work would be done, without human agency. For God has specially ordained that the combination shall so exist: and, in the simple nature of the case, there can be no Christian department without *Christian* men to act out that department; no shepherding of Christ's flock, without individuals to act as shepherds; and no general doing good, without a doer. So, on the other hand, there is no Christian department, without a previously existing Christianity; no preaching of the gospel without a divinely furnished gospel. This is God's own appointment. "For when the world by wisdom knew not God, it pleased God, by the foolishness of

preaching, to save them that believe." His plan of operation, then, is to influence man by man. The voice, the gesture, the passions, the affections, the sympathies of the living speaker, constitute the oratory with which he moves the soul, the elocution which gives life-like vividness to the picture, and wins, for truth, an access to the heart.

And, whilst all this pertains specially to the preacher of the gospel, it pertains *generally* to all Christians. For, after all, we have a common work; and consequently we are involved in a common combination of elements with each other and with God. Christians are all "created in Christ Jesus unto good works," and constitute the "royal priesthood." "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." "And we are members, one of another." That some occupy a humble position, and others a prominent one, we know. That some have one talent, whilst others have five and ten, is equally apparent. And it is not *essential* as to which of these positions one, or the other, may occupy, or which number of talents he may have, since we are responsible, not for what we have not, but for what we have. *Diligence*, and not *endowments*, is the great requisite.

Nor have we much difficulty in appreciating this part of our subject, since the human agent, thus viewed, is now an enlightened, regenerated, and so far, sanctified agent, endowed with graces and capabilities adapted to his work, and may, therefore, be said to possess *agency-power*. That is, he is a delegated agent, empowered and capacitated by the potency which he has derived from living union with Christ. The Christian certainly is *something*. Grace has made him something: "By the grace of God I am what I am." And, if he is *something*, he can also *do something*. This is Bible doctrine. And upon this are predicated all the commands and appeals, contained in the Bible. "*For we are laborers together with God.*"

The human element enters into the *whole sphere of religion*. It is one of the elements which constitute religion, and is, therefore, found wherever religion is found:—in religion, as it takes its concrete form in connection with revelation; as it operates on the depraved nature of man; as it actualizes itself in the deportment and general work of the Christian in the world; and as it assumes the form

of results and enjoyments for those who are its faithful stewards on earth. Nor is the combination limited to this life. Like all living principles, it reaches beyond the grave, and goes on, by interminable progression, deeper, wider, from glory to glory, forever and forever.

Thus, we see how largely the human element enters into religion, as well as the manner in which, and the purpose for which, it enters. And we can not but be further impressed with the importance of this fact, as an exponent, and suggestive in the work of Christian usefulness. Loosing sight of this, the pastor and teacher will find himself unable to account for many of the phenomena he meets with in the course of his experience, and to give, in all cases, such direction as his people may require.

Among the reflections suggested by this subject, we notice, first, that the effects and manifestations of religion will be various, according to the peculiarities of the individual Christian, or class of Christians. If its agencies and subjects were uniform, its results would also be uniform, because its principles change not, and its own tendency is always the same. But we have seen that this is not the case. Divinity and humanity, perfection and imperfection, are variously blended in the common process. Therefore, it can not be expected, that we will always, nor even generally, have the same results. Variety there is, and even conflict, in the religious world; and all that we can do, is to solve the problem and put the result to the best use. Look we to dogmatics, church polity, religious experience, Christian deportment, Christian effort; every where we see variety—Creeds, Confessions, Symbols, Liturgies, Hymn-books, modes of worship, etc., etc. Why is it so? Is religion so multiform and imperfect, that nothing but this endless panorama of detached and puzzling attributes must meet the eye at every step? No! But its *agencies* and *subjects* are, always have been, and always will be, to the end of time. And, hence, we look in vain for uniformity in its results.

Duty, in this case, dictates that we look into the *cause* of this variety, study the material upon which religion operates, and thus prepare ourselves to meet the sneers of infidels, and the objections of a caviling world, and, at the same time, relieve the minds of the perplexed and inquiring. Frail human nature being so largely at work, we should not forget that temperament, disease, force of edu-

cation, degrees of intellectual and moral culture, human passions, human sympathies, and many other things, are all so many *factors* in this puzzling religious product. The Calvinist, the Armenian, the Puritan, the austere monk, the fastidious orthodoxean, the free-hearted liberalist, the formalist, the fanatic, are, after all, only so many living expressions of so many individual peculiarities, and should be put down, not to the credit or discredit of true Christianity, but to *human nature*.

Another reflection, here offered, is that this unfortunate state of things is only made worse by contending for strict uniformity. It is allowed, indeed, that something should be done to correct the extravagancies of human nature, and bring about the unity of the Church. It must be evident that much can be done. But there are mistaken methods. And this is what comes up in this connection. What those methods are, is left for every observer to ascertain for himself, by the results which follow the application of the methods. Results of this class are before us. The experiment has frequently been made, with no better success. Every effort in this mistaken direction, has only been another agitation of the already turbulent ocean. Instead of settling the Christian mind, it has added another fragment to the wreck of schisms already existing, and another source of trouble to the religious public. It can not be otherwise, since strict uniformity, in the present state, is simply an impossibility. God has admitted these imperfect elements into the present constitution of religion, and has purposed to leave them there, until the harvest. Of what avail, then, is it to denounce them, to fight against them, with the view of substituting them with a degree of perfection that is not designed for the Church in her militant state? Is it philosophical, sensible, beneficial?

What then? Shall we let the turbulent stream take its own course, deepening and widening as it goes, until all order and beauty shall have been swept away? Or shall we always be apologizing for the vagaries of erring man, and checkmating the salutary movements that are put on foot by the lovers of a pure Church? No! But we want a practicable, legitimate method, one adapted to the present constitution of things; a method which God *can bless*, and which he *will bless* to the harmony of Zion and the glory of his own most excellent name.

Therefore we offer another reflection, suggested by our subject, namely: We should agree to such a compromise of our diversities, as will be promotive of real *harmony*, and thus counteract the evils resulting from our diversity. We have pronounced strict uniformity an impossibility. But, harmony there may be. Uniformity is an attribute of the next world. But harmony applies also to this world.

Nor need we search long for a centre upon which to rest our agreement. We go back, not to the conflicting, uncertain, reformatory status, though it also has its star of hope, but to the primitive church, the model church. There we have the right method, the Apostolic method. What is it? "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things." Here it is, simple, practicable, a tried stone. How this allayed the spirit of controversy and cemented the infant Church of the Redeemer! And, may it not be our motto? Is not this a foundation stone, upon which all may build successfully? and by which they may attain unto as much uniformity as is really required in the present state?

So far as all this relates to that portion of the Church which, for secondary purposes, calls itself Lutheran, it may be said, that we already have such a compromise in the venerable AUGSBURG CONFESSION. That this should meet the wishes of those who have a high-church proclivity, is apparent from the fact, that their Confession, mere synopsis as it is in the view of many, is already much more comprehensive than the Apostolic Confession, just referred to. And, that the Augsburg Confession is a compromise, is known to every informed Lutheran. As a compromise, we accept it, as handed down by our church-forefathers. It is consecrated by the trials and tears of its founder, and sealed by the blood and ashes of its adherents. Why not leave it, where it is; the only generally acknowledged symbol of the Lutheran Church! Why pile symbol upon symbol of doubtful disputation, until the only true and necessary Confessional document, is buried in the ruins. Is it not enough?

Therefore, let those, who are entrusted with souls, weigh well the circumstances of the case, before they decide either for, or against, any religious phenomenon that may come before them. Make allowance for weak human na-

ture, so largely interwoven with practical Christianity; and restrict the people only in the essentials of religion. The harmony and prosperity thus promoted, will be worth vastly more than all the results of mere *churchism*, and heartless orthodoxy. "*For we are laborers together with God.*"

ARTICLE IV.

BIBLIOGRAPHY.

By S. AUSTIN ALLIBONE, LL. D., Philadelphia.

- I. *Manuel du Libraire et De l'Amateur de Livres contenant.*
 1. *Un Nouveau Dictionnaire Bibliographique, &c.*; 2. *Une Table en Forme de Catalogue Raisonné, &c.*; par Jacques—Charles Brunet, Chevalier de la Légion d'honneur. Cinquième Edition, Originale, Entièrement Refondue et Augmentée d'un tiers par l'Auteur, 8vo. Vols. I—V, in 10 Parts. Paris, Librairie de Firmin Didot Frères, Fils et Co. 1860—1864.
- II. *The Bibliographer's Manual of English Literature, &c.*, containing an Account of Rare, Curious, and Useful Books, Published in, or Relating to, Great Britain and Ireland, from the Invention of Printing; with Bibliographical and Critical Notices, Collations of the Rare Articles, and the Prices at which they have sold in the Present Century. By WILLIAM THOMAS LOWNDES. New Edition. Revised, Corrected and Enlarged, (by HENRY G. BOHN). 8vo. Parts I—X. London: Henry G. Bohn, York Street, Covent Garden. 1857—64.
- III. *Catalogue of the Law Books in the Library of the Society of Writers to Her Majesty's Signet in Scotland, Arranged Systematically; with an Alphabetical Index of Authors and Subjects.* By WILLIAM IVORY, W. S., one of the Curators of the Library. Royal 8vo., pp. XI—268. Edinburgh. 1856.

IV. *The Book-Hunter, &c.* By JOHN HILL BURTON.
 With Additional Notes. By RICHARD GRANT WHITE.
 p. 8vo. pp. X 411. New York: Sheldon & Co., 335
 Broadway. 1863.

This is a day of digests and dictionaries, of lexicons and lectures. Learning, no longer enthroned in solemn state in time-honored Universities, science no longer buried in cells and secluded in laboratories, lift up their voice in every street, penetrate to every household circle, and number disciples by thousands in every rank of life. All read, a few reason, most dogmatise. "Handy Books" of Law, of Medicine, of Morals, and Theology are offered in railroad cars, and purchased by domestics at front doors and back gates. Every man is taught how to become, and many a man does become, his own lawyer, his own doctor, his own casuist, and his own priest. The occupations of the members of the "learned professions," at first sight would seem to have followed Othello's, but *not* so: experience has taught these gentlemen not to despair. They bide their time, and their patience fails not of its reward. The amateur litigant soon involves himself in a mesh, from which only the disciple of Coke and Blackstone can liberate; the victim of quackery consults his Directory for the residence of his long-neglected physician; and the conscience-stricken sceptic seeks ghastly counsel, the inspired promises, and the "fervent effectual prayer." Disgusted with this tendency to abuse by folly that which should be profitably used by wisdom, some superficial reasoners—men who find a rule in every example, instead of waiting to educe law from the sum total of phenomena—seriously question whether the wide-strown distribution of the seeds of knowledge—by means of the printed page, the debating society, the scientific lecture—has been, on the whole, a benefit to the cause of public education. They "do not wisely inquire concerning this." If we were to avail ourselves of no instrumentality which cannot be abused, we must needs go out of the world: nor, indeed, as we have melancholy evidence, was the liberty of Paradise; or of those who "kept not their first estate," unsusceptible of abuse.

It is pleaded, that many become only "half-learned:" so be it: their learning is all clear gain: better be "half-learned" than whole ignorant: better the sciolist than the ignoramus. Of the former there is hope; but the latter

may be brayed in a mortar without profit. "*Ex nihilo nihil fit.*" "Even the gods," we are assured, "are powerless against stupidity;" what then can mortals effect against stupidity behind the "brassen bulwark" of ignorance? Had the Jeremiads of these Solons, these opponents of the appliances of popular education, been allowed to lethargize the world, the late triumphs of the English Jermyn Street, and of our American Cambridge—the admirable expositions of Owen, of Phillips, and of Agassiz—would have been lost to scientific story: and many young minds, first awakened by the touch of these great masters to discern the music of the spheres, the concord of nature and the handy-work of God, might forever have slumbered in apathetic ignorance and contented sloth. For ourselves, we say, Let able lecturers, and the founders of lectures, "be counted worthy of double honor." Among the educational instrumentalities which have raised the character of Boston so high in the scale of literary renown, which have given her a name and a praise among the nations of Christendom, the oral lecture has been one of the most efficient. During the winter 1838—9 twenty-six courses of Lectures, not including those which consisted of less than eight lectures, delivered in Boston, were attended by about thirteen thousand five hundred persons. We presume that the records of later years would exhibit a large increase over these figures. Who can calculate the harvest of religious principle, mental culture, and scientific knowledge, which has sprung during the last twenty-five years, from the Lowell Lectures alone? What noble words are these of the founder: "As the prosperity of my native land, New England, which is sterile and unproductive, must depend hereafter, as it has heretofore depended, first, on the moral qualities, and, second, on the intelligence and information of its inhabitants. * * I wish courses of lectures to be established on physics and chemistry, with their application to the arts; also in botany, zoology, geology, and mineralogy, connected with their particular utility to man.

To the benefit of such a city, well might a grateful son devote a portion of his wealth.

"Native to famous wits

Or hospitable,"

the Modern Athens, like the famed city "on the Ægean

shore," can display a brilliant role of sons, born in her own house, or long made free within her gates, who have achieved distinction in every walk of science and every branch of art. Not to revert to the elder glories of her primal day, within the last two decades there could be reckoned of her children more names of those who have gained to America honor at home and consideration abroad, than the "whole boundless continent" besides could gather from the Atlantic to the Pacific; from the blue hills of Nova Scotia to the tranquil waters of the Mexican Gulf. At a Cambridge Commencement, at a Faneuil Hall reception, Oratory had her Webster, her Everett, her Winthrop, her Choate, her Channing, her Hildard, and her Sumner; the Bench and the Bar were represented by Story, by Parsons, by Greenleaf, by Washburn, and by Parker; Æsculapius was honored in the persons of Warren, of Channing, of Hayward, of Jeffries, and of Jackson; History hailed the revival of Thucydides and Xenophon in her Prescott, and smiled with encouragement upon the fresh laurels of the historian of William of Orange; whilst Poetry acknowledged her inspiration in the pathos of Longfellow, the wit of Holmes, and the humor of Lowell.

Time and space would fail us to complete the honorable record; but, "it is enough;" and "long may the bright succession run!" May her glories never be less; and her sons carry her fame to every land, and to the latest generation!

From one who has no connections of ancestry of birth, of residence, or relationship with, the city thus eulogized, an honest tribute to intellectual pre-eminence, to scientific distinction, to philanthropic benevolence and moral worth, may fitly be rendered.

We have briefly noticed the mistaken objection to Oral Lectures. We could make quite as good a plea for the scientific, philological, legal and literary compendiums of which the last few years have borne so abundant a harvest. But we would fain hope that there is little necessity for this. In one department of letters, however, and that the key to all the other departments—BIBLIOGRAPHY—there is great need of instruction.

Few things are more calculated to excite surprise than the profound ignorance evinced by many scholars and men of letters, respecting the books appertaining to their re-

spective pursuits. So far as our knowledge of men of letters extends, we speak not of the great multitude of general readers, from whom we expect nothing better, it is rare to find the divine, the lawyer, the physician, or the natural or moral philosopher, whose bibliographical knowledge ranges far beyond the few hundred or few thousands of volumes, which he is pleased to style, his "library." A clergyman once solicited the opinion of Dr. Johnson, on a theological treatise, which he designed for the press. The Doctor asked him, in turn, what he thought of Dr. or Mr. ———'s, work on the same subject. "Why, sir, I was not aware that he had ever written on this theme." And how should he be "aware," when he had never taken the trouble to investigate? An excellent divine once, (twice or thrice), remarked to us, "My book is the only treatise of the kind in the English language." What was his surprise, not to say mortification and sorrow, (for it is hard to find our supposed *terra incognita* mapped, quarter-sectioned, and stalked off by strangers!) when we showed him a long list of books on his pet, and, as he had fondly deemed unappropriated, thesis. It is by the aid of bibliographical manuals, that "the student comes to know what has been written on every part of learning; that he avoids the hazards of encountering difficulties which have already been decided; and of digging in mines of like literature, which have been already exhausted." (Dr. Johnson: Preface to *Catalogus Bibliothecæ Harleianæ*.)

The mechanic who should know of no other tools than those which he had inherited from his father, or picked up in occasional chance purchases, in the course of his daily walks, would certainly labor at a disadvantage, by the side of an enterprising neighbor, who made it his business to discover, and to profit by every improvement in the line of his profession. But this comparison fails to represent the loss of the non-bibliographical man of letters: for he deprives himself of many invaluable old tools, as well as of many of more recent manufacture.

How great, then, is the benefit which M. Brunet and Mr. Bohn, have conferred upon the Republic of Letters, by the excellent manuals whose titles stand at the head of this article!

But before entering on an examination of the merits of these compilers, we propose to take a rapid survey of the labors of some of the most eminent of their predecessors: thus

indicating a portion of the books in this department, which should be found in the bibliographer's library.

Bernard Mallinkrot, Dean of the Cathedral of Munster, would have left a better name to posterity, had he been satisfied to relieve his ecclesiastical duties, by those literary researches, which enabled him to give to the world his treatise, *De Natura et Usu Literarum*, Munster, 1638, 4to and *De ortu et Progessu Artis Typographicæ*, Cologne, 1639, 4to. But, although, he could truly say, "*Nolo Episcopare*," he did not use the phrase in that spirit of abnegation, which it is generally understood to imply. Appointed by the Emperor Ferdinand I., to the bishopric of Ratzebourg, and, a few days after, actually elected to the See of Minden, all this availed him nothing: he must needs be Bishop of Munster, but failing in this, the seditions which he excited against the successful candidate, provoked the latter to throw him into the castle of Otteinzheim, where, after a confinement of about seven years, he died suddenly, March 7, 1664. In his *De Ortu et Progressu Artis Typographicæ*, he adduces one hundred and nine testimonies in favor of Mentz, against thirteen in favor of Harlem, as the birth-place of printing. This work is now rarely to be found; a matter, the less to be regretted, as it was reprinted in the *Monumenta Typographica*, of Wolfius, (tom. 1: 547,) *infra*.

Vincent Placcius, Professor of Morals and Eloquence, at Hamburg, published at that place, in 1674, 4to, *De Scriptis et Scriptoribus, Anonymis atque Pseudonymis*. Of this work, a greatly improved edition carries the title, *Theatrum Anonymorum et Pseudonymorum, cum Prefat*, Jo. Alb. Fabricii, Hamburgi, 1708, 2 vols. in 1 fol.; and this must be accompanied by Joh. Christ. Mylii *Bibliotheca Anonymorum et Pseudonymorum Detectorum ad Supplendum et Continuandum Vinc. Placii Theatrum, &c.*, Hamburgi, 1740, fol., also in 2 vols. 8to. This includes a reprint of C. A. Neumann's *De Libris Anonymis et Pseudonymis Schediasma, complectens Observationes Generales et Spicilegium ad Placii Theatrum*, Jena, 1711, and much other valuable matter.

All of the works on these subjects, were, to a large extent, superseded by Barbier's excellent *Dictionnaire des Ouorages Anonymes et Pseudonymes*, Paris, 1806-8, 4 vols. 8vo; 2d ed. 1822-27, 4 vols. 8to. Baillet's *Auteurs Désguisés*, 1690, (republished in De la Monnoye's edition

Baillet's *Jugemens des Savans*, tome. VI.,) is a mere fragment. Michael Mattaire's *Annals Typographici ab Artis Inventæ Origine*, 1719-41, 5 vols. 4to, and the supplement by Denis. 1789, 2 vols. 4to, embody the results of a vast amount of labor. To these, we add: *Origine e Progressi della Stampa*, by Orlandi, Bologna, 1722, 4to; *Thesaurus Symbolorum et Emblematum*, by Scholtzius, Nuremberg, 1730, fol.; *Catalogus Historico—Chriticus Librorum Rariorum*, by J. Vogt, Hamburg, 1732; 5th ed. Francf. et Lipsiæ, (Norimb.) 1793, sm. 8vo; *Beyeri, Memoriae Historico-Criticæ Librorum Rariorum*, 1734, 8vo: *Monumenta Typographica*, by Wolfius, Hamburg, 1740, 2 vols. 8vo; *Historire de l'Origine et des Preniers Progrés de l'Imprimerie*, by P. Marchand la Haye, 1740, 4to; *Supplement*, Paris, 1775, 4to; *Bibliothèque Curieuse, ou Catalogue Raisonné des Livres Difficiles á Trouver*, by David Clement, Gottingen, 1750-60, 9 vols. 4to, (ends with the Article Hesiodus); *Bibliographie Instructive ou Traité de la Connoissance des Livres Rares des Singuliers*, by G. F. De Bure, Paris, 1763-68, 7 vols. 8vo; *Supplement*, 1769, 2 vols. 8vo; vol. X., 1782, (to these add De Bure's *Catalogus*); *Origines Typographicæ*, by Meerman, Hagæ-Comit. 1751-53, 7 vols. fol.; *Dictionnaire Typographique Historique, et Critique des Livres Rares, Estimés et Kecherchés en tous Genres*, by J. B. L. Osmont, Paris, 1768, 2 vols. 8vo; *Bibliotheca Librorum Rariorum Universalis*, by J. J. Bauer, 1770-91, 7 vols. 8vo; *Idie Générald d'une Collection complete de'Estampes*, by Baron Heinecken, 1771, 8vo; *Dictionnaire Bibliographique*, by A. C. Cailleau, Paris, 1790, 3 vols. 8vo; *Supp.* by Brunet, 1802, 8vo; *Index Librorum ab Inventa Typographia ad Annum 1500, cum Notis*, by Laire, 1791, 2 vols. 8vo; *Annales Typographici ab Artis Inventæ Origine ad annum 1500*, (really comes to 1536,) by S. W. Panser, Nuremberg, 11 vols. 4to, 1793-1803; *Recherches Historiques Littéraires et Critiques sur l'Origine de l'Imprimerie*, by Lambinet, Brussels, 1790; again, Paris, 1810, 2 vols. 8vo; *Dictionnaire de Bibliologie*, by G. Peignot Vesoul et Paris, 1802-4, 3 vols. 8vo; *Dictionnaire Bibliographique choisi du Quinrieme Siècle par M. de la Serna Salander*, 1805, 3 vols. 8vo; *Initia Typographica*, by Prof. J. Lichten-berger, Strasburg, 1811. For notices of these, and other works, see the article on Bibliography, in *Encyclopædia Britannica*, 8th ed. vol. 10, (1860,) pp. 704-717, (by

Macvey Napier,)—to which we acknowledge our obligations. We await with interest, the list of works on Bibliography, which M. Brunet will give us, in his Manual, we presume, in the course of the coming year. In the meantime, the student can profitably consult the articles in the body of his work, devoted to writers on this subject. We observe that Emil Weller, another of *Index Pseudonymorum*, just published a work, which must supplement the manuals of Panser and Rain, viz.: *Reprortorium Typographicum; die Deutsche literatur im ersten Viertel des sechzehnten Jahrhunderts*, Nordlingen, 1864, imperial, 8vo.

Mr. Ivory's Catalogue of Law Books, is an excellent one: the first in Great Britian, (of Law Books) he remarks, which professes to give a general systematic classification.

Before proceeding to notice the English contributions, to general Bibliography, we have something to say upon the subject, in which Mr. Ivory has displayed so zealous and intelligent an interest.

The great desideratum of Legal Literature, is A CRITICAL MANUAL of LEGAL BIBLIOGRAPHY. This assertion, will be heartily endorsed by the profession, and by Bibliographers out of the profession. It will not be pretended, that the compilations of Worall, Brooke, Clarke, and Marvin in English, or the *Bibliotheca Realis Juridica* of Lipenius with its supplements, the *Bibliotheca Juris Selecta* of Struvius, the *Bibliotheca Juridica* of Enslin and Engelman, with the catalogues of Camus, Defour, and others, abroad, are all that the profession has a right to expect of its sons. We want, so to speak, a digest of all of these, and more than all these; a work which shall cover the whole field, from the *Liber Feudorum* in 1170, to the last volume of 'Twiss' *Law of Nations*, in 1863.

It should be strictly classified, Bibliographically accurate, critically impartial, and thoroughly indexed. It should be prefaced by a succinct History of the Law in all countries. Then should follow a list of guides to the study of Law; to be succeeded by laws in general; Law of Nature; Law of Nations; Roman or Civil Law; Canon Law; Maritime Law, &c. In English Law, and in American Law, the division should be carried down to the last point; so that the authorities under any head could be seen at a glance. To each division, however small, there

should be an alphabetical Index; and, at the end of the work, a copious Index of Names, (with the date of the birth and death of each deceased author,) and another copious Index of titles of Books, should render the whole work immediately accessible to the busiest lawyer and the most perplexed judge.

Appended to the title of every book, should be the date, size, and place of publication of the first edition and the best edition; and a short critical estimate, in the words of some eminent legal authority, if to be had, of the value of the work. If authorities differ, let one, at least, on each side, be cited. If it be objected, "This would be a voluminous and expensive work," we answer, "So be it: fifteen or twenty dollars would be a small consideration for a book of such value, to every lawyer, every librarian, every scholar, and every bookseller: but, in truth, it would be neither voluminous nor expensive. It could be embraced in one royal octavo volume of about twelve hundred pages, type as large as that on the Notes in Parson's Maritime Law, and be afforded, we suppose, at six to eight dollars.

Let it not be imagined that we are pointing to a vacuum, with the intention of ourselves filling it: that we are thus advertising a book which we are preparing, or intend to prepare, for "an intelligent profession" and "a discerning public."

We contemplate no such book, nor do we know (would that we did!) that any one else contemplates it. On the contrary, we hope that this public proclamation of the want will stimulate some well-qualified bibliographer to undertake to supply to it. We can promise him gratitude, fame, and "more ha'pence" than will pay him for the time so devoted. The sale of such a work, faithfully made, would be large, both at home and abroad.

During his "arduous toils" he "shall have our mite:" nay, he shall have an aid in advance. We will give him, on the spot, a list of books to be consulted in his prospective History of the Law in all Countries; a list which he will find useful, too, in the preparation of the body of the work. We have made it hastily, but not without some labors: it prefers no claim to completeness, but rather professes to be incomplete: it avoids specialties and minute divisions: it is simply offered as *Memoires*.

pour servir à l'histoire. The Chronological order is followed; but we shall interpolate if we see proper; we abbreviate titles, and dwell not, with a bibliographer's zeal, on the peculiarities, numbers, or orders of editions; or with a critic's curious eye, upon the merits and demerits of the text. It will be remembered that the notes of the editors of some of the collections indicated in our list, are, perhaps, the most valuable portion to be found between the covers. We say that we know of no one who thinks of making a Manual as we crave. We know, however, of several we suppose to be competent to the task; but alas! they have other things to attend to. One is zealously engaged in fighting slavery in the Senate of the United States; another is, or was, pinned down at a Boston editorial desk, fighting the anti-slavery men and all their works; a third is on the Bench of a United States Court in Philadelphia, ready to deal out impartial justice, to both bond and free, who are so unlucky as to bring themselves under his jurisdiction; and a fourth has recently been appointed Reporter of the Supreme Court of the United States, at Washington; another there is in the Law School at Cambridge, and the great law library there would be, we should think, of itself, a strong temptation to commence the task. In a chronological *catena* of legal literature (*ut infra*) it will be found interesting to trace the sequence of mind and matter, to observe how the enactment of laws and the expositions of laws, have grown out of each other, in any particular country, or in countries generally. As a rule, when no place of publication is stated, London will be understood, A. D. 1170.

Liber Feudorum. Compiled by the Emperor Barbarossa, and published at Milan. Usually printed at the end of the *Corpus Juris Civilis*. The glossary of Columbinus, as revised by Minucius de Prato Vetero, should be read with it. See Crabb's *History of E. Law*, 70.

Temp. Edward III., 1327—1377. 1. *Le Antient Livre de Tenures* MS. "The work of a grave and discreet man." The first two books of Littleton's *Tenures*, are a commentary on this work.

Temp. Edward III.: *Black Book of the Admiralty*. The work of several hands, from the reign of Edward III. to the time of Henry VIII. See Prynne's *Animad. upon Coke's 4th Institute*, 115; Reddie's *Mar. Com.*, 421; Clerke's *Praxis*, 1469 circa: Sir John Fortescue's treatise

De Laudibus Legum Angliæ, printed in the early part of the reign of Henry VIII., 16vo. Last ed. in English, (trans. same as that of F. Gregor, 1775, 8vo.,) by A. Amos, Camb., 1825, 8vo. See Gregor's Fortescue; F. Aland's Fortescue, 1714, 8vo. 1470 circa: Lon., folio, N. Statham's Abridgement des Livres Annales et Reportes Cases en le Ley de Angleterre. Principally taken from the Year Books Edward I. to end of Henry VI. Superseded by Fitzherbert's Hist. Abridgment. *Vide* 1514 *infra*. See 10 Coke's Rep. 28; 4 Reeves, 117.

1481 *circa*: Lon. fol., Abridgment des Statutes (Vieux). Very rare: a copy is in the Inner Temple Library, and in the University Library, Cambridge. See 2 Dibdin's Typ. Antiq., 6; Cay's Abridg. Pref. A reprint and continuation was published by Guill. Owein, under the title of Le Breggement de touz les Estatutz, &c. Lond., 1528, 12mo.

1481, *circa*: Lon. folio: Littleton's Tenures. We dare not venture any remarks on this tempting head, further than to recommend to the reader the beautiful edition over which we have lingered many hours,) of Hargrave and Butler's Coke upon Littleton, from the 19th London edit., Phila., 1853, 2 vols., 8vo. See Butler's Pref.; Dibdin's Ames; 4 Reeves' Hist., 113; 1 Campbell's Lives, 396 Marv. Leg. Bibl., 467.

1494: Barcelona, 4to, Consolato Del Mare. Edited Francis Celelles. An earlier edit., *sine anno*. The best edition and best French translation is that of Pardessus in his Collec. des Lois Mart., Paris 1828—39, 5 vols. 4to. A complete English translation of the Consolato is yet a desideratum. See Wheaton's Hist. L. N. 62; Dupin's Camus, 440; Reddie's Mar. Com. 171.

1497 *circa*: Nova Statua, fol. Contains Statutes 1st of Edw. III. to 22d Edw. IV. See 2 Dibdin's Typ. Antiq. 11, 12.

1514: Lon. fol., also 1516, 65, 77, all fol., Le Graunde Abridgment, by Sir Antoine Fitzherbert. This is a digest of the cases in the Year Books to the 21 Hen. VII., and Cases temp. Rich. II., Edw. I. and II., and Henry III., with readings, &c.; *vide* 1470 *circa supra*. See, also Crabb's Hist. 482; 4 Reeves' Hist. 417.

1516, *circa*: Lon. fol. La Viex Natura Brevium Comments on the writs follow the text. In English, 1528, 12mo. There are almost twelve editions in French, and also six in English. See Nic. Hist. Lib. 162.

1516 circa *Novæ Narrationes* in French; in English Lon. 1561, 12mo. See 3 Reeves' Hist. 152.

1518 to 1522: Lon. 12mo., first part Latin; second part in English, 1530, 12mo., C. Saint Germain's *Two Dialogues between a Doctor of Divinity and a Student in the Laws of England*, containing the Ground of these Laws, &c., 18th ed., Lon. 1815, 12mo.

1519: Lon. 8vo. *The Abbreviations of Statutes*; trans. out of French into English, by John Rastell. 15 edits. between 1520 and 1625. See 3 Dib. Typ. Antiq. 83.

1527: Lon., 8vo. *Expositiones Terminorum Legum Anglorum*. In French. Trans. into English under title of *Les Termes de la Ley*. Enlarged ed., Lon., 1721, 8vo. Authorship ascribed to both John and William Rastell.

"A very excellent book." Lord Kenyon. 1531: Lon. fol. *Registrum Brevium*; 4th and best ed. Lon., 1687, fol. Ascribed to R. de Hengham. "The best book yet extant of the Common Law." Lord Coke.

1534: Lon., 8vo. *La Novel Natura Brevium*, by Sir Antoine Fitzherbert; "9th" (really, at least, the 20th) ed. Lon., 1794, 2 vols., 8vo. See Eunomus, 15.

1542: *Les Rules d'Oleron*, from G. de Ferrande's *Grand Routier de la Mer*: repub. in Cleirac's *Us et Coutumes de la Mer*. Bourdeaux, 1647, 4to.; Rouen 1671, 4to. Best ed. in Pardessus' *Collection de Lois Maritimes*. See Prynne on Coke's 4th Institute, 108; Red. Mar. Com., 207, 341, 413, 419.

1546: Lon. fol. *Intrationum Liber omnibus Legum Angliæ studiosis apprime necessarius*. 1546: Lon. fol. *Principia sive Maxima Legum Angliæ*.

1554: Lon., 8vo. *Tractatus de Legibus et Consuetudinibus regni Angliæ, tempore Regis Henrici secundi Compositus*. Best ed. by J. Wilmot, Lon., 1780, 12mo. Trans. into English by J. Beames, 1812, 8vo. Ascribed to R. de Glanvil, also to E. de Narbrough, also to K. Henry II. It is probable that the *Regiam Majestatem* was taken from the *De Legibus*. See 1 Reeves' Hist. 221; 4: 571; Hale's Hist., 168.

1556 circa: Composed *Le Guidon de la Mer*. Cleirare's Commentary (in *Les Us*, &c.) and Pardessus' edit. (in *Collection*, &c.) must be consulted.

1557: Basil, fol. *Germanicorum Originum ac Antiquitatum Libri*.

1568: Lon., 4to. *La Graunde Abridgment*, by Sir Robert Brooke. Principally founded upon Fitzherbert's.

1569: Lon. fol., 4to., 1640, *De Legibus et Consuetudinibus Angliæ, Libri quinque* Henricus Bracton. Well known. Britton's (?) *Ancient Pleas of the Crown*, is an abridgment of the above, with additions, &c. Here we should linger could we longer afford it.

1574: Lon., 4to. *Les Mes del Coron*, by Wm. Staunforde. A very early treatise upon the Criminal Law of England. The matter, method, and style, are excellent. The work was Sir M. Hale's model, as it has been that of many others. See Fulbeck, 73.

1579: Lon., 8vo. *Le Digest des Briefes Originales, et des choses concemants eux*, by S. Theloall. The *Registrum Brevium* profited by this book.

1580: Lon., 8vo. *Jurisdictions; or the Lawful Authority of Court Leet, &c.*, by John Kitchin; "5th" (really the 12th) ed. 1675, 8vo.

1583: Lon., 8vo. *De Legibus Angliæ Municipalibus Liber, ordine Locorum Communium Dispositus*.

1588: Lon., 4to. *De Jure Belli Commentariorum Libri tres. Commen. II.*, by Albericus Gentilis, LL. D., Lugd. Bat. 1589, 4to. See other works on law by this writer in Watt's *Bibl. Brit.*

1590: Lon. 4to. *Symbolegraphie*, by Wm. West.

1599: Lon., 12mo. *L'Abridgment des Cases*, by Arthur Gregory.

1601: Lon., 4to. *A Paralele or Conference of the Civil Law, the Canon Law, and the Common Law of this Realme of England*, by Wm. Fulbecke. Consult his other works also.

1603: Lisbon, fol. *Ordenancoes e Leis do Reino de Portugal, &c., do Rey dom Phillippe*. Also pub. with *Collecao da Legislacao. Antigua et Maderna do Reino de Portugal, Coimbra, 3 vols., 4to., 1786*.

1605: 8vo. Cantab., also 1630, 51, 64. *Institutiones Juris Anglicani, &c.*, 1605, Lon., 4to. *Of the Ancient Lawes of G. Britiane*.

1606: Ludg., 4 tom, fol. *Cujacius (Jacobi) Opera Omnia*. An interpreter, "one of a thousand."

1606—8: Lon., fol. *A Calendar, &c.*, by F. Pulton.

1607: Oxford, 4to. *A View of the Civile and Ecclesiastical Law*, by Sir Thomas Ridley; 4th ed. by J. Gregory, Oxford, 1676, 4to.

1609: Lon., 12mo. Tables to the Year Books, &c., by Thomas Ash. In French.

1610: Lon., 12mo. Jani Anglorum facies altera, by John Selden. Also in English, by Dr. A. Littleton under assumed name of R. Westcott. Also consult Selden's Opera Omnia, Lon., 1726, 6 vols. fol.

1613: Lon., fol. Nomotechnia, by Sir Henry Finch. In English, by the author, Lon., 1626, 12mo.

1613: Francf., fol. Codex Legum Antiquarum.

1614: Lon., 2 vols., fol. Promptuarie, by Thos. Ash. This is a digest of Reports and Statutes from the Year Books to VIII. Coke's Reports.

1615: Madrid, fol. Curia Philipica, by J. H. Bolanos. Rocus', De Navibus, draws largely on this good book.

1617: 12mo. Brief Abstract of English Statutes in force in Ireland, by John Merrick.

1625: Paris, 4to. De Jure Belli ac Pacis libri tres, by Hugo Grotius. See, also, among others, the edits. of Ultrajecti, 1696—1703, 3 tom. fol.; par Jean Barbeyrac Amst., 1724, 2 vols., 4to.; Lon., 1738, fol.; by W. Whewell, D. D., Camb., 1853, 3 vols., 8vo. And consult the Latin ed. of Grotius' legal works, Lausaunæ, 1751, 5 vols. 4to.

1625: Lon., 8vo. Institutions; or Principall Groundes of the Lawes and Statutes of England.

1626: Lon. fol. 1st Part of Sir Henry Spelman's In Modum Glossarii ad Rem Antiquam Posteriores A—L.; 1st and 2d Parts Lon. 1687, fol. Consult also Spelman's Law Tracts, 1641—46; 3d ed. together, Oxfo. 1646: and his English works, etc. 2d ed. Lon. 1727, fol.

1629: Lon. fol. Consuetudo vel Lex Mercatoria, by Gerard Malynes; 3d ed., with other treatises, Lon. 1686, fol.

1630: Lon. 12mo. Ignoramus, Comœdia, by George Ruggle. Best ed. by J. S. Hawkins, Lon. 1787, 12mo.

1631: Lon. 4to. The English Lawyer, by Sir John Doderidge. See also his ed. of the Lawyer's Light, Lon. 1629, 4to; and his Opinions of Antiquaries, Lon. 1672, 12mo.

1635: Lon. 8vo. Archeion; or A Discourse upon the High Courts of Justice, in England, by Wm. Lambard.

1636: Lon. 8vo., An Abridgment of all Sea Laws, by Wm. Wellwood. Also, in Malyne's Lex Mercatoria.

1641: Lon. 4to., A Treatise of the Antiquity, &c., of the Ancient Courts of Leet, by Robert Powell.

1642: 12mo. *La Somme, appelli Miroir dis Justices, vel Speculum Justiciariorum*. In French. By, or perhaps only augmented by, Andrew Horné. In English, with the *Diversity of Courts*, by W. Huges, Lon. 1768, 12mo; Manches. 1840, 12mo. See 2 Reeves' *His.* 358; Nic. *Hist. Lib.* 155.

1644: Neapolio, fol. *Repertorium Generale, &c.*, authore Vincentio de Vita.

1646: Lon. 12mo., *Topics in the Law of England*, by John Clayton.

1647: Bordeaux, 4to, also Bord. 1661, 4to, Rouen, 1671, 4to, MS. et *Coutumes de la Mer, &c.*, par Etienne Cleirac. In English, Lon. 1709, 4to. (See also 1 Pet. *Adm. Dec.* 260; 2 Appendix;) in Dutch, by Leclercq, Amst. 1757, 4to. Cleirac's notes are greatly esteemed. Lord Mansfield was much indebted to this work.

1647: Lon. 4to. also 1685, Lon. 4to. *Fleta; seu Commentaribus Juris Anglicani sub Edw. I., ab anonymo Conscriptus; editus, com Dissertatione Historica ad eundem par J. Seldenum*. In English, with Notes, by R. Kelham, Lon. 1771, 8vo. The "Great Unknown," of legal literature.

1650: Oxen. 4to., also Hag. Com. 1659, 12mo., *Juris et Judicii Feccialis, sive Juris inter Gentes, &c.*, by R. Zoncheius. And see all his legal works.

1654, &c: Lon. 4to. *Prynne's Fundamental Liberties*. Consult all of Prynne's legal works.

1655: Lon. 8to. *The Body of the Common Law of England*, by E. Wingate. 1655, fol. &c., *Jus Feudale*, by Sir Thos. Craig.

1656: Lon. 4to. *Examen Legum Angliæ*, by A. Booth.

1658: Lon. fol. *Acts and Ordinances, 1640—56*, by H. Schobell.

1659: Lon. 3 vols. fol. *Acts, &c.*, during the Commonwealth, 1642—59. Consult the principal collections of Statutes.

1660: Hag. Com., 12mo. *Elementa Jurisprudentia universalis*, by S. Puffendorff. *Cum Notis Hertii, Barbeyraci, et Muscovii*, Francf. Lips. 1743—44, 2 vols. 4to; 5th English ed. Lon. 1749, fol. See Wheaton's *Hist. L. N.* 88, 89; Hogman's *Leg. Stu.* 123; Watt's *Bibl. Brit.*

1660—62: Lon. 3 vols. 4to. *The Grand Abridgement of the Law Continued*, by Wm. Hughes. "Most excel-

lent in its kind. F. Hargrave. See N. Amer. Rev. 23 : 6. (Story J.).

1661 : Lon. 12mo. Principles of English Law, by Wm. Phillips. See also his *Studii Legalis Ratio*, 3d ed. Lon. 1675, 12mo. 1861, Lon. 8vo. Common Law of England, Epitomized, by W. Glisson and W. Gulston, 3 ed. Lon. 1679, 8vo.

1662 : Lugduni, 4to. *Sensura Forensis Theoretico-practica, id est totius Juris Civilis Romani*, by S. Van Leeuwen.

1663 : Lon. fol. *Fortescutus Illustratus*, by E. Waterhouse. See Harg. Notes on Co. Litt. 72a.

1668 : Lon. fol. *Origines Juridicales*, by Sir. Wm. Dugdale; 3d ed. Lon. 1680, fol. See Nic. Eng. Hist. Lib. 75.

1668 : Lon. 2 vols. fol. *Un Abridgement des plusieurs Cases et Resolutions del Common Ley*, by Henry Rolle. See Hale's Preface.

1669 : Amst. 4to. *Tractabus de Legibus abrogatis et inusitatis in Hollandia, vicinisque regionibus*, by S. Groenewegen.

1672 : Holmiæ, fol. *Sveciæ Regni Leges Civiles aut Civitatum*, by J. Loccenius. 1672, Lon. 4to. *De Legibus Naturæ Disquisitio Philosophica*. Also Lon. 1675, 4to. Dubl. 1720, 8vo. See J. Tyrrell's *Brief Disquisition* 2d ed. Lon. 1701, 8vo.

1673 : Lon. 8vo. *Speculum Juris Anglicani*, by J. Brydall. See also his *Jus Sigilli* : 1674, 24mo. ; *Camera Regis*, 1676, 8vo. : *Jus Criminis*, 1679, 8vo. ; *Decus et Tutamen*, 1679, 8vo.

1674 : Edin. fol., also 1678—99 fol. *The Laws and Customs of Scotland in matters Criminal*, by Sir George Mackenzie.

1675 : Lon. 4 Parts, 4to. *A Grand Abridgment of the Common and Statute Law of England*, by Wm. Sheppard. Very good but neglected.

1675 : Paris, 4to. *Le Parfait Negociant*, by J. Savory Nouvelle, ed., augmentie, Paris, 1800, 2 vols. 4to.

1676 : Lon. 8vo. *De Jure Maritimo et Navali*, by C. Molloy, "9th" (really the 8th) ed. Lon. 1769, 2 vols. 8vo. *Maris on the Bills of Exchange* is fuller.

1678 : Lon. 4to. *Repertorium Canonicum*, by J. Godolphin, 3d ed. Lon. 1687, 4to.

1678 : fol. Paris, *Glossarium Mediæ et Infimæ Latini-*

tatis, &c., by C. du F. Ducange. Best ed. with Carpien-
tier's Supplement, (pub. 1766, 4 vols. fol.), &c., Paris 1840
—46, 7 tom. 4to. An indispensable aid.

1679: Lon. 8vo. De Usu et autoritate Juris Civilis
Romanorum per Dominia Principium Christianorum, by
A. Duck. Good.

1679: Oxf. fol. Provinciale, sive Constitutiones Angliæ,
by Gul. Lyndewood, 1679, Lon. fol. Officina Brevium.

1680: Lon. 8vo. The Excellency and Pre-eminence of
the Law of England, by Thos. Williams.

1681: Lon., fol. The Statutes at Large, by J. Keble.
Several times reprinted and continued by other vols.

1681: Paris, 5 tom., fol. Opera omnia of C. Molinæus.
Vide on the Roman Law, 1681, Lon., fol. Introduction to
the Old English History, in three tracts, by N. Brady.

1682: Franc. ad Moen. fol., Bibliotheca, Realis Juridi-
ca, by M. Lipenius. See ed., Lipsiæ, 1746, 3 vols., fol.;
or that of Lipsiæ, 1757, 2 vols., fol., and the Supplements,
4 vols., fol., 1775—1823, and Pt. of vol., V., 1830; and
Balthasar's Supp., Gryp., 1752, 4to.

1682: Holmiæ, 4to., De Jure Sueonum et Gothorum
vetusto, libri duo, by J. O. Stiernhook.

1682: Lon., 8vo. Tryals per Pais, by G. Duncombe,
9th ed., Dubl., 1793, 2 vols., 8vo.

1683—84: Lon., 2 Pts., 12mo. Jus Appellandi ad Re-
gem Ipsum a Cancellaria, by Walt. Williams.

1684: Lon., fol. Jus Regium, by Sir G. Mackenzie.

1685: Lon., 12mo. Legis Fluvius.

1685: 4to. ed., 3 tia Francf. et Lips., Conciliatio Cunc-
tarum Legum, by N. de Passeribus. On the Roman Law.

1688: 2 vols., fol., Glossarium ad Scriptores Mediæ et
Infirmæ Græcitatæ, &c., by C. du F. Ducange.

1688: Lon., 2 Pts., 4to. Jus Regium Coronæ, by J.
Wilson.

1689: Paris, 4to., vol., 1. Les Loix Civiles, dans leur
ordre naturel, by Jean Domat; vols., 2, 3, 4, Luxem, 1702,
fol. See his Œuvres Complètes, par J. Remy, Paris,
1828—30, 4 vols., 8vo. The Civil Law trans., into En-
glish, by W. Strahan, Lon., 1737, 2 vols., fol. A great work.

1689: Lon., 4to. Observations concerning the Domin-
ion and Sovereignty of the Seas, by Sir P. Meadows.
Excellent.

1692: fol., ed., 5ta. Lovani, Commentarius ad Diges-

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torum, seu Pandectanum Juris Civilis, Libros L., by H. Loezius.

1694: Lon., 4to. Law of Nations, and the Rights of Sovereigns, by M. Tindall.

1694: Lon., fol. Origo Legum, by G. Dawson.

1696—99: Lon., 3 Pts., 8vo. English Historical Library, by Bishop Wm. Nicolson. See New ed., of English, Scotch and Irish Hist., Lib., 1776, fol.

1699: Lon., 12mo. Compendium of the Laws, &c., of England, Scotland and Ireland, by K. Curson.

1701: Lon., fol. Clergyman's Law, ascribed to W. Watson, but by Mr. Place, 4th ed., Lon., 1747, fol.

1702: Lon., 8vo. Abstract of the Sea Laws.

1702: Lon., fol. Formulæ Anglicanum, by T. Malox. See also his Hist. and Antiq. of the Exchequer, ed. Lon., 1769, 2 vols., 4to.

1705: Lon., 4to. General Treatise of Dominion and Laws of the Sea, by Alex. Justice.

1705—13: Lon., 2 vols., fol. General Abridgment of the Common Law, by K. D'Anvers; 2d ed., 1722—33, 3 vols., fol. As far as it goes (to extinguishment), a trans., Rolle's Abridgment.

1706: Lon., 8vo. Essays Ecclesiastical and Civil, by B. Whitelocke.

1706: Edin., fol. Practicks of the Law of Scotland, &c., by Sir R. Spotiswoode.

1707: 2d ed., Hag., Com., 2 tom., fol. Commentaribus ad Pandectas, by Johan Voet.

1707: Edin., 12mo. Index of Acts of Parliament, &c., temp., James I. to the Union, by Sir J. Stewart. See also his Dirleton's Doubts, &c., Edin., 1715, fol.

1708: Lon., 8vo. Institutio Legalis, by Wm. Bohun, 4th ed., Lon., 1732, 8vo.

1708: Amst., 12mo. De Navibus et Naulo, by Roccus. Well trans., into English, by Hon. J. R. Ingersoll, Phila., 1809, 8vo. See the whole treatise in the works of Roccus, Naples, 1655, 2 vols., fol.

1713: Edin., 8vo. Principia Juris Feudalus, by Alex. Bruce.

1713: 2 vols., fol. Codex Juris Ecclesiastici Anglicani, by Bishop Edmund Gibson, 2d ed., Lon., 1761, 2 vols., fol. Excellent.

1713: Franckf. ad Moen, 4 tom. Collectio Constitutionum Imperialium, &c., by M. H. Goldastus.

1713 : Lon., 8vo. History of the Common Law of England, by Sir M. Hale ; 6th ed., by C. Runninton, Lon., 1820, 8vo. See also Hale's other legal works.

1715 : Lon. 8vo. Review of the Statutes, by Giles Jacob, 3d ed., Lon., 1729, 8vo. Some of Jacob's works may be consulted with advantage.

1716 : Lon., 2 vols., fol. Treatise on the Pleas of the Crown, by Wm. Hawkins ; 8th ed., by John Curwood, 1824, 2 vols., 8vo.

1718 : Lon., fol. Bibliotheca Politica, by J. Tyrrell. Valuable.

1719 : Lon. 8vo., 4th ed. English Liberties, by Henry Case ; 5th ed., Lon., 1721, 8vo.

1720 : Francf., et Lips., Francorum et Ripuariorum.

1720 : Lon., 8vo. Institute of the Laws of England, by Thomas Wood, 10th ed., Lon., 1772, 8vo. This work and Finch's Law, were supplanted by Blackstone's Commentaries.

1720 : Lon., 2 vols., 8vo. Collection of Ecclesiastical Laws, by John Johnson.

1720 : Lon., 8vo. Collection of Curious Discourses, by T. Hearne, 2d ed., Lon., 1771, 2 vols., 8vo.

1721 : Lon., fol. Laws of the British Plantations in America, Relating to the Church and Clergy, Religion and Learning, by Nich. Trott.

1721 : Lon., fol. Leges Anglo-Saxonicae Ecclesiasticae et Civiles, by D. Wilkins.

1722 : Edin., 8vo. Essays upon several Subjects in Law, by Lord Kames. See also, his other legal works.

1722—30 : Edin., 2 vols., 8vo. Institutes of the Law of Scotland, by Wm. Forbes. See also, his other legal works.

1723 : fol. Placita Coronæ, by Sir J. Tremaine. In Latin. In English, by T. Vickers, Dubl., 1793, 2 vols., 8vo.

1725 : 3 vols., fol. Abridgment of the Common Law of England, by W. Nelson,

1725—35 : Lugd., Bat., Traj., Rhen., 5 tom., fol. The-saurus Juris Romani, &c., cum Pref. E. Ottonis. Contains 97 works. See Struvius, Bibl., Selecta.

1726 : 8vo. The Laws of Honor, 1726, 3d ed., 8vo. Officium Clerici Pacis, 1726, fol. General Index to the Common Law, 1726. fol., also, 1734, fol., Parergon Juris Canonici Anglicani.

1726—31: Amst Corps Universal Diplomatique du Droit des Gens, par J. Dumont.

1728: 2d ed, 4to. Lubecæ Brevis Introductio in Notitiam Legum.

1730: 8vo. Introduction to the Law of Tenures, by Sir M. Wright; 4th ed., 1792, 8vo. Admirable. 1730: fol., Leges Wallicæ, by W. Wotten. 1730: Arg., 2 vols., 8vo. Antiquitatum Romanorum Jurisprudentium Illustrantium Syntagma, by J. G. Heinccius; 5th ed., Leuarden, 1777. Consult his other works: See Watt's Bibli, Brit.; Marv., Leg., Bibl., 380; Ivory's Cat., 823.

1734: Dubl., 4to. The Statute Laws of Ireland, Common Placed, by E. E. Lee, 1734, fol. New Pandect of the Roman Civil Law, by J. Ayliffe.

1734: Lugd., Bat., 8vo. Institutiones Juris Naturæ et Gentium, by P. R. Vittrarius.

1734: Edin., 8vo. Minor Practicks, by Sir T. Hope.

1734—58: 9 vols., fol. The Statutes at Large, by W. Hawkins.

1735: 4to., Lugd., Bat. Observationum Juris Romani, Libri IV, by C. Van Bynckershoek. See also, his Opera Omnia, Colon., Allob., 1761, 2 vols., fol.

1735—37: 9 vols., 8 vo. Abridgment of the Statutes.

1736—40 et seq.: fol. vols. Bacon's Abridgment; 5th ed., 1798, 7 vols., 8vo. Best ed, with an Index, by John Bouvier, Phila., 1842' 10 vols, 8vo.

1737: fol. Abridgment, &c.. of State Trials, by T. Salmon.

1738: 8vo. The Law of Tenures, by Sir G. Gilbert; 5th ed, 1824, 8vo. See his other legal works. 1738, 4to. Ordo Judiciorum, by T. Oughton.

1739: 2d ed., 8vo. Chronica Juricticalia. 1739, fol. Jus Parliamentarium, by Wm. Petyt.

1740: 4to, 3d ed., 1754, 4to. Delineation of Universal Law, by F. Bellers. 1740, 3 vols. fol. Venet. Discursus Legales de Commercio, by J. L. M. Casaregis. Excellent.

1740: fol. Rights, &c., of Ambassadors, &c., by W. de Wicquefort; from the French, by J. Digby. 1740, Francf. et Lips., 2 tom., 4to Jus Civile Controversum, by S. Cocceius.

1742: 2 vols., 8vo. Jura Ecclesiastica.

1742: 2 Pts, fol. Reportorium Juridicum, 2d ed, of Pt. I., by Sir T. E. Tomlins, Lon. 1786, fol.; Dubl.,

1788, 8vo. 1742, 4to. Collector of Statutes, &c., relating to Admiralty.

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1835: 8vo., Edin. Legal and Historical Tracts, &c., by J. Riddell.

1835—43: 2 vols., 8vo., Dubl. Treatise on the Criminal Law, by J. Gabbett.

1836: 2d ed., 2 vols., 8vo. Digest of the Criminal Law of England, by E. E. Deacon.

1836—38—54 : 3 tom., 8vo. August. Tavrín. Sardinia, Monumenta Historiæ patriæ, edita jussu regis Carolis Alberti.

1837 : 2 tom., 8vo. Londres et Berlin, Manuels des Consuls, par A. de Miltitz. Commended in For. Quar. Rev., April, 1837. 1837, 4th ed., 8vo., Edin. Introduction to the Civil Law, by D. Irving. Very good. See also his Observations on the Study of the Civil Law, 3d ed., Edin., 1823, 8vo. 1837, 8vo., Edin. International Law Tracts, Six. 1837, 12mo. Outlines of Common Law, by R. Maugham. See also his Outlines of Criminal Law, 1842, 12mo., and his Outlines of the Jurisdiction of all the Courts in England and Wales, 1838, 12mo.

1838—43 : 11 vols., 8vo., Edin. Works of Jeremy Bentham, now first collected.

1838—39 : 2 vols., 8vo. Manuel of Political Ethics, by Francis Lieber. New edit. much needed. See also his Legal and Political Hermeneutics, enlarged ed. Bost. 1839, 12mo., his Popular Essay on Subjects of Penal Law, Phila. 1838, 8vo., and his Essays on Property and Labour, New York, 1842, 12mo. Lieber is one of the first men of the age. 1838, 4 vols., 8vo. Commentaries on Colonial and Foreign Laws, &c., by Wm. Burge. 1838, 4to. Heidelbergæ, Principio Imputationis Alienationum Mentis in Jure Criminali recte constituendo, by C. J. A. Mittermaier. Well translated into English, by Luther S. Cushing, Bost. 1840, 8vo., Edin., 1841, 12mo. See also Mittermaier's Grund—Sätze gemeinen deutschen Privatrechts, mit Einschluss des Handels, Wechsel, und Seerechts—7 auflage, Regensburg. 1847, 2 vols., 8vo. The Notes to this work constitute a bibliographical treasury.

1839 : 8vo. Codex Legum Anglicarum, by G. Blaxland. 1839, 3d ed., 4 tom., 8vo., Paris. Règime des Eaux, par F. X. P. Garnier. 1839, 12mo. Statute Criminal Law of England, by J. J. Lonsdale. Good. 1839, p. 8vo., Edin. Manuel of the law of Scotland, by J. H. Burton. 12mo. ed. 1847, 2 vols., Supp. 1844, 12mo. 1839, 8vo. Commentaries on the Laws of Nations, by W. O. Manning. Valuable, but—no Index : Eheu ! When will authors and publishers reform altogether this evil of no Indexes ?

1840 : 2 vols., 8vo. The Ancient Laws and Institutes of England, by B. Thorpe. 1840, 8vo. Commentaries on the Laws of England, by J. B. Bayley. May be called an

abridgment of Blackstone, wltth additions. 1840, 8vo., Paris. *Elémené de Droit Naturel Privé*, par Mon. Busard. 1840, 8vo. Rise and Progress of the Laws of England and Wales, by O. Flintoff. 1840, 2 vols., 8vo. Ancient Laws and Institutes of England. 1840, 2d ed., 8vo. Points in the Law of Discovery, by J. Wigram. Also Bost. 1842, 8vo. Good.

1841: 4to. *Index Legum*. 1841, 8vo. *Cours d'Introduction Générale à l'Etude du Droit, ou Encyclopédie Juridique* traduite de l'Allemand (4th ed.) of N. Falck, par C. A. Paltat. 1841, 12mo. Popular Commentary on the Constitutional Law of England, by George Bowyer. See also his *Dissert. on the Statutes of the Cities of Italy*, and 1854 *infra*. 1841, 2 vols., 8vo. also in fol. Ancient Laws and Institutes of Wales. 1841, 2 vols., 8vo., Edin. Cabinet Library of Scarce and Celebrated Law Tracts.

1841—45: 4 vols., 8vo. New Commentaries on the Laws of England, by H. J. Stephen. Also N. York, 1843—46, 4 vols., 8vo.

1842: 2d ed., 12mo. Short Analysis of the Criminal Law of England, by C. Penruddocke. 1842, 12mo., N. York. Introduction to Legal Sciences, by Silas Jones. 1842, 8vo., Paris. *Principes du Droit Public Maritime et Histoire de Plusieurs Traités, &c*, par F. Lucchesi—Palli. 1842, 2d ed., 2 vols., 8vo. Crimes and Punishments; or, A Digest of the Criminal Statute Law of Ireland, by E. Hays. 1842, 2 vols., 8vo., Edin. Dictionary of the Statute Laws of Scotland, by Wm. Forsyth. 1842, 12mo. Synopsis of the Law relating to Indictable Offences, by B. Boothby. 1842, 8vo. Heidelbergæ, *de Vera Judicii Juratorum origine, Natura et Indole*.

1843: 8vo., Paris. *Recherches sur la Condition Civile et Politique des Femmes depuis les Romaines jusque a nos jours*, par E. Laboulaye. 1843, 8vo. Elementary Principles of the Laws of England, by J. Guthrie. 1843, 8vo., Paris. *Traité du Droit International Privé, ou du Conflict des Loix de différentes Nations eu Matière de Droit Privé*, par M. Felix; 2d ed., Paris, 1847, 8vo. See 10 Rev. Extran. et Franc. 250. 1843, 8vo. The Study of the Civil and Canon Law, by R. Phillimore. 1843, 12mo. Historical Law Tracts, by John Thrupp. Good.

1844: 2 vols., 8vo., Edin. *Researches, Historical and Critical, in Maritime International Law*, by J. Reddie.

See also his *Inquiries, Elementary and Historical, in the Science of Law*, 2d ed. Lon., 1847, 8vo, and his *Inquiries in International Law, Public and Private*, 2d ed. Edin., 1851, 8vo. 1844, 2d ed., Bruxelles, *Cours du Droit Naturel ou de Philosophie du Droit, &c.*, par M. H. Ahrens. Commended. 1844, 8vo, Paris, *Cours Public d'Histoire du Droit Politique et Constitutionnel*, par M. Ortolan. 1844, 2d ed., Cincinnati, *Introduction to American Law*, by T. Walker. See 18 Amer. Jur. 375.

1844—45: 4 tom., 8vo., Paris. *Le Droit Commercial dans ses Rapports avec le Droit des Gens et le Droit Civil*, par M. G. Massé. Commended.

1844—46: 6 vols., 8vo, New York. *A Law Compendium*, by Asa Kinne. 1844—46, 2 tom., 8vo., Paris, *Philosophie du Droit ou cours d'Introduction à la Science du Droit*, par W. Belime. Valuable.

1845: 8vo. *Selection of the Leading Statutes, with Notes thereon*, by H. Greening. 1845, 8vo., Paris, *Histoire du Droit Criminelle des Peuples Anciennes*, par A. Du Boys. See also his *Histoire du Droit Criminel des Peuples Modernes*, Paris, 1854, 8vo. 1845, 2 tom., 8vo., Berlin, *Histoire de la Législation des Anciens Germains*, par Davoud Oghlou. 1845, 8vo., New York, *A compendium of the Civil Law*, by F. Macheldy, translated from the 12th German ed., and edited by P. J. Kauffmann. An excellent aid to the study of the Roman Law, 1845, 2d ed., 8vo., 3d ed. 1855, Phila., *The Reporters, Chronologically Arranged, &c.*, by John William Wallace. Admirable: the only book of the kind in the language.

1845—46: 8 vols., 8vo., Bost. *The Public Statutes at Large of the United States of America, 1789—1845*, by R. Peters. 1845, (also 1853,) 2d ed., fp. 8vo., *A Popular and Practical Introduction to Law Studies*, by Samuel Warren. Amer. ed., by T. W. Clerke, New York, 1845, 8vo. A new Amer. ed. promised. A valuable book, notwithstanding the objections alleged against it.

1846: 4th ed. 8vo., Cambridge, Mass. *A Catalogue of the Law Library of Harvard University*. This collection has since been greatly enlarged.

1846—48—49: 3 vols., fol., Christiania, Norge Gamle Love indtil, 1387, &c., ved R. Keyser og P. A. Munch. 1846, 8vo., *A Series of Observations on the Report of Her Majesty's Commissions on Criminal Law*, by G. E. Williams. 1846, 2d ed., 12mo., *Hints on the Study of*

the Law, by E. F. Slack. 1846, 8vo., Crime and Punishment, by Captain Maconochie.

1847: 8vo., Edin. Treatise on the Conflict of Laws of England and Scotland. 1854—55, 2 vols., 8vo., Commentaries upon Internal Law by Robert Phillimore. 1854 r. 8vo., Commentaries on Universal Public Law, by George Bowyer, M. P., &c. See a commendatory notice in London M. Chronicle, April 15, 1854. 1854, 8vo., Principles of Criminal Legislation and the Practice of Prison Discipline, by G. Combe. 1847, Phila., 8vo., Legal Bibliography, by J. G. Marvin. A good book, to which we have often, as on the present occasion, been indebted. He often omits notices of first editions, which is much to be regretted. Consult also two articles on Legal Bibliography, by Hon. Charles Sumner, in American Jurist, vols. 8th and 12th. 1849, new ed., with Supp., 8vo., Leipzig, Bibliotheca Juridica. 1854, 8vo., Weimar Juristischen Literatur des Neunzehnten. Jahrhunderts, Hand-Lexicon, von A. O. Walther.

1855: 8vo. The Constitutional Text Book: a Practical and Familiar Exposition of the Constitution of the United States, &c., by Furman Sheppard. Excellent. 1855, 8vo., Albany, Catalogue of the New State Library: Law Library. A good collection. 1855, 8vo., An Introduction to the Study of Jurisprudence, being a Translation of the general part of Thibaut's System des Pandectenrechts, with Notes, &c., by N. Lindley.

1856: 8vo., Edin. Catalogue of the Law Books in the Library of the Society of Writers to her Majesty's Signet in Scotland, by Wm. Ivory. An excellent Catalogue. Why is there not a Catalogue of the valuable Law Library of the Faculty of Advocates in the same city?

1859: 2 vols., r. 8vo., Bost. A Treatise on Maritime Law, &c., by Theophilus Parsons, LL. D. See N. Amer. Rev., April, 1860, 554. 1859, 2 vols., Phila., Sharswood's Blackstone's Commentaries. See, especially, Book IV., Chap. 33, pp. 407, 443: Of the Rise, Progress and Gradual Improvements of the Laws of England: continued by Coleridge, John William Smith, Stewart Warren and Sharswood.

1860: 8vo., New York. Institutes of International Law, Public and Private, by Daniel Gardner. See N. Amer. Rev., April, 1860, 553. 1860, Bost., 12mo., Intro-

duction to the Study of International Law, &c., by Theodore D. Woolsey, D. D., President of Yale College.

1861: Lon, 8vo. *Ancient Law: its Connection with the Early History of Society and its Relation to Modern Ideas*, by Henry Sumner Maine.

"A work of very great ability. All legal and historical students must read it, and they must do so with care and attention." Lon. Athen., 1861, I., 495.

1861—63: Oxf., 2 vols., 8vo. *The Law of Nations Considered as Independent Political Communities*, by Travers Twiss, D. C. L., Regius Professor of Civil Law in the University of Oxford: vol. I., Part I., *On the Rights and Duties of Nations in Time of Peace*; vol. II., Part II., *On the Rights and Duties of Nations in Time of Peace*. See notices in Lon. Athen., 1861, II., 878; Lon. Law Mag., Nov., 1861; and N. Amer. Review, Jan., 1862, 265. So much for LEGAL BIBLIOGRAPHY.

Of ENGLISH BIBLIOGRAPHERS, the first of any note, is Richard De Bury, the son of Sir Richard Aungerville, who was born in 1287, and educated at Oxford: became tutor to Prince Edward, (afterwards Edward III.) whom he aided in adversity, and who, when he came to the throne, repaid him in style of truly royal munificence. He was consecrated Bishop of Durham, December 19, 1345. Of his famous work upon books—which ranks as the first treatise by an Englishman on bibliography—the following are the editions: *Philobiblon de Amore Librorum*, Cologne, 1473, 4to.; 48 leaves of 26 lines: Williams, £6 10s. II. *Philobiblon de Querimoniis Librorum Omnibus Literarum Amatoribus Perutile* Spiræ, per Joannem et Conradum Hust, 1483, 4to. (39 leaves of 31 lines); apud (III) Jodocum Badium Ascensium, Paris, 1500, 4to. IV. *Philobiblon*, etc., Francf., 1510, 4to. V. *Philobiblon, sive de Amore Librorum et Institutione, Bibliothecæ Tractatus pulcherrimus*; cui accessit *Appendix de MSS.* Oxoniensibus Opera et Studio T. T. (Thomas James) Oxon., 1599, 4to. VI. *Philobiblon*, etc., in *Centuria Epistolarum Philologicarum*, per M. H. Goldastum, Francf., 1614, 8vo.; Leip., 1674, 8vo., VII. *Philobiblon*, etc., in *De Bibliothecis atque Archivis Virorum clarissimorum, Libelli et Commentationes*, etc., per J. J. Madero et J. A. Schmidt, Helm., 1702—5, 4to. VIII. *Philobiblon*, etc., Leip., 1703, 4to. IX. *Philobiblon*, a Treatise on the Love of Books translated (into English) from the First Edition, 1473, (by

J. B. Inglis, who gave it to Thomas Rodd, who published it,) London, 1832, 8vo.

American edition, with Notes, by Samuel Hand, Albany, (Joel Munsell,) 1861, 8vo. ; 30 copies on large paper. Never was there a more enthusiastic book worm than the good Bishop of Durham. Amidst his responsible duties abroad, he was still diving here and there for books. "When, indeed," he says, "we happened to turn aside to the towns and places where the aforesaid paupers (mendicant orders) had convents, we were not slow in visiting their chests and other repositories of books; for there, amidst the deepest poverty, we found the most exalted riches treasured up; there, in their satchels and caskets, we discovered not only the crumbs that fell from the master's table for the little dogs, but, indeed, the shew-bread without leaven—the bread of angels, containing all that is delectable!" We cannot linger upon the Bishop's eulogies of books; but must refer the reader to Godwin's Catalogue of the Bishop of England, ed. 1601, 524; Warton's Hist. of Eng. Poetry, ed. 1840, I., cxv—cxvi., and to Mr. Burton's Book-Hunter.

Joseph Ames, an iron-monger in London, published in 1749, folio, his *Typographical Antiquities*, in which he was assisted by the Rev. John Lewis, (at whose persuasion he undertook the task,) and John Austis Garter, King-at-Arms, and encouraged by Sir Hans Sloane and Lord Oxford, in whose vast collections he found materials for his book. William Herbert became the happy possessor of Ames' own interleaved and liberally annotated copy of the *Antiquities*, and he based upon this his new edition of the *Typographical Antiquities*, 1785—90, 3 vols., 4to. Herbert's annotated copy fell into the hands of Dr. Dibdin, and he used a portion of the first volume in his unfinished *Typographical Antiquities*, 1810—20, 4 vols., 4to., £14 14s.; 66 copies on large paper, imperial 4to, £29 8s. It is greatly to be lamented that this work has never been completed: the Book Clubs of Great Britain have since expended thousands of pounds upon works of little general value; whilst this most important matter is neglected, if not forgotten. We had intended to review Dibdin's bibliographical works; but our space will not permit this.

Palmer's *General History of Printing*, 1732, 4to., we may remark in passing, is of little value: a portion of it was written by George Psalmanazar. The Rev. Andrew

Clark published *A Bibliographical Dictionary*, Liverpool and Manchester, 1802—4, 6 vols., 12mo ; Supplement, Lon., 1806, 2 vols., 12mo. It is frequently inaccurate ; and is printed on paper which is a disgrace to any printer. It incorporates Harwood's *View of the Greek and Roman Classics*.

The *Introduction to the Study of Bibliography*, by Dr. Thomas Hartwell Horne, 1814, 2 vols., 8vo., 50 copies on large paper, royal 8vo., was an excellent work in its day, (largely drawn from the French,) and is still of value. The list of Catalogues is large and of great interest.

The *Bibliotheca Britannica* of Dr. Robert Watt (and his sons and other assistants,) was published by subscription, in eleven quarto parts, of which the first four appeared at Glasgow, 1819—20, and the others in Edinburgh. When the last part was ready, the whole was comprehended in four volumes, bearing the date 1824. The germ of this work was Dr. Watt's Catalogue of his own library. He died over-worked, in 1819, leaving the *Bibliotheca* unfinished. Among his assistants, during the last years of his life, were William Motherwell and Alexander Whitelaw. After his death, his two eldest sons devoted themselves to its completion, and are supposed to have shortened their lives by their severe labors. John, the elder, died in 1821, aged twenty, James died in 1829. Shortly after the Doctor's death, some robbers who entered the house, used a portion of the precious manuscript to give them light. It took nearly a year's labor to repair this loss. Archibald Constable and Company purchased the work for about £2000, but their misfortunes prevented the payment of the bills ; and thus, the family of Dr. Watt, was prevented from receiving any benefit from a work, for which so many sacrifices had been made, and upon which all their hopes depended.

We are sorry to be obliged thus to conclude this melancholy family chronicle : Miss Watt, the only surviving child of the greatest British bibliographer, Dr. Watt, has lately died at Glasgow, in a workhouse. Hardly a fit place, for the country to have left the daughter of such a man, to die in ; hardly a fitting reward by our country, for the production of a work, &c. Last year a petition was presented to Lord Palmerston, praying for a grant of £100 a year, for the benefit of Miss Watt. The petition was signed by Alfred Tennyson, John Ruskin, Thomas

Carlyle, George Grote, Sir Frederick Madden, Holman Hunt, Mrs. Gaskell, and many another name of note. An answer was promised to it in February, but none came until last week, some days after the death of the poor lady had been announced to one of the premier's secretaries. Then a fellow secretary wrote to ask if Miss Watt could be supported on £50 a year, if so, that sum might probably be given to her. It was well, perhaps, that the offer came to a corpse. *London Reader*, May 28, 1864, 682.

The *Bibliotheca Briatnnica*, is a work of great value. From the manner in which it was compiled—by a number of persons, all of whom were not thorough bibliographers—and printed—without the advantage of the revision of the chief worker, (then deceased)—errors were to be expected; and many errors—some great ones—are to be found: “but what is the chaff to the wheat?” Its classical articles should be supplemented with Dr. Dibdin's *Introduction to the Greek and Latin Classics*, 1827, 2 vols. 8vo. 250 copies on large paper, imperial 8vo., £66s., and J. W. Moss' *Manual of Classical Bibliography*, new edition, with additions, (by H. G. Bohn,) 1837, 2 vols., 8vo. Loundes' *Bibliographer's Manual* was pub. by Pickering, of London, in 1834, in 4 vols., 8vo. It is so well known to the English reader, that a descriptive account of its prominent features will hardly be looked for. Mr. Bohn has labored assiduously, during the last seven years, to improve the first impression, and his toil has been well bestowed. We regret (and we presume that *he* now regrets) that he did not enlarge to a greater extent in the first volumes. Between 1839 and 1842, Lowndes published Nos. 1 to 12 of his *British Librarian*. It is still incomplete.

Brunet's *Manual* was first given to the world in December, 1809, (dated 1810, Paris, 3 vols., 8 vo.): the fifth edition is now going through the press! If the author live until the 2d of next November, he will celebrate his eighty-fourth birth day. May he remain to see the publication of the last volume (all of which is now lacking) of his last edition, and as much longer as it may please Providence. He who possesses all the bibliographical aids in the world, save Brunet's *Manual*, must, if needful, apply to himself the spirit of the advice of Cujacius, with reference to the lucubrations of Paul de Castro. “Yet it must be owned that even the marvellous Frenchman is not infallible; and the English reader, will not be a little sur-

prised to find, under the head PRESCOTT, WILL HICKLING, after an enumeration of the well known historical works of this favorite author." On a encore de lui: Tobacco and its adulterations, a complete history and description, 1858 in—8. (Tome Quatrième 2 Partie, 1863, 864.)

Now, there is certainly a "Prescott Segar Store," on Broadway, New York, and, perhaps others of the same kind elsewhere: but, the work in question, was the production of Henry P. Prescott, and published by Van Voorst, of London; and, therefore, we cannot conscientiously permit the latter, to be robbed of the credit justly due him, for what is said to be a very good book.

Of Mr. Burton's Book-Hunter, we should have something complimentary to say, had we space for any more comments. We had intended this book as a text for notices of great book-collectors: but this subject, and that, of literary history—most tempting theme!—must be reserved for another paper.*

ARTICLE IV.

THE IMAGE OF GOD.

By M. JACOBS, D. D., Emeritus Professor in Pennsylvania College.

When God had reduced chaos into order: when he had formed hill, valley, mountain and plain, and gathered the waters together into oceans; when he had clothed the earth with verdure, and made land, air and water, to teem with inhabitants, he saw that all that had come from his hand "*was good*." But, as yet, there was no creature here to stand in intimate relationship with him; to recognize his goodness, power, majesty and glory; and to exercise a

* Many of our readers, we know, will not be interested in this article. There are others, who will regard it with deep interest, as a most valuable contribution to Bibliography, useful for permanent reference, and highly suggestive. It has been carefully prepared by one of the most industrious and, in certain directions ablest scholars the country furnishes. To remove, however, all occasion of dissatisfaction, on account of the space which it occupies, we present our readers with three additional forms (twenty-four pages,) in this number of the *Quarterly*.—EDITOR.

controlling influence among the creatures of this new-born earth. There was yet one wanting, whom he might make lord over this beautiful creation, and who might be a fit representative of him, in dignity and character, and so become *his vice-gerent*.

When he said: "Let us make man in our image, after our likeness," he did not mean *equality* in any respect, but merely *resemblance*, so far as the condition and circumstances of the creature might admit. Man was to occupy an important and commanding position, in rank and capabilities, in the vast chain of creature races. From the animalcule and zoophyte of the ocean, which occupy but one step above the vegetable, we advance, link after link, through the whole range of the animal genera and species, up to man, "midway between nothing and Deity." Above him are angels and archangels and the vast array of the bright intelligences of heaven, and beneath him, and subject to him, are the animals that fill ocean, earth and sky.

The points of *distinction*, which would merit the expression, relatively, of the image of God, or of his likeness, consist in his *noble corporeal structure* and the *characteristics* of his *soul or spiritual nature*.

I. *Man is distinguished for his physical organization.* God, indeed, has no form or shape, and there can, therefore, in this respect, be no direct resemblance to him in man; yet do we consider, that in an important degree, the image of God in him consists in the possession of that noble structure, and those corporal endowments, by which he is enabled to exercise dominion over the earthly creation, and thus to fulfil the duties of that office to which he was appointed. Although not now what it once was, we can not fail being impressed with the symmetry of his physical organization and its varied adaptations. When viewing some ancient temple, though in ruins, we may sometimes form tolerably correct ideas of what it once was. From its crumbling walls, its broken columns, and its fallen mouldings, we may gather a just conception of its beautiful proportions, its exquisite finish, and its admirable adaptation to the purposes for which it was designed. So the body, though now sadly marred and exhibiting the signs of decay, yet gives evidences of what it was, when it came, untainted, from the hands of its Maker.

It requires but slight attention to be impressed with man's superior bodily organization. Other animals are, indeed, endowed with organizations, admirably adapted to the peculiarity of their mode of life and the rank they are designed to hold amongst others. Predaceous birds are able, when on the wing, to descry their prey afar off: the dog can, by the keenness of his scent, track the object of his search hours after it has passed along, and some animals possess so exquisite a sense of hearing, that they can distinguish distant, and to other ears inaudible, sounds, but man's senses are both acutely sensitive and able to adapt themselves to, or to distinguish, the widest range and variety of sensations. The eagle's eye cannot be feasted with the beauty and variety of those extensive landscapes always within the range of his vision; the dog cannot be regaled with pleasant odors; and the ears of others cannot be charmed with the sweets of harmony. But man can appreciate the beauties of color—of light and shade—of the living green of Spring and Summer; of the gorgeous hues of Autumn; of the white mantle of Winter; of the glowing tints of the morning and the evening sky, the glorious *bow of promise*; and of the star-lit heavens; and can penetrate, by the aid of the telescope, into the vast depths of space, in which stars, and systems, and clusters, perform their immense circuits. Similar remarks might be made in regard to the remainder of our senses; showing how wonderfully we are endowed, how far superior our sensual organization is to that of other creatures, and how vastly more varied the functions or offices, for which our bodies are adapted. Through this wonderfully constructed body, how many are the avenues of pleasure; how many the avenues of pain; through how many channels may flow into us the richest enjoyments and the keenest sufferings; and what physical power may not be exerted, and great achievements be accomplished! Man is, indeed, "fearfully and wonderfully made!"

II. *But he is yet more highly gifted in the character of his mind.* The body is merely the beautiful house, the mind the distinguished inhabitant. The body is the well-adapted machine, the mind, the powerful agent. The body, though exquisitely formed and furnished, in many respects still links us with the brute creation, but the mind exalts us immeasurably above them, and links us with the Creator. In the former, we meet with the lowest forms of in-

tellectual life; in the latter, with pure and perfect intelligence. If we stand not midway between them, we at least occupy an intermediate position.

In the lower orders of creation, we undoubtedly meet with signs of intelligence; in some it is merely in its incipient dawnings; and from them we progressively rise to others, in whom it may be regarded as the lowest manifestations of *reason*, the higher exercise of which we regard as a distinguishing characteristic of man. We commonly denote by the term *Instinct*, that power by which the creature, previous to all knowledge, or experience, is infallibly directed in the acts which it performs, for the preservation of its existence and for its comfort. But where these acts are modified by previous experience, there is both memory and *reason*. These acts are determined by *knowledge*. Some animals seem to possess a considerable amount of memory, and sagacity; and to know how to use means to accomplish a desirable end. And because these manifestations are often by us unexpected, inasmuch as they are not common, we feel disposed to accord to those animals a higher degree of reason than they actually possess. For when we carefully bring all the evidences of creature memory and reason together, they are found to amount to comparatively very little; their range as to time and objects is exceedingly limited!

Wonderful, therefore, as was this fair world, in the number and variety of its beautiful forms, and their adaptations to each other, it would have been but a half-finished creation, without a higher intelligence than that manifested by even those which approach nearest to man. There would have been none to recognize God in his works, adore and love him, and occupy a commanding position among creatures.

To man God gave an exalted intellect, capable of examining into the relations of things; discriminating and learning their nature, by memory treasuring up what he has learned for future use and profit; being influenced and guided by the knowledge thus acquired; and combining his own experience with that of others, in the production of great results, affecting his well-being in a thousand ways. This is a degree of intelligence and reason far transcending that of all his companion creatures. It makes him but a little lower than the angels; it links him with God.

Man, indeed, begins his existence with but little evidence of intellectual life. He is more feeble, and helpless, and requires more care from others than any other creature. From appearances how unlikely it is, that in him would gradually waken up an intellect which, in a few years more, would be able to discover the most abstruse relations of things, scale the heavens, measure the distances of the stars, and spread itself abroad over the vast universe of God. At first, however *slowly* his mind expands, his reason grows, and then they increase steadily and rapidly. And where is the bound beyond which the human mind cannot go, in its progressive development and power? No limit, to which it has yet attained, has proved a barrier to its further progress. And what shall then be its capabilities, when no longer fettered by a diseased and decaying body!

Truth is the appropriate food for the mind. Without it, it can have no growth. It gives it exercise and development. And truth, like the creation of God, is unlimited as to its objects and relations. What a vast field, therefore, the mind possesses for the development of its faculties, and for the exercise of its powers! Ours is the pleasant task of entering this field, and training our faculties by the investigation of its most valuable relations.

III. But man is not only distinguished above the lower orders of creatures, and allied to God by the possession of a high order of intellectual, but also of a *moral nature*. The latter is a higher distinction than the former. We may not only *know* God, but be *like* him in *character*! The image of God consists principally in intellectual and moral likeness; for in Col. 3:10, the "new man" is stated to be a renewal, "in *knowledge*, after the image of him that created him;" that is, we suppose, a restoration to the soul of the ability to discriminate and appreciate *true* knowledge; and in Eph. 4:24, we are enjoined to "put on the new man, which after God" (or in the likeness of God) "is created in *righteousness* and *true holiness*." Here the image of God, or likeness to him, is made to consist in moral excellency; not merely in the absence of the love and practice of sin, but also in the possession of *positive holiness*—*the highest excellence that can belong to any being*.

When God, therefore, created Adam, he gave him the capacity to recognize truth and to acquire knowledge readily, safely, and certainly. His mental faculties were

clear; there were no prejudices to be overcome; no veil cast over truth; but every subject, as it came up to his mind, was comprehended in its true relations, as far as he was prepared to understand it, at all. If he had followed the leadings of his own mind, he would not have made any false judgments, or fallen into error, especially the great error of sin.

God made him not only free from all moral stain—made him upright—made him righteous—but he gave him a positive character; an inherent tendency to do that which is right; to love that which is good; to find his highest enjoyment in its practice; as positive a tendency to improve or grow in likeness to God, as it is for a plant to stretch itself, day by day, towards the sun, the source of light and heat! That tendency is restored to the soul, in the new birth. At first, it begins feebly, like the first streaks of the morning dawn, and then, under the influence of the Great Moral Sun, it grows brighter and brighter until the perfect day. In all these respects the restoration of the divine image will never be perfect, as it was when God first made man, until the soul shall enter the world where there is no sin or error, and where there is no stain of character. To make the restoration perfect, is the great work of life; a work begun in the new birth, and ended in the entire sanctification of the soul. Then—*then* truth will possess new beauties, because we shall see it no more under shadows; but in the clear light; then will our attainments in knowledge be rapid, because it will be easily acquired by the soul, no more enfeebled and darkened by sin; and then will we grow in holiness, and progressively approximate the character of the Great Creator.

What attainments the angels, who have retained their original likeness to God, have, during the thousands of years of their happy existence, made in knowledge and holiness, it is impossible for us to describe. What they have learned by contemplating the character and works of the Great Creator; what new truths are constantly unfolding themselves to their enlarging views; what new attractions and causes of joyful admiration they find as they gain a deeper insight into the mysteries of the divine nature, they cannot inform us. But undoubtedly they have advanced far beyond the point at which they began! In their knowledge and experience there is sufficient reason for their ever-resounding responses: "Holy, Holy, Holy,

is the Lord of Hosts!" And yet, with all that they already know, we find them eager to know more; to find some new occasion for admiration, as they look into the wonders of human redemption.

And this is precisely the characteristic of regenerate men, in whom the divine image is renewed. Paul, who is but a representative of others of like character, earnestly longed to "*know* Christ and the power of his resurrection;" "to be found in him, not having his own righteousness," but to be clothed with the righteousness of Christ; knowing that he was not yet perfect, he followed after, in order that he might make the great attainment of likeness to the character of Christ Jesus; and so great and valuable an object was this, in his estimation, that he was willing to lose all other things, so that he could but win Christ. And another disciple, who, by intimate and familiar intercourse with Jesus, had learned to know much of his character, and who had also suffered much for him, was filled with ecstatic joy, when he thought of the reunion with him, and the perfect restoration of the divine image in the heavenly world! "Beloved," said he, "now are we the sons of God! and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be *like him*, for we shall see him as he is." Jesus said, "Blessed are the pure in heart, for they shall see God;" Paul said, "Without holiness no man shall see God;" and in another place it is said, "To know God is life eternal."

We then, who "govern in this tabernacle, being burdened," who lament the imperfectness of our knowledge, especially of divine things, and the vast distance there is yet between our character and that of the Redeemer, are cheered by the assurance, that the time is fast hastening on when we shall *know* no more only in part, but *know* even as we are known, and when we shall attain to a far higher point of the knowledge of God in Christ Jesus than we have been able to reach here below!

IV. But we could scarcely speak of the image of God in knowledge, in righteousness, and true holiness, as renewed in the regeneration, partially restored here, and fully hereafter, without referring to a future state; and consequently to man's immortality. God made man *immortal* and in this he was made in his likeness.

1. Some one may say: man is mortal. True, his body

dies; this, however, is not a cessation of existence; it is merely a short interruption. The body will rise again and be immortal.

2. But immortality was the primary characteristic of man. Death was only to be the penalty, if he should disobey; and life be continued, if he should remain obedient. Adam was to be distinguished from the creatures, over whom he was placed. In regard to them, death was the rule, his was to be an exceptional case. They could not multiply and fill the earth, without one generation being removed by death to give place to those which were to follow. In regard to men, if, in following the law of increase, they had become too numerous, God probably would have translated them to suitable abodes to enjoy their immortality, in serving him in a different sphere. He translated two; why might he not have translated all after they had undergone due preparation?

Whilst the creatures around him would die, he was, as to his body, to be distinguished, in being free from the law of death, and in being like his Creator. The body of the Redeemer, which was made in the likeness of sinful flesh, had no seeds of corruption in it; it was not mortal; it would not have died, had he not himself offered it, as a ransom for our souls and bodies, in order, that being freed from the penalty of sin, and perfectly restored to the image of God, and our bodies raised from the dead; as was his, we might not remain under the dominion of death; but find in him "the resurrection and the life." The slave of appetite and lust, inheriting ancestral sins which are visited upon the children, down to thousands of generations, and subject to diseases of various kinds, this body, at length, yields to the force of these causes, and sinks into the grave. But this vile body shall be raised again, and made like unto Christ's glorious body, which is the type of immortality! No: we were not, at first, created with bodies to pass away like the flower of the field, or like the brute creation, to die and live no more!

God has implanted in our souls the desire of continued existence. This is especially strong when the hope can be entertained of a continued existence of happiness. It is only guilt, which makes men shudder at futurity as likely to result in protracted misery; and which makes them less desirous of immortality. But, to the virtuous and good, the holy, and wise, a never-ending existence is

inexpressibly desirable. They who have learned to know God by the experience of his grace, thirst to know more of him—to increase in the knowledge of his character and ways. They who have learned to know what it is to be righteous and holy, earnestly desire that they might be completely assimilated to his character, and that communion, which has been begun, might be perpetuated forever. The prospect of immortality causes the *good* man to pass his three score and ten years of toil and trial here with cheerfulness. He knows that after toil will come rest; after trial, triumph; after fidelity, reward; after light afflictions, a far more exceeding and eternal weight of glory; and after a foretaste of communion with God, the full fruition. It was the assurance of a future life, which cheered the deeply afflicted Job in the midst of his sufferings. “I know that my Redeemer liveth,” said he; “and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and *mine* eyes shall behold, and not another.” And David, in the confidence of hope, said: “I shall be satisfied when I awake in thy likeness.”

In fact, it is immortality—endless existence—which is the glory of the divine image, its brightest ray! The most exalted intellect, the highest reason, the most enlarged knowledge, the brightest moral character, the most eminent attainments in holiness, would all be but a meteor’s glare upon the face of night, if they were to continue but a limited time; if they were not to be perpetuated through an endless existence!

1. Let us endeavor to arise to a realizing sense of the dignity and glory of our nature. We are the sons of God, made after his likeness. We are not designed to grovel on earth; to devote our whole energies to satisfy the wants of the body, as do the beasts of the field; to become the slaves of passion, of pleasure, or of honor, or of wealth; and to live, as though this fleeting life were our all. We are designed for a brilliant career; of dominion over the earth and all earthly creatures; of vast attainments in knowledge—knowledge of God in his works, and in the doings of his grace through Jesus Christ; and of high degrees of moral excellence. We have been made but a little lower than the angels, and we were created with endowments which will enable us to vie with them in their highest excellencies. And though the crown has

fallen from our heads, it may be restored and made to shine brightly again in the future world of glory.

2. Let us thank God. who made us, that he thought worthy to place us so high in the scale of being, and to make us a reflection of himself. Let us thank Him for the high endowments, the enlarged capacities, and the brilliant prospects which he has afforded us! Let us look across the narrow vale of time, and, forgetting our humiliation, our temporary degradation and sorrow here, see what we may become, when the night of time shall have ended, and the charnel house shall no longer be able to hold our bodies! Let us exultingly join the apostle Peter in saying: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath *begotten* us AGAIN unto a *lively hope*, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away, reserved in Heaven for you!" Never was there cause for joy and thanksgiving, such as is here to be found! Let it, however, not prove an idle, a senseless joy; but let it produce such a pressure upon our moral nature, as to urge us to meet the demands of gratitude and love. "Let us glorify God in our *bodies and our spirits which are his.*"

3. Let us not sit down in despair, because we are not what man originally was. The poor leper stood afar off, and said: "Lord, if thou wilt, thou canst make me clean," and, at the word of the Lord Jesus, "Be thou clean," "immediately his leprosy was cleansed." So we may go to Him, the repairer of our broken nature, and experience his power to restore to us the defaced image. to "create, in us clean hearts, and renew within us right spirits." If we are true to ourselves, to each other, and to God, we will not only intensely desire, but make earnest efforts, that we may become and live new creatures; and that the light of the glorious gospel of Christ, who is the image of God, may shine into our hearts, and there reveal the lineaments divine restored! To this end, let us look at the inimitable life and character of Jesus Christ, and strive to become conformed to them; and then shall we realize the transformation referred to in the words: "We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

4. It is sad to reflect that from some hearts, the image of God will forever remain effaced—it will never be restored in them, but the hateful image of the Devil, will occupy its place! The noble intellect clouded forever by prejudice and error; the reason bewildered and swayed by falsehood; the soul a slave of lust, tormented with unsatisfied desires; moral character and ability to appreciate that which is lovely and good, gone; and the capability of experiencing even one holy emotion, and making any progress in moral worth forever lost, afford a sad theme for contemplation. Thus fell Lucifer, once a bright archangel! Thus fell his companions in crime! Utterly obliterated from their spirits is the glorious image of God, and they are lost to all that is good and excellent, or that can afford any pure and lasting joy! It is sad to think of a soul utterly lost; cast out from God, and shut up in the darkness of hell forever!

ARTICLE VI.

THE STRENGTH AND BEAUTY OF GOD'S SANCTUARY.

By Rev. EDSALL FERRIER, A. M., Professor in Pennsylvania College.

In the material world, the properties of strength and beauty are seldom found in the same object. In our conceptions at least, that which is beautiful, is not strong; and that which has strength, has no beauty. The same is true, to a limited extent, of the productions of mind. Few works of genius, evince at once, high degrees of beauty, and strength of expression. One of the great classics of antiquity is marked by unusual nicety of expression, and beauty of style, but it wants the masculine energy, the nervous strength, the heroic vigor of its great counterpart. In character, in the common estimate of men, there is the same contrariety between these two elements—the possession of the one, implying the absence of the other. At the death of the senior Dr. Alexander, of Princeton, a biographical notice made mention of him as a “good, simple-minded man.” The friends of the de-

ceased, took exception to the statement, as implying the thought, that he was wanting in the manlier and stronger qualities of character—as if simplicity and beauty could not be joined with force, or that a strong intellect, is to have greater honor in the sight of man, than a good heart, or a right spirit. This disposition may be traced in our very language. It has become fixed in our commonest words. A living writer speaks as follows of the common word “virtue:” “We can not wonder that Italy should fill our great exhibition, with beautiful specimens of her skill in the arts, with statues and sculptures of rare loveliness, but should only rivet her chains the more closely, by the weak and ineffectual efforts which she makes to break them, when she can degrade the word “*virtuoso*,” or “virtuous,” to signify one accomplished in painting, music and sculpture, such things as are the ornamental fringe of a nation’s life, but can never be made, without loss of all manliness of character.”* Perhaps the most striking illustration, in the universe, where the two qualities mentioned in our subject, are joined in the most harmonious proportion, is God. While Isaiah in wrapt vision, beheld the Seraphim crying one to another, saying: “Holy, holy, holy, is the Lord of Hosts, let the Lord of Hosts be for a crown of glory, and for a diadem of beauty,” John saw the elders and heard their worship, “We give Thee thanks, Lord God Almighty, because Thou hast taken to Thee great power and hast reigned.”

Strength and beauty are in His *Sanctuary*. This may be taken as descriptive of those places which God has chosen for His special dwelling place. The Tabernacle was God’s sanctuary, and it was both strong and beautiful. In the detailed description we have of it, in the book of Exodus, the material, the tenons, the sockets, the pins, the bars, the pillars, we are impressed with the fact that, the structure was fitted for a wandering people, as it could be conveniently taken down and again erected, but was just the structure needed for the storms, and exposure of a forty years’ march in a wilderness, in many parts of which neither man nor beast could subsist. The material must have been of the most substantial kind. Then we can scarcely get any adequate conception of the richness of the material. The amount of gold and silver was im-

* Trench.

mense. Its purple, and blue, and scarlet—its finely wrought furniture, and fine proportions, all fashioned after the instructions given by God in the mountain, must have been imposing. David, in speaking of the tabernacle of Shiloh, the tent which was placed among men, says: "God delivered His *strength* into captivity, and His glory into the enemy's hand." And, as to the temple on Mt. Moriah, to which the Jew went up so many hundred years, with feelings of awe and wonder, such as possessed him on no other occasion of life, even with our enlarged ideas of costliness must have surpassed any conceptions we have formed concerning it. The whole Sanctuary was overlaid with gold. Gold and precious stones were wrought in, and placed, wherever they could add anything to the richness of its appearance. A Roman historian tells us, that generals, who had been familiar with the palaces of Rome, when Rome was at the height of extravagance and luxury, were struck with wonder, when they saw the temple at Jerusalem. Titus would gladly have preserved the structure, as a memorial of the past glory of the Jewish people, but the fierce spirits, which came in collision, on that holy spot, were as uncontrollable as the hurricane; and the Temple fell in one of the bloodiest conflicts recorded in history.

But we propose to make a more practical use of the subject. The soul, under the influence of the spirit, may have a beauty which will excite the admiration of angels; that for which David so earnestly prayed: "Let the beauty of the Lord God be upon us—the beauty of holiness;" and a strength adequate to the conflict with principalities and powers; "strengthened with might, by the spirit of God, in the inner man." There is no incompatibility, and no contradictions. All over the earth, where the gospel is preached, are bright and living witnesses, men, it may be in lowly life, but adorned with richer ornaments than ever burned on Jewish temple, or glittered in breasts of Jewish priests; men fighting a nobler battle than was ever contested on fields of this world, and beckoned on to victory by brighter rewards. These qualities of character are in the Sanctuary. Waiting on God, who has said that He loves the gates of Zion, more than all the dwellings of Jacob, may secure for us these things which can not be gotten with silver, nor bought with gold. Not that God has bound himself exclusively to His house. Let us not

limit Him. The heavens is His throne, and the earth is his footstool. God may be in the veriest hovel, with its ragged walls of mouldering mud, while He will not enter the elegant cathedral, with its parade of heartless worship, and its polished ascriptions of praise. The ear of God may be open to the very groan of a troubled spirit, or the beating of an anxious heart, but closed to the words of unfeeling pomp. Nevertheless, it remains true, the church is the house of the living God. The Lord has chosen Zion; He hath desired it for His habitation. It is His rest forever. It is His banqueting house, where He meets with His people, for their joy and refreshing. The true worshipper says: "I have seen thy glory and thy power in the Sanctuary. But how is it that the sanctuary has this refining, elevating power. We begin the the lowest view.

We are so constituted as to be more or less affected by every object with which we come in contact. There is a principle of assimilation in our nature, which makes us like those with whom we associate. All the multiplied influences which surround us in this life, write upon our hearts and lives, as upon a tablet, their distinctive character. It may be a book, a friend, a family, a teacher, a scene in nature, but it leaves an impression. Our own character, to a great degree, depends on the kind of these influences. They mould and shape the soul. The world is full of testimony, and even bad men act upon the principle, when their interests are involved. Moore would not permit his own daughter to read the poetry which he wrote, and sent out to poison ten thousand homes. Macready, the tragedian, would not allow his own children to see the inside of a theatre, and Goldsmith, himself a popular novelist and play writer, gives this advice about the education of his nephew: "Above all things, never let your son touch a novel or romance." In speaking of influence, let no one understand that we are placed under a blind fatality, and have nothing to do, but to cast ourselves on the current, and be carried on a helpless thing, to our destination. Far from it. Man has a will, and is accountable to his Maker, that he selects the good, and rejects the evil. God has given a germ, and it is our life-work, as we would acquit ourselves well in the sight of men, and render an account with joy before God, to gather about the true and the good, that it may grow up, first the blade, then the ear, then the full corn in the ear.

Activity is one of the conditions of growth. Cessation of activity is the beginning of death. This is true in commerce, in mind, in the world of spirit. Activity is caused by the presentation of suitable objects. The man of giant intellect, attains his power by protracted and severe exercise, on subjects of an exalted nature. Wrestling with trivial subjects, dwarfs the being. Hence, as books are not dead things, but have a living power among living souls, those are not our best books, which put us most easily and in the shortest time, in possession of facts and thoughts, but which convey fully, and carry farthest in our own souls, the conceptions and feelings of a profound spirit—which *awake* slumbering energy, and arouse to noble purpose, and lofty resolution. He who dwells in the Sanctuary, is the great God—the loftiest being in the universe. Active contemplation of His character, earnest worship of Him, as our Maker, communion with Him in His appointed way, by this process of assimilation, or like begetting like, tend to elevate and ennoble. An intimate association with great and good men, excites to imitation, and begets impulses, that may be for eternal good. How much more, an association with the King of Kings, in His own house. What drew so broad a line between the Jew and the Greek? The Jew went up year by year, to the temple, as the holiest place on earth, and held communion with the true and living God; the Greek prostrated himself in the dust, before a worthless block, which his own hands had shaped. The stream could not rise higher than the source. The historian Gibbon, makes use of this principle, as a partial explanation of the rapid success of Mahomedanism, for a season. Though a mass of superstition and error, its watchword, as it spread terror amongst the nations of the earth, was, "There is only one God, and Mahomet is his prophet." But in the Christian Sanctuary, we look, neither to the God of the Jew, nor the God of Mahomet, but to Jesus, the Brightness of the Father's Glory; and beholding as in a glass darkly, but then face to face.

In the Sanctuary, we not only contemplate the perfect character of God, but the most ennobling truths in the universe, in every variety of form, are impressed on our conscience. The truths of physical science are refining and elevating in their influence, and we render the cheerful tribute of praise to him whose life has been a sacrifice for their extension. So of political and moral science.

It is a heresy that needs to be driven from our hearts and our schools of learning, that no truth is of any value, except as it directly contributes to some practical end. All truth is valuable for its own sake, and is fitted to exalt and dignify. Yet there are degrees of value. In the Sanctuary, we hear not the truths of physical science, nor the angry discussions of politicians, nor the doubtful learning of the schools. We go above and beyond these; above the beaten, dusty, weary walks of ordinary life. The soul is in a purer element. We breathe a clearer air. The heart is brought in contact with the high truths of God, man's destiny, immortality, judgment—eternal life and death. And in these higher regions of truth, unlike those giants of old, groping in the dark, we walk uprightly, having a "Thus saith the Lord," to strengthen our hearts. Hence, in the light of human reason, there can be no more hallowed spot on earth, than the Sanctuary; no place where purer, and higher educating influences gather around the being.

But to stop here, would be rationalistic; to explain away every thing supernatural, and place our holy religion on a level with the systems of erring men. Christianity came from God, and is accompanied with a direct, divine influence. If we enter the Sanctuary in the spirit of earnest seekers, we are not left to the slow operation of natural causes. With these alone, what hope could the preacher have with a soul, dead in sin? Preaching would be as idle work as that of the Sybil, who wrote her instructions on the loose leaves of trees, and committed them to the mercy of the inconstant winds. The gospel is the power of God unto salvation. This it is that kindled the energies of the apostle Paul, and led him to make the lofty resolution: "I am determined to know nothing but Christ and Him crucified." This it is, which ought to set on fire the hearts and tongues of God's ministers with holy zeal for God and love for souls—a flame kindled by the Holy Ghost that came down on the apostles in the shape of fiery tongues. It is this which places Christianity as far above all other systems, and all natural causes, as the heavens above the earth. Such lower causes may elevate in this world—may adorn with ornaments, but such work is only hanging withered garlands on corpses. It is not giving beauty to a living soul. "I am not ashamed of the gospel of God, for it is the power of God unto salvation, unto every one that believeth."

Then, considering the Sanctuary in this three-fold view, as a holy place, where we may study the purest and highest character, where the soul is brought in contact with ennobling truths, where Jehovah Himself dwells, and makes such bright and blessed disclosures, that we prize her ways, her sweet communion, her solemn vows, above all earthly joy. may we not cordially join in David's expression of admiration, "How amiable are thy tabernacles, O Lord of Hosts," as well as join in his prayer, "One thing have I desired of the Lord, that will I seek after, that I may dwell in thy house forever." Then the Church, as the abode of the Redeemer, ought to enlist our warmest sympathies, and our best efforts. When her portals are thrown open for our admission, we ought, in grateful acknowledgment, express our joy: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." With a sense of forgiveness, let us lay our hand on her altars, and, in a high and holy consecration, vow: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." While she is so strong, that all plans formed against her shall be dashed in pieces like a potter's vessel, and is terrible as an army with banners, she is clear as the sun and fair as the moon, and the smallest act of infidelity on the part of those who love her, may mar the beauty. The Church has been well compared to those Druidical monuments, vast rocks on the loftiest mountain peak, so nicely poised, that a child may give them a rocking motion, yet so secure that a giant can not throw them from their resting place. So the Church feels the slightest touch of wrong and inconsistency, while her very walls are salvation, and even the gates of hell cannot prevail against her. Let us live, in simple reliance on the grace of Christ, adorned with a beauty, richer than gold or gems, that even a thoughtless world will pause and render the cheerful tribute: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." Secure such a victory over death, that even a thoughtless world will render the cheerful tribute: "Let me die the death of the righteous, and let my last end be like his."

ARTICLE VII.

REMINISCENCES OF DECEASED LUTHERAN MINISTERS.

LXIX.

CHARLES PHILIP KRAUTH, D. D.

“He needeth not
Praise from our mortal lips. The monuments
Of bronze or marble, what are they to him
Who hath a firm abode above the stars?
Still may his people mourn, may freshly keep
The transcript of his life, may praise their God
For what he was, and is, nor wrongly ask
When shall we look upon his like again?”

A character so near perfection, a life so almost blameless, as was that of Charles Philip Krauth, is seldom found. He was one of the purest and best men that ever lived. One more faithful and affectionate, more devoted to high and noble purposes, better in the entire combination of his gifts and graces, has never been given to the Church. Although his career was undistinguished by great achievements, or unmarked by great changes of thought, or of work, it was prominent and useful. It was a quiet and placid life—the life of a true, upright man, who, with a name untarnished, and a character unsullied, was honored and trusted, and whose pure example and holy teachings, were felt, as a power for good, by all who were brought within the sphere of his influence.

The subject of our sketch was born in Montgomery County, Pennsylvania, May 7th, 1797. He was the second son of Charles J. and Catharine Krauth. His father was a native of Germany, and came to this country as a young man, in the capacity of a school teacher and a church organist. He was connected with the German Reformed Church. His mother was a Pennsylvanian, and a member of the Lutheran Church. They lived in York, Pennsylvania, and in Baltimore, Maryland; also, for many years,

in Virginia, highly respected, and enjoying the confidence of their neighbors. They both died in Lynchburg, Virginia, the one in 1821, and the other in 1823. Charles Philip was, in infancy, baptized by Rev. Dr. F. W. Geissenhainer, at the time, Pastor of what was known as the old Goshenhoppen Church, in Montgomery County, Pennsylvania. Of his early life comparatively little is known, in consequence of his singular and habitual reticence with regard to himself. He was, however, considered by the children, cotemporary with him at school, as very precocious, quick in his apprehensions and successful in study. "We thought him," writes Charles A. Morris, of York, who knew him when he was about seven or eight years of age, "very far advanced in his Arithmetic, but we boys were disposed to ascribe his success to the fact of his having a father who was a teacher." He seems to have been, from a youth, of an inquiring turn of mind and fond of books. His natural love of knowledge led him to improve his opportunities to good purpose, so that, without the advantages of a collegiate education, he attained to a very respectable measure of intellectual culture. He early evinced a decided taste for linguistic studies, and, in the prosecution of the Latin, Greek and French, won for himself high credit. He evidently, at this period, formed those habits of accuracy and thoroughness which characterized his future career, and were the foundation of his literary success and influence. Having selected medicine as his profession, he commenced its study when about eighteen years of age, under the direction of Dr. Selden, of Norfolk, Virginia, a man of eminence in that day, and subsequently attended a course of Lectures in the University of Maryland. But his funds having become exhausted, he visited Frederick, Maryland, with the view of procuring pecuniary aid from an uncle, the organist of the Lutheran church, or of negotiating a loan, for the completion of his medical studies. Having failed in his object, and greatly disappointed in the expectations which he had cherished, he called to see the Rev. D. F. Schaeffer, whose acquaintance he had formed during the journey in the stage-coach from Baltimore to Frederick. In the course of the conversation, the sacred ministry was incidentally suggested as a field of usefulness for young men. In the midst of his embarrassments, and his disregard of the claims of religion, he was not permitted

to devote his superior natural endowments and the mental discipline, already acquired, to the service of the world. A higher power had set him apart for a more important work in the service of Him, whose authority over his heart and life he had not yet acknowledged. This visit was the turning point in his history. His mind, after a serious consideration of the subject, was led to the conclusion that the ministry was the work, to which God had called him. Brought under the influence of saving truth, and having consecrated himself unreservedly to the Master, we often heard him say, he felt that, "Woe would be unto him, if he preached not the gospel." He very soon commenced his theological studies under the instructions of Rev. Dr. Schaeffer, and, at every step of his progress, was the more strongly convinced that he was acting in accordance with the divine will. He earnestly desired to enter the wide field that lay stretched before him, even though distrust of own qualifications would have deterred him from seeking so responsible an office.

Whilst he was engaged at Frederick, in the prosecution of his studies, in the year 1818, Rev. Abram Reck, of Winchester, Virginia, who was in feeble health and had, at the time, charge of nine congregations, wrote to Dr. Schaeffer, inquiring if he could not send him a theological student to aid him in the discharge of his laborious duties. In compliance with his request, Dr. Schaeffer sent young Mr. Krauth, who continued his studies under the direction of Pastor Reck, and assisted him in preaching the gospel, visiting the sick, and performing other pastoral labor. Occupied, from day to day, in these important duties, and intimately associated with one of deep religious experience, an earnest Christian man, he was led to examine anew his claims to discipleship, the evidences of his acceptance and his moral fitness for the work, to which he had devoted his life. His mind was satisfied. He enjoyed peace in the hope of pardon. He found joy in believing. It was his earnest desire to do the will of his Father in Heaven. He was happy in the choice of the profession he had made. He studied under Mr. Reck one year, and the testimony of his preceptor is that, "He showed great comprehension of mind, and was a most successful student." "I gather," writes Rev. T. W. Dosh, "that, at this time, he frequently preached in the Lutheran Church, and was very popular with the people. He was highly respected for his uniform

piety and zeal. He still has many warm friends in Winchester, who revere his memory and speak of him in terms of the highest regard."

Mr. Krauth was licensed to preach the gospel by the Synod of Pennsylvania, at its meeting in Baltimore, in 1819. His certificate of licensure, dated June 7th, and signed by J. G. Schmucker, as President of the Synod, and C. Jæger, as Secretary, is now before us. His first pastoral charge embraced the united churches of Martinsburg and Shepherdstown, Virginia, where he labored for several years most efficiently and successfully. The people confided in him, loved him, and always listened to him with profound attention. The surviving members of the charge, with enthusiastic expressions, recall the ability and eloquence of his early pulpit efforts. In the *Lutheran Intelligencer*, of March, 1826, he gives a very interesting account of a religious awakening, which commenced in one of his congregations, and subsequently became general in the town and the vicinity. In describing the work, he says: "A number of young people, greater than was common here, proposed themselves as candidates for church membership, and were prepared by religious instruction. During the period of their preparation they manifested deep seriousness, and a disposition to learn and to practice the truth. Their admission into the Church by the rite of Confirmation was attended with much solemnity and deep feeling. The sacramental season which followed was very impressive, and the feeling excited, in some instances, was almost too intense to be restrained. Religion assumed a new aspect among us. In some cases, the most profligate and abandoned characters were brought to bow at the feet of Immanuel. Every meeting for religious purposes was largely attended, and it was soon found that private houses could not accommodate the crowds that came together. * * * A peculiarity of the revival was, that it continued for some years. Gradual in its beginning, it gathered strength as it proceeded, and it was, at least, two years, before there was evidence of its decline. To estimate the number received into the different churches here, for all partook more or less in it, is not in the power of the writer. Prayer-meetings, public and private, meetings for conversation with persons in distress, were found peculiarly useful." It was at a District Conference, held in the church at Martins-

burg, whilst Mr. Krauth was pastor, that the enterprise of a Theological Seminary, in connection with the General Synod, originated, and the first funds towards the object contributed. He was, in 1826, elected a member of its first Board of Directors. Dr. Morris, who, after his licensure, spent some days with him at his own residence in Martinsburg, thus speaks of him, at this interesting period of his life: "That week's intercourse was to me of great importance, as a young man of one and twenty. His conversation was so instructive, his counsels were so wise, his manners so gentle, his spirits so buoyant, that I learned more practical wisdom than in any other week of my life, and the visit begat in me the most ardent affection for him, who was afterwards my theological counsellor, my life-long associate in many a good work, and to his dying day, my most cherished friend." "From that day," he adds, "our fraternal alliance was consummated, and, amid all the ecclesiastical changes of the last thirty-five years, the sharp theological controversies, the personal enstrangements, the doctrinal developments, the varying phases of thought, our intimate relations have not been interrupted for a single hour." During Mr. Krauth's residence in Virginia, the Synod of Maryland and Virginia was formed, of which he became a member, and over which he presided during its sessions at Winchester, in 1826. At the opening of the Convention, the following year, he declined a re-election, in consequence of having received and accepted a call to St. Matthew's congregation, recently organized in Philadelphia, then worshipping in the Academy, on Fourth Street.

The removal of Mr. Krauth to Philadelphia, in 1827, marks a new epoch, not only in the history of our English Lutheran interests in that city, but of his own life. Brought into new associations, surrounded by active, earnest, living men, with large libraries at his command, the best books on all subjects accessible, new powers seemed to be awakened within him, new energies were developed. As a scholar, a theologian and a preacher, he rapidly advanced, and made a deep impression upon the community. At first, he encountered some opposition from the German Churches in the prejudices which existed, even at that day, against the introduction of the English language into the services of the sanctuary, but this all vanished, when his character and object were better understood. With the German

ministers, Drs. Schaeffer and Demme, he was on the most cordial and confidential terms. Although they sometimes differed on points of minor importance, it never marred fraternal intercourse. His relations with Dr. Demme were of the most intimate character, and continued years after Dr. Krauth left the city. "Their temperament," says Dr. Morris, "were wholly diverse, but they harmonized delightfully in literary pursuits, in church polity, and theological doctrine. Demme had the highest respect for our friend's talents, and æsthetic taste, and he held, in profound esteem, Demme's genius and attainments. Many an evening, was it my privilege to spend in their company, when wit and anecdote, and the most refined glee blended harmoniously with profound philosophic discussion, and the spontaneous outflow of the richest learning on their part. Demme knew all German philosophy, and Krauth, all literature." Dr. Demme's influence, at this time, on his character and studies, was most favorable, and always acknowledged. He ever referred to him with veneration and affection, and in that remarkable production delivered by him, at the request of the Directors of the Theological Seminary, on the Advantages of a Knowledge of the German Language, he expresses the most ardent gratitude to his benefactor, who had excited, and aided him in his acquisitions in the direction of German literature. Dr. Krauth remained in Philadelphia six years, and, during the whole period, enjoyed the highest reputation as a pastor and a preacher, gathering around him a large and devoted congregation, and accomplishing an amount of good, that can scarcely be estimated. The services of his church were numerously attended. His preaching attracted young men from other Christian denominations. On the evening of the Lord's day, it was no unusual thing to see benches introduced into the crowded aisles, and all of them occupied with attentive, eager listeners. His sermons, delivered without notes, were instructive, and very impressive, often thrilling, and producing a powerful effect. Multitudes there are, who will never forget his impassioned appeals, so clear with truth, his "tender words, like dewy pearls, along their flower-sown path,"

"That earnest voice,
Filling the temple-arch so gloriously,
With themes of import to the undying soul;
Expressed by power of fervid eloquence,"—

the blessed results of his labors, in their own precious experience. His chief delight was in his Master's work, prompting the good, cheering the sorrowful, and he enjoyed the promised reward. The enterprise was successful, his church united and prosperous. It is, therefore, not surprising, that when his transfer to another field of influence in the Church, was proposed, his congregation thought his place, as pastor of St. Matthew's, could never be supplied.

In the year 1833, when Dr. Hazelius resigned his Professorship in the Theological Seminary, at Gettysburg, the attention of the Board of Directors was, at once, turned to Mr. Krauth, as the man, best qualified for the position. As a Hebræist, he had not, at the time, in the Church his superior, the result of his own earnest, indefatigable application. He was unanimously chosen Professor of Biblical and Oriental Literature. The appointment was popular, and was regarded by the Church generally, as most judicious. "His character and talents," said the *Lutheran Observer*, at the time, edited by Dr. Kurtz, "have long been admired by his numerous friends. He is well known as a gentleman of science, of literature and of piety. He possesses great facility for the acquisition of languages, and has, for several years, paid particular attention to their study." But, inasmuch, as the funds of the Institution were not, then, adequate to sustain two Professors, it was agreed that part of his time should be devoted to instruction in Pennsylvania College, which had received a charter from the State, the previous year, with the understanding that, so soon as the proper arrangements could be made, his duties should be entirely confined to the Theological Seminary. He would not, we frequently heard him say, have abandoned the pastoral work, if he could have, at the time, supposed, that his attention would have been diverted from the original object of his appointment, the immediate and exclusive preparation of young men for preaching the gospel. But "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." "The steps of a good man are ordered by the Lord." He did acknowledge God in all his ways, and God directed his pathway through life.

Professor Krauth was unanimously elected President of Pennsylvania College, in the Spring of 1834. The *United States Gazette*, edited by the Hon. J. R. Chandler, in no-

ting the appointment, said: "Mr. Krauth is known as a sound scholar, who ornaments piety with attainments in science and the arts. Under his supervision, which is never given by halves, we augur well for the new College." He was, at the commencement of the Winter term, formally inducted into office, in the presence of the students, the Faculty, and the Trustees; the Presbyterian Synod of Pennsylvania, then in session, at Gettysburg, adjourning its business and honoring the occasion with their attendance. The President elect, in his Inaugural Address, presented his views on the subject of Education, and the principles, by which he would be guided in the discharge of his official duties. He seems to have felt most deeply the responsibility of the position he was assuming, and of those associated with him in the work. "It is certain," he says, "much has been entrusted to us, and highly have we been honored. Ours is an arduous task, but success is worth much. It is a noble work, in which to be employed and as we see ignorance recede before the rays of instruction, and moral loveliness unfolding itself, under the purifying influence of a Saviour's precepts, it is the reward, which, whilst it makes the heart swell with joy, will render it thankful, that it is honored with an employment so conducive to the best interests of our race. We will labor then in this service, we will devote to it our best energies, and may the blessing of Him, without whom nothing is strong, nothing holy, rest upon us and our Institution, and may his approbation be rendered in the final plaudit, 'Well done, good and faithful servant.'" The duties of this office, he faithfully performed, for nearly seventeen years, during most of the time, also, giving instruction in the Theological Seminary. With what untiring industry he labored, and how patiently and cheerfully he toiled, year after year, for the temporal and spiritual welfare of the young men, committed to his care, only a few, those who were most intimately associated with him in his efforts, know. He never spoke of personal labor or personal sacrifice, yet no one was more willing to endure both, that he might be useful to his fellow-men, and attain the great object of life. In all his relations, as President of the College, in his intercourse with the students, with his colleagues, and the public, he was a model of Christian propriety and prudence, of humility and conscientiousness, of purity and honor, whom all could approach, whom none could reproach,

always ready to listen and advise, considerate and kind, yet independent in his conclusions, and always firm and uncompromising when a question of principle was involved. A more judicious man in his official position, more delicate in his feelings and discreet in his conduct, could nowhere have been found. He was remarkably reticent in that which was not to be communicated, as skilful in concealment, as he was particular in statement, always reliable, a discerning observer, a prudent counsellor, and a safe guide. He brought to the consideration of every practical question, not only the rare qualities of his intellect, but also the impartial and just feelings of his heart. He seemed incapable of an act of injustice, or intentional wrong, towards any one. The history of the College, during his connection with it, furnishes an unerring proof of his fidelity and success, as a presiding officer. During his administration, the College edifice was erected, in which, with his family he resided for thirteen years, till his withdrawal from the Institution, and exercised a constant and paternal care over the students. The College graduated during his Presidency, one hundred and sixty-four young men, and of these one hundred and eight, devoted themselves to the ministry of reconciliation. Many, also, who were not graduated, after pursuing a partial course of study in the Institution, were prepared for the sacred office. During this period, either directly or indirectly, there were brought under the influence of his instructions, about one thousand individuals, many of whom here consecrated themselves to the Saviour, and commenced their Christian life. Influences, during these seventeen years, were put in motion, imparting an influence to the Church, which is, at the present day, moving millions of hearts to God. The primary design, the sanguine hopes and ardent wishes, of the pious founders of the College, planted in faith and in reliance on the Divine aid, were more than realized. Cultivated intellect was brought into the service of the Church, the knowledge, here communicated, was sanctified, and men, well qualified were sent forth, as heralds of the cross, to proclaim the unsearchable riches of redeeming grace.

During the administration of President Krauth, the College enjoyed several precious revivals of religion, when the presence of God was specially manifested, and large

numbers, by a common heavenly impulse, simultaneously joined themselves to the people of God. An interesting season of this kind occurred during the winter of 1836—7. Its effects appeared first in the seriousness, and subsequent conversion of several promising young men; the interest in the subject of religion, was diffused, and many openly avowed themselves as the followers of Christ. By a reference to the catalogue of that year, we discover that more than one-half of the students, at that time connected with the Institution, are now laboring, or have labored, successfully in the Christian ministry, a large proportion of whom were then first brought to a consideration of their eternal interests. Another special work of grace was experienced in the summer of 1839. An afflictive dispensation of Providence, with which the Institution was visited, seemed to arrest the attention of the students, and awaken a concern for their salvation. So mournful an event as the sudden removal, by the hand of death, of two companions, was calculated to spread a deep and general gloom over the Institution, and to excite serious reflection. Scores were led, by the grace of God, humbly to seek mercy at the cross, and to find peace for their souls. But the most extensive manifestation of the Spirit's influence, was felt during the winter of 1842—3, when, out of the whole number who had been irreligious, at the close of the revival nearly all expressed a hope of eternal life. Although, at first, there were some indications of opposition, and a few of the young men put themselves under the influence of intoxicating drinks, for the purpose of shielding themselves from the power of the truth and the influence of the Spirit, yet not more than five or six remained unaffected. The preaching on the occasion did not differ materially from its ordinary character; it was the simple, plain exhibition of the divine word, but the effects were powerful, and the permanent change produced in the life of almost all the irreligious students, was certainly evidence of some extraordinary moral cause. The truth had been presented with the same earnest faithfulness before, yet without any apparent success; now all appeared inspired with a disposition to hear, and a heart to feel, to listen with silent solemnity to warnings and entreaties, formerly unheeded. There was, from the beginning of the session, great seriousness on the part of believers, and a general expectation that the work of the

Lord would be revived. There was much secret sighing and fervent prayer at the mercy-seat, in answer to which the young men appeared prepared to receive the truth, and it became the sword of the Spirit, quick and powerful. The greatest solemnity, and the most perfect order, pervaded all these exercises, such as are wont to accompany those emotions, which spring from the deeply agitated soul. Some individuals may suppose that the public meetings on these occasions, which were attended by the President and his colleagues, were marked by noise or disorder, that the preaching was boisterous, and that exciting and extravagant expressions were employed, but it is not the fact. This may be the case when human agency alone is at work, but when the Spirit of God really operates, it is entirely different. Then, even the tones of the voice seem subdued, the heart is bowed down by influences from above, and all feel as if they were in the immediate presence of Jehovah, as if they must walk humbly and softly before Him. On the occasion referred to, the exercises of the Institution were not suspended, the regular recitations were heard, as usual, but the College building was as quiet as if it had no occupant. There was no necessity for discipline, there were no reproofs to be given, no delinquents to be reproved, no irregularities to be noticed; every thing went on smoothly and pleasantly; the Faculty appeared to have nothing to do, but to provide instruction for faithful and considerate young men. In the evening they would gather, in little groups, for prayer, and the small chapel, in which, for years, a few devoted disciples, on Sabbath morning, had been accustomed to assemble for worship, was now filled by many, who, a short time before, could not have been persuaded to engage in such an exercise; now every breast swells with grateful emotions, every heart is vocal with praise. And when the time arrived for those, who had been the subjects of a spiritual change, and were prepared, by a course of catechetical instruction, to make a public profession of their faith, it was a most interesting spectacle to see them surround the altar, renew their baptismal vows, and enter into an everlasting covenant with their Father in Heaven. Although many years have elapsed since these scenes transpired, yet of the large number, now scattered through the land, who, at that time, expressed their attachment to the Saviour, not one, so far as our information extends, has proved faith-

less to his promises, or disgraced his profession ; the most of them are zealously and successfully engaged in the service of their Master, an honor to the Church, and the guides of many to glory. Doctor Krauth was deeply interested in these seasons of spiritual refreshing, and often praised God for their influence upon the Institution. Whilst he had no sympathy with that which was spurious, and unhesitatingly condemned all the extravagant noise and wild excitement which, at one period, found favor in the Church, he was the warm friend of genuine revivals of religion, and, during his whole ministry, earnestly labored to promote their success. He was sometimes, even disposed to acquiesce in measures, designed to advance the object, which, in his judgment, were of doubtful propriety, rather than oppose the well-meant efforts of others, good men, who entertained different opinions from him on the mode of conducting these seasons of religious interest. "If the work be of men," he would say, "it will come to nought; but if it be of God, ye cannot overthrow it." He was one of the most judicious, careful men, never himself, on such occasions, doing any thing, to which the most captious could take exception. In the measures which he suggested, in his conversations with inquirers, the prayers which he offered, the appeals he presented, he never seemed to forget his position ; he always remembered his responsibility as a minister of the gospel ; he manifested an unceasing anxiety for the spiritual welfare of those, with whom he was brought in contact. No one could have shown greater skill than he, after an outpouring of the Holy Spirit, in the selection of topics for discussion from the sacred desk, so concerned was he, that the young men, at the very commencement of their religious life, might understand the character of their profession, that religion was a reality, not mere impulse, a principle of the heart, that it must constantly exhibit itself in the conduct. We can see him now before us, with his sincere, earnest manner, in a series of appropriate and effective discourses, speak to the young converts of the great love of God in the redemption of the world, and urge this, as the great motive, for a full and unreserved self-consecration to his service. "He that believeth on the Son hath everlasting life : " "We walk by faith, not by sight : " "Receive with meekness the engrafted word, which is able to save your souls : " "Sanctify them through the truth ; thy word is

truth:" "Never man spake like this man:" "Thy word have I hid in mine heart, that I might not sin against thee:" "The entrance of thy word giveth light:" "Her ways are ways of pleasantness, and all her paths are peace:" "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed:" "Beware of men:" "Go to the ant, thou sluggard; consider her ways and be wise:" "Ye are the light of the world:" "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven:" "Give an account of thy stewardship:" "Who will render to every man, according to his deeds:" "Who hath ears to hear, let him hear:" "I am not come to call the righteous, but sinners, to repentance:" "He is able to save them to the uttermost that come unto God by him:" "The poor have the gospel preached to them:" "Blessed are the poor in spirit:" "Let us run with patience the race that is set before us:" "Come unto me all ye that labor and are heavy laden, and I will give you rest:" "Let this mind be in you, which was also in Christ Jesus:" "Who went about doing good:" "Every man that striveth for the mastery is temperate in all things:" "Whatsoever a man soweth, that shall he also reap:" "I know thy works, that thou hast a name, that thou livest and art dead:" "I have not found thy works perfect before God:" "The law was our school-master to bring us unto Christ, that we might be justified by faith;" on these, and similar subjects, he loved to discourse, and the rich instruction and warm unction, with which these discussions were enforced, will never be forgotten by the many, whose privilege it was, at this time, to sit under his ministry. Not a few, who have since gone forth into the world, and now stand as a watch upon Zion's towers, in our own, as well as other Churches, remember the influence here exercised over them by this man of God, and trace their Christian experience, the spirit that now animates their toils, and the sweet hope that brightens life, to his faithful instructions and consistent example. How many there are, too, engaged in secular pursuits, who now tell us, that, under these influences, the good seed of their Christian life was sown, and the germ deposited; that among the groves and by the altars of their *Alma Mater*, the much needed guide was found, the priceless peace, secured.

On the resignation of Dr. Krauth, as President of the College, in order that he might devote his exclusive time

to duties in the Theological Seminary, which was the original design of his removal to Gettysburg, the Board of Trustees, in a unanimous vote, expressed "their high estimation of the fidelity with which he had discharged his duties during his long connection with the Institution," and their gratification, "that, by his continued residence in the place, he could still aid the College in promoting its success, by his council and co-operation."

In the autumn of 1850, yet in the vigor of manhood, he relinquishes, with great satisfaction, the anxious, toilsome, and often ungrateful work of the College Presidency, for the more quiet, congenial and pleasant duties of theological instruction. Here he was in his element. Here he enjoyed repose. Devoted to his books, and fond of research, loved and revered by his pupils, he was happy and useful, an ornament to the position, and a blessing to the Church. For five years, during his connection with the Seminary, he, also, served with great acceptance as Pastor of the congregation, with which the Institutions are united. He continued his duties in the Theological Seminary until the close of life, delivering his last Lecture to the Senior Class, within ten days of his death, the subject, by a singular and interesting coincidence, being the Resurrection. He died May 30th, 1867, in the 71st year of his age, and the 49th of his ministry.

Dr. Krauth's health, for the last few years, had been gradually declining, yet his mind was so unimpaired, and we were so accustomed, with slight interruptions, to see him at church, and with interest attending to his regular duties, that when it was known, that he was suffering from an attack of indisposition, not very different from what he had previously experienced, it excited no special alarm; it was supposed, he would soon recover, and resume his wonted work. He was present at a meeting of the College Board only the week previous, had quite recently presided at a meeting of the Executive Committee of the Parent Education Society, still interested in all the details of business, and, even the day before his last illness, had joined some of his friends for tea, at the house of one of the Professors, cheerful and happy, participating in conversation in reference to the interests of Christ's kingdom, concerned for the comfort of others and, as usual, attracting the kind attentions of the children present. Although only a fortnight before he passed away, just after the anni-

versary of his birth-day, he remarked to us, that he had now reached his "three-score years and ten," the time spoken of by the Psalmist, and that his earthly career would probably soon terminate, his death was, nevertheless, unexpected. When summoned to his dying chamber, although so fragile in body, we found his mind remarkably clear and calm; he was scarcely able to speak, yet he was fully conscious, sustained by the promises of God's word, and cheered by the faith he had so long and steadily professed. When we remarked that God was good to him, in that his mind was so composed and tranquil. "I am," he said, "very composed." Observing how patient he was, in his occasional suffering, we added, "God will not impose upon you more than you can bear—He will not forsake you, in this hour of trial,"—the prompt reply was, "His promises are, Yea and Amen!" His heart was full of Christian love towards all who approached him. It was a great privilege to behold his calm serenity, his unfaltering confidence in the Saviour, his trustfulness and humility, his perfect peace in prospect of the speedy change that awaited him. No one could witness the occasion without having his faith strengthened, his hopes confirmed, his affections elevated. The whole scene was, indeed, a benediction. To Dr. Brown, who inquired, on taking leave of him, if he had a message for his colleagues, and the students, he replied: "Tell them to be faithful, be faithful!" Dr. Mublenberg having made an allusion to the sting of death and the victory of the grave being taken away, he said, after some interval: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!" A short time before his departure, whilst devoted friends were by his side, watching his last pulsations, he was asked by the Pastor of the church, "Whether he was aware that his earthly troubles were nearly ended." Answering with a motion of the head in the affirmative, Dr. Hay inquired, "And how do you now feel, in view of your approaching end?" "Calm!" "Calm!" he distinctly repeated. "Is Jesus still precious to you?" His glazed eye resumed its lustre, and with a strong effort he exclaimed, "O yes!" When reference was made to the fact, that this was the hallowed day, on which many pious Christians were commemorating the Ascension of our Lord, and that he, too, was about to rise and meet his glorified Redeemer, and as several familiar and precious passages were repeated, his eye kindled with

an expression of intense interest and grateful satisfaction. Although he had lost the power of utterance, his reason remained unclouded till the last. He was calm to the close. The spark of life very soon, however, ceased glowing—the good man had gone to his rest.

As the intelligence of his death spread, the deepest gloom pervaded the community. In every circle, among all classes and denominations, his name was mentioned with reverence, with the most tender affection. Never before, in Gettysburg, was there so great a public interest felt in any man's departure; never was there a death so universally regretted, so sincerely mourned. All felt that one of the excellent of the earth had been taken away. "Gladly would I exchange places with him," said a young man in the bloom of life, just commencing a successful business career, so high an estimate did he place upon the Christian character of this man of God. "If there be one place nearer the throne than another, he will be sure to occupy it," was the remark of a careful observer, who had long enjoyed his confidence, and been brought into constant contact with him. His funeral was numerously attended. Places of business were closed, ordinary work was suspended, and the whole population came out to testify their profound sorrow, to manifest their high appreciation of his services, and to pay their last tribute of respect to the lamented dead. The church, in which, for upwards of thirty years, he had been a regular and devout worshipper, was heavily draped in mourning, and as the lifeless form of the patriarch lay in front of the pulpit, from which he had so often delivered God's message to attentive audiences, all seemed to realize the solemnity of the occasion. The services, conducted by Dr. Hay, the Pastor of the church, by Drs. Brown and Valentine, representing the Faculty, and Drs. Lochman and Baum, the Directors, of the Seminary, and Drs. Baugher and Muhlenberg, of the College, were most touching and impressive, and calculated to inculcate the importance of holy living, as the only means of attaining a calm and peaceful death. The music chants were exquisitely sweet and sad, yet most tender and comforting to the soul. His associates in the Church tenderly carried his body to the grave, where, in expectation of a glorious resurrection, it now peacefully sleeps in the "Evergreen Cemetery," a hallowed spot to his brethren in the ministry, to friends and pupils, who, in their visits

to Gettysburg, will not fail to direct their steps thitherward, to drop a tear to the memory of one they so well loved, and who, with so kind and fraternal a regard, reciprocated their affectionate interest.

The death of such a man as Dr. Krauth, is no subject of common sorrow. Its tidings circulated, in a note of sadness, all over the Church. "*Multis ille bonis flebilis occidit.*" "A great and good man," says the *Evangelical Lutheran*, "has been taken from our midst, and though we bow in submission to the will of Him, who has called him away from the scene of his earthly labors, we cannot but feel that his death, to the Church, is more than an ordinary affliction." "He has left a memory," says the *Lutheran & Missionary*, "which will be precious forever. It is the memory of one, who combined the highest intellectual powers with the most child-like piety, in whom profound learning was united with the deepest humility, who, in the pulpit and with the pen, in the chair of the theologian and in domestic life, never forgot the work, to which he had been sanctified, and, untiring to the end, fulfilled the highest vocation given to man." "Honorable in his bearing," says the *Lutheran Observer*, "upright in all his intercourse with men, frank in the expression of his opinions, firm in adhering to what he deemed to be right, he commanded the respect and confidence of all who knew him." The testimony that reaches us from different sections of the Church, from men of all shades of opinion, from those who, for years, were associated with him in labor, is all of the same interesting character. Dr. Schmidt writes: "I knew him intimately, indeed, but with the feelings I entertained towards him, his name and character are something so sacred, that I almost fear to speak of him. He was, in the strictest sense of the word, a Christian. Whatever other qualities he possessed, they were thoroughly pervaded, modified and controlled by the spirit of our holy religion, by consistent, practical Christianity. For me his character possessed attractions, perfectly irresistible, and I loved him with an intensity that beggars description. Bitterly do I mourn his unexpected departure from among us." Dr. Reynolds says: "During the many years we spent together, I do not now recall a single word of harshness, or unkindness, a single act that was not that of a gentleman and a Christian. I seldom think of him other-

wise, than as one of the best and purest, as well as one of the most learned, and eminently adapted to those posts of honor and responsibility, which he so long occupied with no less honor to himself than profit to the numerous classes, both of the young and the old, whom he alike instructed and edified, in the sacred desk and the Professor's chair." "My earliest and most pleasant recollections in the ministry," writes Dr. Lochman, "are associated with Dr. Krauth. Acquainted with him from my youth, I ever found him, in conversation interesting and instructive, in the pulpit earnest and devoted, and in his calling as Professor faithful and diligent." "I have never thought of him," writes Rev. D. M. Gilbert, "except with an affection, mingled with respect, that amounts to veneration. His purity of heart, the tender kindness of his whole nature, his leniency towards the infirmities of others, his pleasant familiarity, tempered by a true Christian dignity, can never be forgotten. I have been trying to think over my past life, especially the six years spent under his roof, and I can honestly say, that I have not one recollection of him that is not pleasant." "I have," says Rev. O. A. Kinsolving, of the Episcopal Church, "a most tender recollection of his earnest piety, his accurate knowledge, his genial good nature and simple, affectionate manners. In days gone by, I knew and loved him dearly."

In studying the lives of the patriarchs of our Church, and in reviewing the character of those who, in more recent times, have labored among us in word and in doctrine, no one seems more worthy to be held in grateful and perpetual remembrance than the subject of our present sketch. Devoted to the study of books, and necessarily withdrawn from the stirring scenes which attract the notice of the world, the narrative of such a life is not so full of incidents, as some who are prominent in military or civil life, since it is simply the record of an unobtrusive career, of duties, quietly performed from day to day, of steady progress in knowledge and influence, yet its results, as seen in the improved condition of society and the elevation of the human race, may be of far greater importance. Dr. Krauth will be remembered when many, more conspicuous at the time than he, will be forgotten. His great powers, his affluent resources, his eminent piety, his useful life, have left too abiding an impression upon the Church to be readily effaced. His influence in the lives of others

will be felt until the end of time. Being dead, he will continue to speak, and with a voice that will ever restrain from evil, strengthen in goodness, and encourage in virtue and piety.

But let us turn more directly to the prominent peculiarities of Dr. Krauth's character. In attempting its analysis, we are first struck by the rare endowments of his intellect. His mind was of the highest order, capacious, powerful in its grasp of subjects, active and discriminating. His analytic and reflective faculties were largely developed and strengthened by varied reading and diligent study. His perceptions were remarkably accurate and penetrating, so that whenever he undertook to investigate a question, he was sure to attain the clearest ideas of it, which its nature admitted. His mind was distinguished for the harmonious blendings of all its powers. He was a man of mature, independent, sound judgment. He early acquired a love of research, a habit of thinking for himself, and his opinions were always formed with deliberation, and in view of all the evidence he possessed. He was, also, gifted with a singularly retentive memory, in which were carefully treasured the results of his study and observation. He seemed to remember every thing he ever heard, and often surprised his friends by the minute exactness of his knowledge. His attainments were much more extensive and varied, his erudition richer and more thorough, than many persons imagined. He was a universal scholar, large-minded in his views, a man of the highest literary culture. He was acquainted with the best productions in the English language. The mathematics he read, as another would an ordinary book. As a linguist he took the highest rank. The Sacred Scriptures he daily studied in the original. His intimacy with the Latin and Greek classics, which he read with almost the same facility as his vernacular, was maintained by frequent perusals to the close of life, and for the modern idea, that would, in a course of liberal education, reject the study of these ancient authors, he entertained the most profound contempt. His knowledge of German literature and German theology was so general and thorough, that a stranger would have supposed he had been educated at some German University. So conversant was he with the principles of Law and Medicine, so exuberant his information, that upon one unacquainted with his antecedents, the impression was of-

ten produced, that these subjects had been the exclusive studies of his life. He loved learning for its own sake. It was an absorbing passion, and he was never happier than when in his library among his treasured lore, or when discoursing with friends on his favorite topics. But, notwithstanding his acquisitions were so vast, and his resources so ample, his sense of propriety and æsthetic culture never allowed him to make a display of his knowledge. No trace of pedantry tinged his intercourse with others. "All sciolistic demonstration," says Dr. Morris, "was his abhorrence, and all pompous show, in the pulpit especially, was the object of his implacable disgust." A more unostentatious man, more modest and unassuming, never lived. This characteristic impressed itself upon every thing he said and did, in public and private. The honorary degree of Doctor of Divinity was, by a unanimous vote, conferred upon him by the University of Pennsylvania, in 1837.

In the pulpit Dr. Krauth was pre-eminent. It was the place where he loved to labor, where he especially excelled and wielded his great power. If he would have devoted himself entirely to the work, he would scarcely have had a rival in the country. Few men understood, so well as he, the art of preaching, the construction of a discourse, its arrangement and application, the whole subject of Homiletics, acquired not only by the examination of the best authors in the English and German language, but by the thorough study of human nature in all its phases, and of the most successful agencies for convincing the understanding and reaching the heart. Dr. Bittinger says: "Of his fluency in conversation, the lecture room, the pulpit—in the last rising to true Ciceronian eloquence—(and his face bore a striking resemblance to the great Roman orator, as witness the medals,) it had to be heard and be compared with the stammerings and boggings of other public and private talkers to be appreciated. Nor was it confined to his language only, his ideas were liquid. It seemed to make no difference what the topic was—Natural Theology, Metaphysics, Medicine, Chemistry or Anatomy." He had large intellectual resources from which to draw, and he would summon them to his aid, as circumstances required. He always spoke to the purpose, never introducing any thing irrelevant to the subject, or calculated to destroy its effect. His sermons were lucid, instructive and effective. They were marked by the most rigid

regard to method, by a clear and impressive exhibition of evangelical truth, by accuracy of thought and simplicity of expression, and adapted to inform the mind, arouse the conscience and produce conviction. They were delivered with dignity and affection, with the warmth of strong and generous feeling, with the earnestness of a man who felt the solemnity of his position, as an ambassador of Christ, and who was deeply anxious that the sacred themes he was handling, should have their proper influence upon his hearers. There was, however, an inequality in his preaching, not so much in the matter presented, as in the impression made. More than once he was heard to say, that some of his more elaborate efforts were often received with less favor than a discourse, preached from a text selected after he had entered the pulpit. One of his most effective efforts was from the words, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," the subject being suggested by the prayer offered by another, at the beginning of the services. He was so full on every subject, and so ready to communicate, that even when his preaching seemed to be extemporaneous, it was not so; the matter had, perhaps, been carefully studied and laid on the shelf, as Cecil says, for future use, whenever demanded. He was often greatest, as a speaker, when called on without apparent premeditation, to meet some special occasion. He was very much influenced by the inspiration of the hour, or the state of his feelings. Dr. Morris refers to an interesting scene, which occurred ten years ago, in the Maryland Institute, whither he had accompanied him to a prayer-meeting, and where there were assembled not less than three thousand persons. The Doctor was, unexpectedly to himself, requested to speak; he, however, promptly responded to the invitation, and delivered, it is said, "one of the most thrilling and impressive addresses ever heard. The crowd, the place, the occasion, roused his inmost soul, the fire flashed in his eye, and the effect was powerful." When he had concluded the address, a Methodist clergyman arose, and, with tearful eyes, praised God that, for the first time in thirty years, he, that day, was permitted to see the man who taught him the way of life, and led his wandering feet to the cross of Christ. In prayer the Doctor was exceedingly happy. There was so much simplicity in his

manner, so much humility and reverence, that you could not resist the impression he was speaking directly to the ear of mercy. One occasion we particularly remember. In the winter of 1837, when two, connected with him by the most tender ties, were under deep exercise of mind in reference to their spiritual interests, and he was called to lead the devotions of the great congregation; as with his warm, out-gushing heart, touched by the grateful fact he thanked his Father in heaven, "that bone of his bone and flesh of his flesh, had been reached by the influence of the Spirit," the effect was thrilling. Many there are, who will never forget that prayer, the impressions of that solemn hour. A gifted young man, a member of the Senior Class in College, reared in another Church and, until that time, careless in relation to the salvation of his soul, was so completely overpowered, that he shrieked out for mercy. That individual is now a prominent lawyer in the State, and an elder in the Presbyterian Church. In a letter, recently received from him, he refers to the occasion, and ascribes, under God, his present religious enjoyments, and his usefulness in the Church, to the influence of that prayer. In the pulpit Dr. Krauth was fearless and conscientious. No strength of opposition, no menaces of danger, ever deterred him from the faithful discharge of his duty. He never compromised the truth, lest he might give offence. The fear of the world never influenced him. He sought to please God rather than man. He did not hesitate to assume any responsibility that belonged to a servant of the living God. Yet his preaching never seemed to excite opposition. He was so consistent in his deportment, so mild in his disposition, his life so beautiful a commentary on his principles, that he seldom awakened personal hostility. Prejudice was disarmed and opposition conciliated.

In the direction of authorship, Dr. Krauth did very little, not only because his regular duties engrossed his time so completely, for during the greater part of the thirty-four years he was connected with the Institutions at Gettysburg, he was performing the work of two or three men, but on account of his great aversion to appear before the public, unless required by an imperative necessity. He was too much disposed to underrate his own abilities. When urged to write more for the press, he would often playfully remark, that he did not suppose the world would be any wiser by any thing that he could produce.

Towards the close of his life, however, he, sometimes, expressed regret that he had not, to greater extent, made use of this medium for doing good. The contributions of his pen* were always received with favor and read with deference. "His Oration on the study of the German," says Dr. Morris, "gave a fresh impulse to the study of that language among many of our young men, and to other students of literature in the country." His Inaugural Address, found among some old pamphlets in a country barn, arrested the attention of a young man, who gave his father no peace till he secured his consent to enter Pennsylvania College. He was graduated in 1844, and has since occupied prominent positions in the Church, and is most favorably known as a writer and preacher. Dr. Krauth's Lectures on the Evidences and Ethics of Christianity, delivered to several successive classes, still in manuscript, are deserving of a wider circulation and a permanent place in the literature of the Church.

Dr. Krauth was never engaged in any public controversy. Whilst he firmly adhered to his own honestly formed convictions, and was ready to defend them against attack, he had no fondness for disputation or strife. When suffering grievances, he was willing to keep quiet, to bear personal injury, and even injustice, rather than engage in acrimonious discussions, which he knew were not for the edification of the Church. "Contend," said he, "we should for the faith, but in a meek and gentle spirit. We are to contend for truth, not for victory, for the glory of God, not our own." "Treating our opponents with fairness, seeking to do full justice to their views, we should abstain from all reproachful epithets, and endeavor, by honest arguments, to vindicate our position." Dr. Schmidt

*The following embraces a list of his publications: Oration on the Advantages of a Knowledge of the German Language, delivered before the Theological Seminary, Gettysburg, 1832: Address delivered at his Inauguration, as President of Pennsylvania College, 1834: Sermon on Missions, 1837: Address delivered on the Anniversary of Washington's Birth-Day, Gettysburg, 1846: Discourse delivered at the opening of the General Synod, Charleston, S. C., 1850: Baccalaureate Address, delivered on the Sabbath preceding the *Annual Commencement* of Pennsylvania College, 1850: Discourse on the Life and Character of Henry Clay, delivered at the request of the citizens of Gettysburg, 1852: General Synod's Hymn-Book, 1828, Co-Editor: Lutheran Sunday-School Hymn-Book, Editor: *Lutheran Intelligencer*, Co-Editor, 1826: *Evangelical Review*, Editor, 1850—61.

observes: "His course was eminently irenic, but never at the expense of truth or principle. Honestly conservative, and moderate in his views, he was just to all, and could meet and treat all who differed from him as brethren, even though they stood at opposite extremes." How often have we heard him say: "Uniformity of faith is attended with great difficulty. Let us cultivate peace, let us endeavor to be united, and seek to do each other good. Let us endeavor to diffuse a spirit of concord and peace, and God will bless us." He never lost, in the strife of theological opinion, the confidence and affection of those from whom he was supposed to differ.

His theological position was easily understood. Redemption by the blood of Christ, he regarded as the cardinal doctrine of Christianity, the central point of its glory, the great element of its power. To this leading truth all his views were subordinated. "We claim," says he, "to hold, with a purity unsurpassed, that doctrine of a standing or falling Church, the doctrine of justification by faith. We hold it in connection with the freedom of the will, the conditional decrees of God, a universal atonement, salvation; freely and sincerely offered to every man, with the entire rejection of unconditional election." He studied the Scriptures constantly, earnestly, not merely as a source of theological knowledge, but as a means of spiritual culture. Under this influence his opinions were moulded, his spiritual life was matured. He loved the Lutheran Church. "As we grow older," he said, "we love it more, and whilst we sorrow for the recreancy of any of her sons, are horror-stricken when they treat her with disrespect, we cling to her with increasing affection. She has been a good mother to us, and if within her walls we have been lean, it is our own fault. We expect to die in her service, and honoring her virtues. Many have done excellently, but, *in our eyes*, she excelleth them all." Frequently did he observe, that among no other Christian denomination could he feel so comfortable; that if ever driven from the Church of his choice, he could not elsewhere feel at home. Whilst he was unable to subscribe to every thing found in the Symbolical Books, he could never speak of them with disrespect, or disparagement, or think less kindly of any one who could fully endorse and cordially adopt every sentiment which they contained. "The canonical Scriptures of the Old and New Testament" he considered "the

only infallible rule of faith and practice," and the Augsburg Confession, the grand symbol of Lutheranism, "a correct exhibition of the fundamental doctrines of the divine Word, and of the faith of our Church founded upon that Word." But he never thought that Symbolism was hostile to vital godliness, that it was opposed to evangelical religion, that it necessarily tended to produce formalism and intolerance in the Church; that if these co-existed with the Symbols, it was because of their perversion and abuse. In his opinion, the history of Arndt, Spener, Francke and Schwartz, and the early Lutheran Missionaries to this country, so distinguished for experimental piety, was a sufficient refutation of the charge. He believed that fidelity to the Confessions was in harmony with fervor and liberality of spirit, with the highest tone of Christian devotion. In the more recent differences which were agitating and distracting the Church, he thought blame was to be ascribed to both parties, "the precise *quantum* to be assigned to each he would not decide." Notwithstanding the condition of things among us, he still felt that there were strong bonds of union, "found not merely in our common name, in our common ancestry, but in our attachment to the past glories of the Church, our devotion to the same literature, and our study of the same works." "If not accordant in all points," he said, "we are so in many, and we find in ourselves a greater nearness to each other than we can find any where else." In his official discourse, as President of the General Synod, delivered in Charleston in 1850, he says: "The desire for the Symbols of our Church, the attention that is paid to them, the admiration that is expressed for them, the candor with which they are viewed, the expressed willingness, on the part of many, only to dissent when it cannot be avoided, all indicate a new state of things, and are adapted to produce the conviction, that the Church is disposed to renew her connection with the past, and in her future progress to walk under the guidance of the light which it has furnished." He was the warm friend of the General Synod. "His views in regard to the doctrines and cultus of the Church," says Dr. Lochman, "were always in perfect harmony with its position." He thought upon its basis, to use his own language, "the elements, somewhat discordant, of our Lutheran Zion could be held together." "Fidelity,"

he adds, "to the principle of the General Synod, is the only guarantee of a peaceful and prosperous Church." "The great question for our Church in this country is, can it be a unit, bound together in a common bond? If for unity, absolute agreement in all the minutiae of Christian doctrine, government and ceremonies, is necessary, it is certain that it is not possible. But if substantial agreement, in faith and practice, is regarded as sufficient, there can be no great difficulty. In most of our large denominations of Christians, there is more or less diversity of opinion on doctrinal points." "If the Symbolism of any in the General Synod be so intense, that they cannot tolerate those who differ from them, they can go to Missouri, to Buffalo, to Iowa, to Columbus. It is what we, under similar circumstances, would do ourselves—no disrespect is meant. If there are those, whose antipathy to the Symbols is so great, that they cannot endure those who venerate, and *ex animo* subscribe them, they should look for some more congenial home. They have no right to say to the strict Symbolist, your position is *unlutheran*, your views are destitute of vital piety, you occupy untenable ground, you ought to be in some other Church. Mutual toleration is the correct principle. If this cannot be exercised, then let there be a peaceful separation, and those unite who think alike, and are prepared to act in perfect harmony. * * * We have no hesitation in affirming, that harmony is compatible with considerable diversity of opinion. Some concession in non-fundamental matters and forms of worship, and a proper comparison of views on doctrinal differences would contribute much to smooth movement and peaceful progression." He thought there was no excuse for "the heated strife," "the narrow, bigoted spirit," "the condemnatory language," "the misrepresentation of views," "the wretched caricature," so often exhibited among members of the same Christian household. If we could not labor harmoniously together, then he deemed "separation necessary and profitable; in the end it might be conducive to the glory of God." His views were eminently conservative. He did not object to the use of the word. "The true position of the Lutheran Church," he says, "is conservative. It should hold fast the form of sound words it has received, and display its doctrinal and ritual moderation. Occupying a middle position between prelatical Episcopacy and *jure divino* Con-

gregationalism; extreme neither in one direction, nor the other; conceding to utility all that it can ask without detriment to order, avoiding in doctrine the errors of Calvinism and those of low Arminianism and Pelagianism; repudiating a mere animal religion, whilst it shows no countenance to a morality, cold and religionless—these, its true position, its very essence and form, adapt it to exert an influence favorable to doctrinal soundness and religious purity. We do not claim for it too much, when we ascribe to it a capacity to uphold a true, living system of Christianity, when we regard it as adapted to exert an influence, opposed to extremes, in the one direction, or the other.”

On the subject of ministerial education, he took the very highest ground. “It is our duty,” he said, “to raise up a ministry, well-educated in secular and theological science, and properly instructed in the doctrines of the Church. An uneducated ministry cannot accomplish what the Church needs. By thrusting uneducated men into the vineyard, we retard the work of human salvation. The case is plain. If education is necessary, we must allow the proper time for the completion of it, and if God will have the lips of the priest to keep knowledge, we are doing, not counteracting, his will when we require those who receive from us the ministry of the everlasting gospel, to be workmen that need not be ashamed, able rightly to divide the word of truth.” Again, he remarks: “Our duty is, to labor for the elevation of the ministerial standard, to educate men well, and, in their instructions, to induct them into a deep acquaintance with the doctrines of the Church, as set forth in the Symbolical Books. We would have them intimately acquainted with its history, with its divinity in its various changes, in the period of its palmiest orthodoxy, in its pietistic form, in the subsequent changes, and in the form, in which, in the present day, it is renewing its youth and mounting with wings like eagles’. Too ignorant have we been of our own doctrines and our own history; too little have we known of the fountain from which we sprang, and we have taken pride, in times past, in claiming paternity in every reputable form of Christianity, and have denied our proper parentage, in our mendicancy for foreign favors.”

In the work of Christian Missions, he was most deeply interested. To this object he regularly and liberally con-

tributed. His large sympathies were freely bestowed on every effort, designed to disseminate the truth. For the evangelization of the world he preached, he labored and prayed. "On us," he says, "does it devolve to carry on the work, to build up our people in their most holy faith, to supply the waste places of our Zion, in this Western world, to carry the gospel to the heathen." "Let us," he adds, "devise methods of increasing our power, concentrating our energies, bringing out our strength, and prosecuting, with the utmost success, the great work, assigned to us by Him who gave the command, 'Go preach the gospel to every creature,' the work of turning men, in Christian and heathen lands, from the power of Satan to God."

Dr. Krauth was a true patriot. His instincts and purposes were all patriotic. With his whole heart and soul he was interested in every thing that pertained to his country's welfare. From early life he was impressed with the evils of slavery, and long before the grave disputes that culminated in civil Rebellion, and the terrible conflict that ensued, his mind was full of anxiety in reference to the final result. He was, from the beginning, on the side of freedom, the firm advocate of human rights. He condemned the infatuation of those who insisted upon the extension of slavery, in defiance of long-established landmarks, who were hastening the impending crisis, when the question between slavery and freedom was to be referred to the decision of the sword. He noticed with regret the encroachments of the slave power. He rejected the compromise of 1850. He condemned the Fugitive Slave Law. He was opposed to the Nebraska Bill. His warmest sympathies were with Kansas, in what he regarded as her struggle for the right. He rose above all questions of policy. He favored no measure of expediency. "Rather," said he, "let the South separate from the North, than that we incur the fearful responsibility of holding human beings in bondage." He would sooner have consented to a peaceful division of the nation, regularly approved by the people, than to witness the exhibitions of temper and strife that were continually disturbing the country. But after the first gun was fired at Fort Sumter, and the whole North was startled into a consciousness of its condition and its duties, when the step of open hostility, that admitted of no retreat, had been taken, he calmly met the issue. He thought every thing was involved in a united resist-

ance to treason, in a vigorous prosecution of the War. With deep interest he watched the thrilling events that were transpiring from day to day, and shared in the anxiety which agitated every loyal heart. When, at times, during the contest, the clouds seemed to lower, his faith never faltered, his confidence in the ultimate result never wavered. He took a hopeful view of the War. He trusted in the right. He could not believe that the South would be successful in its ruthless attempt to destroy the best Government God had ever given to man, that the North, with all its short-comings and failings, would finally fail. He thought we would be chastened for our sins, but the favor of God would rest upon our efforts for the maintenance of free institutions, that, as slavery had drawn the sword, it must perish by the sword, that its abolition must follow the Rebellion, as a moral and political necessity. He lived to see the cause of loyalty sustained, the flag of the country every where triumphant, the unity of the nation vindicated, and the stain of slavery, which tarnished the lustre of our national escutcheon, forever removed. Although he made no concealment of his sentiments, he did not unnecessarily obtrude them upon others. His views were, however, frankly avowed and fearlessly maintained. He used no ambiguous terms, no doubtful language, no cold expressions. Honest and determined in the assertion of a right, all knew that he was equally careful of the rights of others, that no selfish consideration, or sinister motive, could have seduced him from what he believed honest and just, or have driven him to the perpetration of an act he knew to be wrong.

Dr. Krauth was a man of very attractive personal qualities. He was a model of integrity and propriety, of the duties and graces he inculcated. In his daily walk, in his social relations, in the class room, the sanctuary, and the pulpit, was seen the beautiful harmony between his teachings and his life. He was constituted with a large share of benevolent feeling. It shone in his countenance, it breathed from his lips, it found expression in his kind manners, it pervaded his whole nature. He cherished no resentments. His utter unselfishness ever prompted him to forget himself, when there were opportunities offered of doing good. "His zeal involved no element of self." He seemed unconscious of his own interests. He was always ready to make sacrifices, and to confer favors with a

cheerfulness and self-abnegation rarely equalled. Although so kind and sympathetic in his nature, and so observant of the proprieties of life, he still had a strong sense of right and wrong, and when he was deeply impressed with the idea of evil-doing, he knew how to give utterances to his feelings in solemn and indignant rebuke. Honor with him was a cardinal virtue. He abhorred meanness. He despised duplicity. His devotion to principle was a most prominent trait in his character. We never heard him charged, even in a whisper, with any unworthy conduct, with an attempt to accomplish a purpose by a circuitous route, or an equivocal course, with seeming to be intent on the attainment of one end, whilst his efforts were really directed to another. From all such manifestations his purity revolted. "In him," says Dr. Schmidt, "there was no seeming, no hollow pretence, not a particle of sham. Whatever personal peculiarities he had, they were rooted in a sincerity so decided and transparent, that distrust and suspicion in the minds of any, who approached him, were instantly disarmed, and confidence, uncounded, claimed and won. It was the fundamental property of a crystalline sincerity, which, combined with the warm impulses of a generous and loving heart, made him so inestimable a friend." "Such," says Dr. Morris, "was my perfect confidence in the integrity of his character, the sincerity of his motives and the soundness of his judgment, that I would have taken it for granted that any one, who had had a quarrel with him, was in the wrong, without ever knowing the circumstances of the case." From the beginning to the close of his life, no characteristic was more prominently displayed than his keen sensibility to moral emotions, and the discrimination and power of his moral perception. His love of justice and truth, of candor and fair dealing, and his hatred of injustice and falsehood, of deceit and fraud, were always manifest. His private life was without reproach. No shadow of suspicion rested upon it. No spot was left upon the perfect enamel of his character. Even malice could not stain its whiteness. He was a most instructive and genial companion. Although to strangers somewhat reserved, when in the society of intimate friends he would pour forth his stores of wisdom, kind feeling, apposite anecdote, rich illustration and quick repartee. "In an eminent degree, he possessed that humor," says Dr. Schmidt, "which, never running into sar-

casm, or ever indulging in ill-natured insinuation, or offensive remark, illumines 'the feast of reason and the flow of soul' with unexpected sallies of pleasantry, and provokes the hearty laugh with witty sayings and Socratic questionings." There was nothing illiberal in his character, or uncharitable in his temper, no affectation of austere rigor in his life, no narrowness of party, or sect—"he knew no tinge of bigot bitterness." His catholic spirit, his harmonious, peaceful nature, was seen in almost every action of his life, in his intercourse with men of different views, in his fraternal recognition of "all who profess and call themselves Christians," and who prove their title to the name by their lives.

But the secret of his attractive qualities, his beautiful life and eminent usefulness, lay in the depths of his religious convictions, in the power of the gospel to transform and exalt character, in his consistent, uniform, and all-pervading piety. Mind, heart and religious feeling were in union. His whole life, since his first espousal of the cause of Christ, had been an uninterrupted course of devotion to its interests. Trained in daily duty, religion became the ascendant power of his soul. It was not a mere abstraction, or a dogma, but a life, nourished from an inward supply, and not by superficial, transitory causes. It had acquired the power of a habit and the force of a regulating principle. It pervaded his whole character. It was carried by him into every position, and his very presence was felt as an atmosphere of holiness and a rebuke to sin. In his conversation, in social communion, in casual and uninterrupted intercourse, he appeared the deeply spiritual and devoted man of God, in the habitual exercise of a living faith, an example of Christian piety and excellence, fruitful in good works, which it was refreshing to behold. To his mind there was nothing gloomy, connected with the subject of religion. It had no dark side. It was associated with all that was designed to invigorate the intellect, elevate the affections and brighten life, to make the soul glad, and enable it to look with strong hope on all the events of this chequered life.

The death of Dr. Krauth has left a chasm in the Church we can not easily hope to supply. But he has been taken from all earthly sorrow, suffering and trial, from the conflict of strife. Happy man! He fought the good fight with manly courage; faithfully he kept the faith, once delivered

to the saints; he filled his measure of service, and finished the prescribed course. Prepared for a glorious immortality, he is now sheltered from the storms of life, and wears the victor's crown, in the enjoyment of the promised inheritance, which is incorruptible, undefiled and fadeth not away. As long as he could speak, he bore witness of his Saviour's love and grace, but who can describe the raptures which the exalted theme now awakens in his soul, as he participates in the song of the ransomed? Here is the reward of a good and faithful servant. Here is the principle of spiritual life, matured into the life eternal. Here is a perfect being, passing onward, in an endless career, from glory to glory. "It doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like him; for we shall see him as he is."

Whilst we mourn his death, we are grateful that he lived. Whilst we regret our loss, we can rejoice, that his works do follow him. The benefits of his life remain—they are permanent and imperishable. "They live and brighten for a race to come." The Church will miss him, but his memory will remain, and that will be cherished. His influence will continue, and that will be felt. His noble and useful life will continue—that will be studied. His Christian example will remain—and that will be imitated. The life of a good man is not confined to its immediate and present results; its power remains. It lives on, inspiring other men with noble principles, urging them to deeds of usefulness, and safely guiding them, in their weary wanderings, to the haven of eternal rest.

Dr. Krauth was twice married. His first wife was Miss Catharine Susan Heiskell, of Staunton, Virginia, who was the mother of Prof. Charles Porterfield Krauth, D. D., of Philadelphia, and of the late Mrs Julia H. Kinsolving, wife of Rev. O. A. Kinsolving, of Middleburg, Virginia. His second wife was Miss Harriet Brown, of Gettysburg, Pennsylvania. From this union two children, John Morris and Sallie Pearson, with their mother, survive, to lament their loss, and cherish with affection the memory of one, whose virtues and services will always be precious to the Church.

ARTICLE VIII.

THE WORK OF THE MINISTRY.

By Rev. C. A. STORK, A. M., Baltimore.

It is not very much that the New Testament has to say about the forms and moulds of Christian living and Christian organization. It has to do rather with the essence of living, with principles and doctrines and ideas, and it trusts men to these, with a liberal confidence in the power of truth, of spiritual ideas and great life-principles, under the grace of God, to mould men into right habits. It does not even make a distinctive division between what is internal and spiritual, and what is external and practical; it leaves the practical and external to be unfolded and blossomed out of the spiritual and internal. It treats men as free, capable of thought and self-adjustment: it gives a general principle, it supplies a master motive, and then leaves play for man to use his own reason, to exercise his conscience, and develop after his own individual fashion. If you want to see religion adapted to men as children, you must go to the Old Testament: there the type of instruction and revelation is, as if man were in his infancy, and had no power of developing truth and applying principle for himself. The New Testament says, for instance, Thou shalt love thy neighbor as thyself, and then illustrates this idea by parables and examples, so as to take the soul all around the idea, till we have a clear idea of what loving our neighbor is, and then it leaves us to carry out the principle by ourselves; but the Old Testament takes up the particular cases. It tells the farmer he must leave his fields ungleaned for the poor, that he must not go over his fruit trees more than once; it makes special provision for servants against the oppression of their masters, that servants when freed shall not go away empty; that when we see our neighbor's cattle going astray, we must drive them back to their owner, and so through an infinite round. It does not trust men with a general principle, but tells

them, like children, how they must do in this and that circumstance. The way of religion in the Old Testament, is a way hedged up and marked with mile-stones and guide-boards, and there was nothing before for the old Jewish servants to do, but to plod right on—go to the Temple at such a time, offer just such a sacrifice, treat his family, his servants, his neighbors, in any given circumstance, just in the particular way prescribed in the law, and so he went to heaven, as a man goes who follows an uneven road through the woods, and around among the hills; he means to go to such a place, and he had good assurance that this road will take him there, and so he follows on; he does not know whether he is going North or South, or East or West, but the road is right, it is hedged up, and all he has to do, is to keep on going, and at last he gets there. But the Christian, under the guidance of the New Testament, is like a traveller in the open country; there is no fenced up road, with gates and guide-boards, but there are great land-marks, mountains and hills and streams, and he has a compass, and he knows in what direction he is to go.

We must not argue from this, that the Old Testament way of holiness was surer than that of the New Testament; back of everything in religion, back of the legal, prescribed way, and back of the free, spiritual way, there must be the single heart of love to God and desire after holiness. The Jew went astray as easily as the Christian: the Christian deceives himself and allows himself to pervert his freedom of conscience and the use of his liberty; the Jew would deliberately break through the hedges of the law, or turn back in his road. It is no guarantee of going right, that you have a law that points out what you must do every moment; the guarantee must be within your heart, and not in the fixed, clear terms of the law, without you.

Paul (Ephesians 4: 11—13,) seems to controvert the position here assumed. Here are fixed moulds and prescribed forms of religious organization. This is the organization of the early Christian Church. Let us see how this is. Paul is describing what Christ did and established for the welfare of the Church. He names the various orders of service that were instituted in the Church, and tells what they were for. There were, first, apostles—these were at the head—men appointed by Christ as witnesses of his teachings, his works, his sufferings and re-

surrection—the qualification of an apostle was, that he was an eye-witness of Christ: next were the prophets, men distinguished by special inspiration in making known the will of God, but not eye-witnesses of Christ: next were evangelists, whose business it was to act as missionaries, preaching the simple facts and doctrines of the gospel, from place to place: next were the pastors and teachers, whose office was stationary; they governed and taught a fixed church in one place. Now, it is evident that this order of service is no fixed one, binding on the Church in its perpetual organization; for at the very head of this arrangement we find the office of apostle, an office that, in the nature of things, must soon become extinct, for the great essential qualification of an apostle was, that he was appointed by Christ as a personal eye-witness of Christ himself. Here then, at the very outset, the order must be broken in on. Then consider the others, what distinction is made between their respective functions? There is no gradation of rank and authority; they are distinguished only by the various uses they serve: an evangelist preaches the gospel after the itinerant fashion, the pastor and teacher are stationed permanently in one place. The prophet is one who appeals more to the emotions and practical side of his hearers, the teacher makes it his office rather to instruct. They differ only, as there are different wants in the Church. As these wants vary, so the order must vary. As the Church would become extended, and the whole area of any section pervaded with the gospel, the office of evangelist would drop into disuse and pastors would be more in demand. In a new country, there would be little call for pastors, but the office of evangelist would be especially called for. It was then evidently no fixed and permanent order of Church organization. Paul merely states what was the order at that time, what peculiar arrangement of office Christ had instituted for that specific period and its individual wants; he does not pretend to bind it on the neck of the Church, as an order unalterable and adapted to the wants of every age and every land. That would be too much after the model of the Old Testament. There, all was crystallized; there was not room for development, no play for the individual consciousness and wants of varying ages. There was a set office of high-priest, and then the long line of his subordinates; they had certain functions to perform at fixed and

definite periods, and the people were to wait on their service in a prescribed form and with a fixed offering. It was an organization for children, who were not to be trusted: they were to follow in a fixed and beaten track, and what was established once was established forever. It is evident that such an organization contemplates not advance, nor extension, nor development, but simply standing still. The Church was simply to preserve and hand down the record of the truth concerning God in a circumscribed nation and place; but when Christ came there must be another sort of organization; the truth must be spread, the kingdom of God must become aggressive; the gospel goes forth to conquer and to leaven the nations, and it begins to lift men up. Now for this there must be freedom: there is no such thing as lifting a man or a nation or a Church up, morally and spiritually, from the outside: it must be from a force and life working within. The old hedges must be broken down, the old grooves, in which men ran blindly, and almost involuntarily, must be worn out and men left to develop their internal powers. You may make a machine that will turn out a watch complete in all its parts, and it will turn out every watch like its fellow: all the works are there, every wheel and pinion a *fac simile* of the like wheel and pinion in its fellow, and your machine may go on turning out complete watches for ever, but if you want to avail yourself of the improvements in metals and mechanical contrivances that are being brought out every year, you must have a man to make your watches, a free, thinking mind, that can take up new ideas and strike out new combinations: then every watch will be an improvement on the one that went before. Where there is to be advance and new conquest and continual ascent, there, there must be freedom. Now the organization of the Old Testament Church was of the mechanical order: it turned out one generation of religious men much like the one that went before, and so on forever: they all were run in the same mould. But when the Christian dispensation, the dispensation of the Spirit, came, and when God was done with simple waiting and preserving the truth pure, when he turned to use the truth as an instrument of conquest and advance in the soul of man, then he must have a new order. His Church henceforth must move under the direction, not of specific precepts, and rites and forms in set grooves, but under the di-

rection and impulse of great principles and fruitful ideas, it must be free, not to wander away into license, but to develop, to carry its conquests into new lands and races, to carry up men's ideas of right living, of purity and justice and love. Now if we take this distinction with us in examining this subject, we shall not look to find a nicely graduated rule, according to which we are to regulate the Church here, but we shall look for the underlying idea. We shall not say, "Christ appointed apostles and prophets and evangelists and pastors and teachers for the Church in Paul's day, therefore we must have apostles and prophets and evangelists and pastors and teachers, too," but we shall look to see what these offices were established for, what their use was, what they accomplished and what was the mighty means they used.

When we look for this idea we soon find it. All these offices were appointed "*for the perfecting of the saints and for the work of the ministry.*" The apostles go forth specially inspired by the Spirit to testify, as eye-witnesses, of Christ, and his work and resurrection, the evangelists follow to preach the gospel, the pastors and teachers occupy their posts in the fixed churches, the prophets pour out their warm, glowing strains of exhortation and admonition, all with one single aim, the conversion of sinners, the building up of Christ's people; their work is the work of the ministry, and what ministry is that? It is that proclaimed by Paul, in another place, as the ministry of reconciliation: "God hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their tresspasses unto them; and hath committed unto us the word of reconciliation." This constitutes the whole ministry, ambassadors for Christ; it is as though God did beseech men by us, to be reconciled to God. That is their great work, that is their commission, to reconcile men unto God, and the instrument of that reconciliation is, the gospel preached, which sets forth Christ as an atonement for sin, and which offers the Spirit to regenerate and sanctify the soul. "I am determined," says Paul, the great type of the Christian minister, "not to know anything among you save Jesus Christ and him crucified." He came to these Corinthians, not as a priest; Christ is the only, the great high-priest of the Christian; not to offer up supplications in their behalf, not to stand between them and God, as a medium for their

worship, all that was accomplished in Christ, but simply to preach the reconciliation of man to God in the death of Christ; to preach first reconciliation through their justification by the blood of Christ, and then the inward reconciliation of the life and heart, through the sanctification of the believer by the Holy Ghost, purchased and sent by Christ. This was Paul's great life-work; this was the work of all united with him, prophets, evangelists, pastors and teachers, and this is the work of the gospel ministry in all times—the one idea of the New Testament respecting the ministry is, that they are to preach the gospel of reconciliation to sinners, and to saints. It is that gospel that must convert and sanctify. "Sanctify them," prayed Christ for his disciples, "through thy truth, thy word is truth." The New Testament contemplates no other work for the ministry than that of preaching the gospel; whatever sacramental offices, or functions of government they may be called on to perform, all is subordinate to the solitary, simple work of proclaiming the gospel of redemption through the blood of Christ. "Go ye," said Christ in his last charge to his disciples, "into all the world and preach the gospel to every creature." It is true, he commands them, also, in the charge recorded by Matthew, to baptize, but that was only as an incidental work; it was only an outward symbol of the acceptance and seal of the effect of the gospel preached. Paul gives the two functions of preaching and the administration of the sacraments their true relation, when he declares that he thanked God he had baptized none in Corinth, but Crispus and Gaius; "for Christ sent me," he adds, "not to baptize, but to preach the gospel." Already the great preaching apostle felt the tendency in the Church that would exalt the sacerdotal and priestly character of the minister above his office as preacher, the tendency to bury the gospel in the ordinances and forms of the gospel. He felt, as every minister and every Christian Church ought to feel, that the great, absorbing work of the minister, not only in the beginning of the Church, but always, not only for the young believer, but for the ripe and matured Christian, is the preaching of the gospel. So when Christ sent out the seventy who were types of the gospel ministry, he makes their work of healing the sick only preparatory and introductory to the higher work of preaching the kingdom of God. They were to gain men's ears, to conciliate their affections by

their works of kindness for their temporal wants, to make a way for the proclamation of the gospel; so with the minister now, he is not sent to be a reformer of evils, in the state or in the society, not to engage chiefly in the benevolent works of the day. He is, indeed, to care for men's bodies and for their minds, to have a ready hand and open heart for every opportunity to relieve the poor, the suffering, to instruct the ignorant, to release the oppressed, to lift up the degraded, but that great work, which he is called to, is the preaching of the gospel that goes to the root of all evils and wants and miseries. His work is with the individual man, in the solitude and seclusion of his own heart, presenting the deep claims of God, setting forth Christ, opening up the great chasm of guilt between God and his creature, calling men, individually, to attend to this great problem of their estrangement from God, and the weighty concerns of their eternal interests. Often must he send down the cry from his essentially solitary and misunderstood work, to those who clamorously and scornfully call on him to preach this reform and that benevolence, to attack this wrong and brand the other corruption in the state, in society, "I have a great work to do, and cannot come down." These things, blotches and eruptions on the surface of life, he can only casually and occasionally notice; he may stop for a moment to throw the light of the gospel on the reforms, the benevolence, the corruptions of the day, but his heaviest blows, his most arduous, persistent work is deeper down. He deals with eternal questions; he has to do with the salvation of the individual, solitary soul, and that is often a secluded work; it seems far off from life and its exciting interests, but that is his work. We have now no temple, but a Church of Christ; no altar for sacrifice, but a pulpit for the preaching of the gospel, and there is no priest, but a preacher of Christ and him crucified. We have no priest but Christ, we have no sacrifice, but him who was offered up once for all. About that cross of Christ gathers all doctrine and precept, hence flow all comfort and consolation for our sorrow and hours of darkness, to hold us up, to show us the Christian life radiating out from that, to point out Jesus as pattern and guide, to warn the careless, to plead with the impenitent, to instruct and comfort and arouse the believer. These are the various voices of the gospel of Christ, and to give utterance to those voices, is

the great work of the ministry. It is true he is called to administer the rites of the Church, but it is only as the husbandman gathers in the harvest that he has planted and tended. His great work is the sowing of the seed and nurturing the tender growth. The pulpit is the central point of his labors: his commission primarily is to preach, and all else of ordinance, and rite and formal pastoral labor, all outside work of benevolence, ought to be subordinate to that, all else ought to minister to that. These sacraments should be seals and symbols of the truth he preaches; these forms and ceremonies in which he ministers, should all lead the heart and mind back to the truth preached; and his visits to the beds of the sick and dying, his presence in the house of affliction, his sympathy with his people in their joy, and in their sorrow, should be all tributaries, pouring the current of their influence into the one great tide of the preached gospel. What a picture of a true Christian ministry, is that presented by Paul in his farewell address to the Ephesian Church; how that upholds the great work of preaching the gospel: "Ye know, from the first day that I came into Asia, after what manner I have been with you, at all seasons. And how I kept back nothing that was profitable unto you, but have shown you, and have taught you publicly, and from house to house. Testifying repentance toward God, and faith toward our Lord Jesus Christ, I have not shunned to declare unto you the whole counsel of God." Blessed is the Church that hears such a testimony from its departing minister, blessed the minister that can bear such testimony of his ministry!

Thus far we have spoken of the minister and his work, but in the relation of minister and Church, under the New Testament dispensation, there are reciprocal duties. In the Jewish Church, where the minister was priest, all that the people did, or were called to do, was simply to bring the offering and put it in his hands; there, their duties ended, and the priest assumed the rest. But not so with us in the Christian Church. We do not speak of the feelings with which the people should regard their minister—the patience and forbearance, sympathy and kind feelings—but of duties as hearers of the gospel. The minister is not to fight the great battle alone, unaided by the prayers of the people; as he rises to speak in God's name, the prayers of the people must go before to the throne of

grace, and open channels of grace and wisdom from heaven into the soul of the preacher. The duty is not done, when we have prayed and come to the house of God and heard the gospel. That is not the whole. If the minister is set to preach, the people are set not only to hear, but to examine the gospel. The gospel invites criticism; not the caviling, dishonest criticism of the sceptic, but the earnest investigation, and testing by the Word of God, of the honest inquirer. The Christian is not to take what the minister says—be he who he may—on his mere declaration, but he is to prove all things, and hold fast only that which is good. Even Paul would have his hearers search the Scriptures, to test his words, though he was an inspired apostle. The people in Berea were commended as more noble than those in Thessalonica, because they not only received the word with all readiness of mind, but also searched the Scriptures daily, whether these things were so. That is the gospel plan, the grand Christian plan of developing and strengthening and elevating the believer. There is too much tendency to take religion by proxy; to make the minister a priest, if not in the offering of sacrifice, yet in the study of the Scriptures. Men say, we have hired this man to do our religious study for us, he is to keep us up to the mark, and they lazily sell their birth-right of Christian freedom and Christian manhood and spiritual independence, like Esau, for a mess of pottage, for the privilege of ease, and they follow in the blind wake of their spiritual guide. It is not only our privilege to study and know for ourselves, but it is our solemn duty, as intelligent, able, rooted Christians, to avail ourselves of this grand liberty of going to the fountain ourselves, and drinking in the truth there. No man can do this for us. No man can think and know, and grow and develop, or be holy, for us. The Christian minister stands behind no bulwark of official sanctity and authority; his authority is only that of God's Word; his sanctity is only such as flows from his known character as a Christian.

ARTICLE IX.

MINISTERIAL SUCCESS.

By Rev. M. H. RICHARDS, A. M., Phillipsburg, N. J.

It is never a light matter to preach the gospel of Christ. As the message of Jehovah, an archangel's eloquence would scarce be worthy of it, and, yet, it must be given by the trembling lips and the faltering tongue of a worm of the dust. To unfold the mysteries of that revelation of His will as graciously bestowed upon us, the wisdom of inspiration might tax its powers, and, yet, these mysteries must be explained by erring, ignorant humanity.

The awful consequences that hang upon its reception or rejection, the weighty issues of eternity annexed to its promises and threats, the warnings that it demands shall be given by him who has it in charge, the consolation that it warrants him to speak, the solemn injunctions with which it is confided to him—all these make this a duty which human responsibility may well hesitate to bind upon its conscience, and human ability tremble to accomplish. Deeply impressed with such convictions must he be, who enters formally and solemnly upon the pastoral relation. What shall come of it he knows not. All is future, trials or joys, prosperity or adversity. His thoughts naturally are directed to this unsolved problem of success, and his musings busy themselves with pictures fair, of the days that will glide happily by, in sweet communion of service to the Lord; or, perchance, his fears evoke clouds of doubt and dreams of discord. If he believes that the providence of God has called him there, he may also believe that a Father's hand will still lead him all the journey through. But it is becoming, while in one hand we hold the sword of faith, in the other to grasp the implement of labor, wherewith to build the walls of Jerusalem. While we pray for assistance, we should strive likewise, knowing that the might will be given us. Hence the importance of an earnest study and deep knowledge of such things, as are essential to a successful issue of the work. Concerning the object, for whose accomplishment a pastor and his

people should unite themselves together, there can be no question. God's glory, the extension of his kingdom, the salvation of souls—this must be the bond of union; and it should further be strengthened by a common faith in the correctness of one and the same confession of belief, as a just summary of the doctrines, proclaimed in the Word of God. From this stand-point, how now shall the preacher of the Word start out? What shall be the guiding star to lead him safely on? The inspired Word, in this, as in all cases, from its inexhaustible stores of adapt-
edness and wisdom, shows the road. By the words of an apostle, written upon an occasion somewhat similar, this question may be answered. They indicate that the minister of the gospel will best serve God, and most surely accomplish his work, by the continued remembrance of three things. These, the basis of ministerial success, are suggested by St. Paul, in the following introductory verses of the epistle to the Romans.

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised afore by his prophets in the Holy Scriptures, concerning his Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for His name: among whom are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints: Grace to you and peace, from God our Father, and the Lord Jesus Christ," Rom. 1 : 1—7.

I. The apostle here calls upon us, first in order, to keep in mind, as a governing principle of action, *the worth of him who ministers*. God forbid that followers of the lowly Son of Man should seem to boast! St. Paul does not intend to glorify his own abilities, and, in copying his words, they must renounce, as he did, all such vanity. This worth has its source in Christ's excellence, its end in his praise and honor. But as he stands in faithful relation to his Master, the minister of the gospel has worth and dignity. He is "*a servant of Jesus Christ*." And none can enter that service and wear that livery, without somewhat of a transfiguration of countenance. He is a retainer of the great Lord, and that fealty is required by

such honor and guardianship as may well make his heart glow with thankful pride, and cause the people of his Sovereign to yield him respectful hearing. Let him bear in mind, then, that he stands as such among the household of faith. He is charged with Christ's service, solemnly ordained, with prudent oversight to guard his interests, with unyielding courage to oppose his enemies, with tender, loving sympathy to feed his flock. He is obligated by this service to withdraw from those paths of life where wealth is found, where fame is purchased and pleasure is courted, to consecrate all his stores of knowledge, experience and utterance, to his Master's enriching. He is to forget self and remember Him. He is not to lord it over the heritage, for it is Christ's. He is to be but a servant among fellow-servants, distinguished, not by royal attire, but by royalty of faith and zeal; honored, not by being shielded from the danger and toil, but by standing first in the breach, rising first for labor, leaving the vineyard latest. Let him charge his people, on their part, to uphold his hands, to work with him, to remove obstacles from his path, to aid him by their strength, patience and wisdom, their approbation and love in this common service.

The minister of the gospel has also the worth of one "*called to be an apostle.*" He is no busy-body, meddling in another's concerns, no self-appointed keeper, is in no doubt as to the propriety of his task. He has heard the voice of God in the call of conscience, he has had visions of the Church stretching out her hands unto him, and beseeching, "Come over and help us." In all his study, with increase of knowledge, more and more has he felt the vastness of the field spread out before him in its whiteness for the harvest, and he has grasped, with inspired choice, the sickle, and thrust it in to reap. In the hour of holy meditation, and the sacred moment of prayer, he has heard Christ calling unto him, "I have need of thee." He has obeyed that call, has had his convictions strengthened by the concurrence of the Church in it, hands have been laid on him by the presbytery, vows have been taken, the people of the Lord have summoned him to go in and out among them, to be unto them an apostle of the apostles, a successor of Paul and Peter and John, a messenger of the Lord. And now, that in humble trust he has taken on himself this responsibility, believing that Christ has called him, having been ordained by the fathers and breth-

ren of his Church, he must detract nothing from the worth of his office. His most weighty care must be to study all that is meant in that call. His constant concern not to shrink from its burdens and persecutions, not to weary of its demands and journeyings, but, going whither he is sent, serve whither he has come. He must be watchful that his people forget not this call, but respect the voice of God, and give heed to his servant. He must urge them to make effectual his service in their midst, and blessed is his apostleship among them!

Again, the minister of Christ has been "*separated unto the gospel of God*," and, hence, his work. Well might man tremble to proclaim the wondrous message, were it not for this. For his separation unto it is a pledge of ability, made his, through the help of Him, who hath sent him. In that he keeps this before him, will he succeed. This, above all, is his service. He is to proclaim God's grace unto sinners, his mercy to the unworthy and helpless, to raise the fallen, to comfort the failing, to strengthen the weak. He is not to please men's fancies, not to flatter men's pride, nor fear their displeasure. He is not to amuse them, nor merely instruct them, not to build up a name for himself by beauties of diction, and graces of delivery, but, by all powers of mind, by all efforts, by every good means, to preach the gospel, in its purity and saving strength, to preach it in word and in deed, in season and out of season; to preach it, and it only and wholly, whether men hear or forbear. That he may do this, he is in duty bound to demand proper and adequate preparation for his bodily support; and of his people, proper disposition of their time, that they may be present, when it is proclaimed. He must warn them, lest the hardening of sinful hearts, and the sluggishness of worldly cares, prevent their acceptance of it, lest idle prejudice and petty suspicion shut their ears, lest personal like, or dislike, exclude them from its sound. He is to beseech them by love and trust and common faith and patience, and the charity, that thinketh no evil, to aid him in preaching, in peace and with blessed fruits, that gospel unto which he has been separated.

II. Unto this gospel, we are next directed: *Its worth as ministered* unto men, constitutes the second part of this basis of ministerial success. Christ's ambassador must bear constantly in mind the worth of the gospel, if he

would succeed. How can it be otherwise? If he forgets it, he loses the only revelation of God's will given men, and the door of salvation is hidden and shut. If he ignores it, he cannot glorify the Lord in that lofty strain, whose theme is his love and compassion. If he despises it, refuses to see its worth, he will never hear it himself, or, hearing, will not heed; and strife, faction, dispute, bitterness and ruin will follow hard after him, and no blessing, no success, rest upon his work. Oh, how worthy this gospel is! It speaks of God's grace "*which he had promised afore by his prophets.*" It is the message of *coming grace*. It is the bright hope that inspired David's psalmody. It is the glorious pledge that led Abraham into a strange country. It is the consoling promise, that half compensated Eve for her lost Paradise, nerved Adam's strength to toil. Wondrous types have passed like magic scenes across life's stage to foretell it. Kings have risen and reigned and prospered to bring it on its way. The glories of the Temple have shone to pale in its surpassing radiance. It has been promised by the mouth of men, whose hands wrought miracles and restored the dead; whose eyes glanced onward down the centuries, and saw earth's history, as in a mirror. Coming grace, promised, pledged salvation, oh, most worthy of our remembrance! Let us tell it to our fainting hearts, proclaim it to the wretched, publish it to the outcast and abandoned, and pour it like oil into the wounds of awakened, agonizing conscience.

But it is grace, not only promised, but also *revealed*, that is given. The gospel is all worthy as it speaks, in God's name, "*concerning his Son, Jesus Christ our Lord, which WAS made, of the seed of David, according to the flesh.*" As such, must he ever regard it. Not as a dream of golden days, that shall be, not as a fair harvest promised, and yet future, but as already present, ready for reception, waiting to be taken, tasted, enjoyed and used. Oh matchless worth! It tells of love that has bowed itself to our lowliness; tells of the King becoming subject to the law, and the Master wearing the yoke of servitude; tells of Jesus, tells of a Saviour, born of woman, tells of a Messiah, of David's line, tells of wisdom in word, power in deed, tells of compassion tenderer than a mother's love, tells of intensest suffering and ignominious death, tells us that it was for us all this was done. Here, indeed, is that gospel we need. Not the sounding praise of glorious he-

roes, that but mocks our failures and feebleness. Not the history of accumulated wealth and honor, that will not dry a tear or wreath a smile on anguish-stricken, sorrow-marred countenances, but this narrative of like sorrows and greater pains, this loving, patient, sympathizing, dying Saviour's life. This wins its way into the heart. This makes men hate the sins that slew him, and the sinfulness that pierced him. This makes them understand how fearful is the curse which, resting on all, was placed upon his shoulders, how gracious the love which bid him bear it for our sakes.

This sounds the true note of victory, as it passes from grace revealed unto *grace triumphant*, and *salvation sealed* with wondrous proofs. Every word glows with worth, as the gospel affirms of Jesus, that he was "*declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.*" As our hearts follow the Lord to the cross and the sepulchre, love is mingled with fear, and faith with trembling. But when we read again, and gaze into the empty tomb, enter with him into the room, whose "doors were shut," behold him taken up and received out of sight, faith unclouded, and love no longer timorous, enter our souls and abide triumphant. We hear him say: "All power is given unto me in heaven and in earth," and we smile at hostile blows, and tremble not at Satan's tempting accusations. Wicked men mock at our faith, and call it superstitious dotage, and even our sin-weakened hearts are strong in knowledge and confidence. Long, black accounts of past transgressions rise up to appall us, and, yet, we have no misgivings, for we know that there is an advocate for us with the Father, whose gracious pleading will work pardon and deliverance; Christ risen from the dead, is the seal of deliverance; Christ victorious over death, the approved pledge, that sheds its halo of worth upon the gospel. It speaks of victory; it raises the great cry, "It is finished!" It rolls back the curtain from the throne, disarms the law, dispels fear, quickens into living strength our fainting, dying souls, lights up the valleys of affliction, gilds afresh each hill-top of rejoicing, leads, like the cloudy fiery pillar through the desert, and makes life's sun set in gorgeous clouds of radiance that seem angels of light, streaming forth from heaven's portals, to greet the entering spirit. It is the out-stretched hand, that points to the grave and

then to heaven, and traces, in words that cannot lie, in promises all bright with glory, the pledge of immortality. Such is the gospel, thus promised, proved and fulfilled, which the pastors of the fold are to keep before them, as worthy of all study, love and reception, as pointing out the highway to success.

It must not be forgotten that this worth has its source, also, in that it speaks of *grace working in us*, through His mediation, "*by whom we have received grace and apostleship, for obedience to the faith among all nations, for His name.*" Let his servants, then, receive it gladly, use it freely and faithfully, that it may renew itself, more and more, in their willing hearts. Then, when human wisdom is at fault, and human passions are rising and mastering them, endangering the union of believers, this gospel will bring peace. When God's glory is but dimly appearing by the light their example is flinging abroad, this gospel adds brilliancy to it. When the kingdom is languishing under their administration, this will quicken their hands. When hearts are growing cold and forgetful, this will rouse up the slumbering powers into newness of action and a holy fervor of devotion. Let them bind this gospel to their hearts, forget not its worth, and they will succeed, will live, a blessing unto the world, and, dying, live blessed forever with the Lord.

III. The basis of ministerial success, indicated by St. Paul, is completed by the remembrance of *the worth of those ministered unto*, if, with unfeigning, sincere faith, they receive the gospel, and believe that Christ's merits are their righteousness. Nor is there room here for boasting, or attempt at flattery. Would to God, that all men felt the value, the wondrous worth of their souls! Would to God, that they thought of the undying life within, as a gem, rich and priceless, which sin's accursed fires may reduce to blackened dust, and would guard it vigilantly from harm!

Think of their honor who are the "*called of Jesus Christ.*" These are your charge, servant of God! Shall it be that the Son of the Most High descended in vain? Shall there be no response, no answering, "Here, Lord, am I?" Have they time to give audience to the petty princes of earth, the weak voices of the world, and none to Him? Watch well for their souls. Strive, when tempting syren voices cry unto them, when showy vices stretch out enti-

cing hands, to sound God's call in Christ, louder and louder, in their ears, until its higher, sweeter notes, have drowned sin's fantastic medley. As you hold this up before them, will they prize the gospel and keep him, who has been separated unto it. As they consider this call to have worth and dignity, so will they respect the ambassador of Christ, and work in love and happy union with him.

But their worth takes a higher tone; they are also "*the beloved of God*." Who can weigh that love and tell its sum? All this countless wealth is in your stewardship. This love is not to be worn lightly, or rejected carelessly. Love demands love in return; it cannot long give and receive not again. It is blighted by neglect, killed by indifference. If you teach them to prize this affection, to live, move and have their being in it, failure cannot come upon your work. Sins will be hateful to them, because hateful to their beloved Lord. Evil speaking, malice, wrath, contention, will be unknown, and the love of God, which passeth all understanding, will be shed abroad in their hearts, a charm that shall never fail.

How precious is the fruit of this love, it, too, must be remembered, it causes them to be added, perfected through sufferings, to the number of the "*saints*" of God. And who, that treasures up all the unending bliss of these, their honors and happiness, their pure robes and festal songs, will fail to yearn so greatly for a portion in them for himself, for those committed to his charge, that he will take heavenly gifts and graces by violence, storm success, and win the joyous crown and plaudit, "Well done, faithful servant!"

This is the inspired example and apostolic instruction set before us. This is the answer. Success in the work of glorifying God and saving souls, will abide assuredly with him, who constantly remembers the worth which he has, who ministers; which that has, that is ministered; which they have, who are ministered unto. "*Grace be unto you*," gospel-bearer, that you may remember these things, and uphold their worth; that you may prize them and guard them jealously from tarnish and stain; that in love you may exhort your fellow pilgrims, faithfully to walk therein. Thus, living, praying, working, "*peace from God and the Lord Jesus Christ*" will be your heritage, in time and throughout all eternity.

ARTICLE X.

GEOLOGY AND MOSES.

By Rev. L. STERNBERG, D.D., Albion, Iowa.

Geology is a science of modern origin. Until within the last century, the most profound ignorance prevailed in regard to it. Though outlined in the most ancient of all records, it could be correctly interpreted only in the light of modern investigation. The entire field of this science has not yet been thoroughly explored. Its leading principles, however, are not unsupported by hypotheses, but are established upon the solid basis of rigid induction. Carefully observed facts in nature, are the materials of its reasonings; analogy is its process. Causes now in operation, are assumed to have produced similar effects in the pre-historic period. The dynamics of the past, though often, perhaps, more intense in their operation, were of the same nature as those of the present. The same general laws of nature have been in force since the heavens and the earth were created.

The history of our planet and solar system, is essentially the history of all other planets and systems. Aerolites indicate that the matter of which bodies, outside of the earth, are composed, is like that, with which we are familiar. Mechanical philosophy demonstrates the universality of the laws of attraction. Light coming from the fixed stars, is the same to the eye, and, in its actinic effect, as that which proceeds from the sun. The analogy of nature is preserved throughout the universe. By it we are enabled to turn back the leaves of time and read the very title page of nature's rock-bound volume.

Comets, with stately train, pay brief court to the king of day, and then wander forth into the trackless regions of space. Some of them may never return, but go as ambassadors to other distant potentates of the starry firmament. Like the mist of the morning, they are composed of uncondensed matter. The astronomer sweeps the hea-

vens with his telescope. At apparently the utmost verge of creation, he beholds *nebulæ* sending forth a hazy light. The spaces they occupy are immense. Were the matter they contain condensed, it would form suns and systems like our own. Did they, like comets, shine by reflected light, they must, on account of their immeasurable distance, be invisible to us. Were the sun and stars the only sources of celestial light, then uncondensed *nebulæ* could not be luminous. Recent investigations into the nature of light, show it to be the result of peculiar atomic action. Such is also the case with heat. Such action must now be in progress in the *nebulæ*, producing light without the aid of a sun. Were they sufficiently near, and were our years counted by great cycles, instead of moments, we could in them witness the gradual evolution of new solar systems. Hence we may infer that all matter, as it originally came from the hands of the Creator, was in a nebulous state, and was gradually condensed into satellites, planets and suns. In this solidifying process, the atomic action must have been violent, and the consequent light brilliant, and the heat intense. But all atomic action is not light producing; there may have been intervening periods of darkness. We should suppose such to have been the case after the condensation of the earth and previous to that of the sun.

The evidence that our globe, at its first formation, was in a state of igneous fusion, is too clear to be mistaken. This is still its condition, with the exception of a crust of about a hundred miles in thickness. We know that melted lava, flowing from the crater of a volcano, does not stratify in cooling. The earth's crust, therefore, as it was originally formed, must have been composed altogether of unstratified rocks. Their volume has since been increased, not only by the thickening of the crust, as cooling process has gone on, but by the injection of melted matter into fissures, and by its forcing its way through the solid crust and spreading over the surface.

While the earth was a molten mass, its water must, in the form of vapor, have filled a vast surrounding space. As it slowly cooled, this vapor condensed upon its surface, entirely covering it. By contraction from cooling, and by internal convulsions, ocean beds were hollowed out, continents were raised, and mountain chains were elevated. Thus the Plutonian period ended, and the Neptunian was

introduced. Though heat has all along, in its fitful action, played an important part in modifying the condition of the globe, yet water has been the chief agent in the wearing down and dissolving of rocks, and in depositing them in stratified forms in the bottom of the ocean. Here we have the two grand divisions, to the one or other of which all rocks belong, unstratified and stratified; the first produced by the agency of heat, the latter chiefly by the action of water. Some of the stratified rocks, such especially as were first formed, have been rendered crystalline, and the evidences of their stratification have been almost entirely obliterated by heat. These are called metamorphic rocks.

Had there been no disturbance of the rock strata, they must have been laid down conformably in regular order, but their thickness could not have been ascertained, as we can penetrate the earth but a few hundred, or at most, a few thousand feet. By the operation of internal forces, they have been tilted up at various angles. By passing over any portion of the earth's surface, where the rocks crop out, and observing their dip, it is easy to calculate their vertical thickness, and to acquire as accurate a knowledge of their character, as though we could bore directly through them. The stratified rocks, of different ages, are, together, about ten miles in thickness. But they are nowhere all found in regular succession. In some localities some of the strata were not deposited; in others they have been removed by derudation. In England their thickness has been ascertained to be about seven miles.

To admit of so great an accumulation of stratified rocks, it is evident that different portions of the earth's surface must have undergone great changes of level. Such changes would naturally diminish in extent with the thickening of the earth's crust, but they are yet in progress. Islands sometimes suddenly sink beneath waters. Some regions of country, such as those about the Baltic, are slowly rising. In the terrace epoch, the rising and subsidence seem to have been gradual. This is indicated by the gentle descent of rivers and the slight and regular dip of the rocks over large areas. Mountain chains, from the violent breaking up and displacement of the rock strata, appear to have been suddenly forced up. The mountains of Europe, it is said, afford evidence of some dozen distinct successive upheavals. On this continent

they give indications of five or six. The great Mississippi and the St. Lawrence valleys were mostly submerged, long after the other parts of our continent had acquired their present general outlines. That the highest mountains were once under water, is evidenced by the abundance of marine fossils, with which their summits often abound. A striking example of this is afforded by the Helderberg mountains, West of Albany, New York, whose top is covered by great ledges of rocks, filled with such fossils. On the Catskills, near the Mountain House, there are immense blocks of conglomerate of a most remarkable character, which could only have been formed beneath a heavy mass of superincumbent water. While there were various elevations of area, sometimes gradual, at others sudden; so there were also frequent subsidences, as is proved by the fact, that fresh water and marine fossils often alternate, one above the other in the different layers of rock.

There are only three-elevenths of the earth's surface covered by land. Mt. Everest, the highest mountain on the globe, is twenty-nine thousand feet above the level of the ocean. Were it placed in the deepest part of the Pacific, and Chimborazo on the top of it, the peak of the latter, if it should reach the surface of the water, would form an island of but moderate elevation. It would require forty times the dry land on the surface of the earth to fill up the depression occupied by the sea. Without this vast body of water to equalize the temperature, scarcely any portion of the earth's surface would be habitable, on account of the extremes of heat and cold. We direct attention to this great excess of water on the earth's surface, not because of its economic advantages, but to show that the dry land is but a pigmy in the hands of the giant ocean, who, in his sport, tosses it up and down as the mother tosses her babe, now holding it high above his head, now hiding it in his bosom. We need not, therefore, be surprised that successive deluges have overspread the earth, nor should it be accounted a thing incredible, that one should have occurred within the historic period.

It is not necessary here to enumerate the various strata of rock, up through the Silurian, Devonian, Carboniferous, Triassic, Jurassic, Cretaceous and Tertiary, to the Alluvial, or existing period. The thickness of the rocks of the Paleozoic age, in North America, is about fifty thousand feet. The following is the order of their occur-

rence in the Mississippi valley: Potsdam Sandstone, Magnesian, Trenton, Blue, Cliff and Black Limestone, Waverly Sandstone, Sub-carboniferous Limestone, Coal Conglomerate, Coal Measures, Permian.

The Drift period, immediately preceding the historic, is one of the most remarkable in geological history. From the highest Northern regions until near the Torrid zone, and some maintain until within the Tropics, we find beds of sand and gravel, in which there is no regular order of deposition; we find huge boulders that have been transported, in many cases, to great distances from their native beds; we find rocks striated, and mountain sides worn, and this to an elevation of from three to four thousand feet. In this drift, animals belonging to a warmer climate, such as the Mammoth Elephant, discovered in Siberia, are sometimes found imbedded. For these wonderful results, the glacio-aqueous theory seems most satisfactorily to account, and, hence, it is generally adopted. This glacial action, in its general course from Northwest to Southeast, must have been of the most stupendous character, sweeping the earth as with the besom of destruction. Then perished those Megatheria, Mastodons and Mammoth Elephants, under whose tread the earth trembled. This was the last great convulsion of nature, by which the earth was cleared for the occupancy of its present inhabitants, among whom man first appears as the lord of creation. It was meet that the mountains should thus be leveled, and the valleys exalted, and a way prepared for the coming of him, who walks forth in the image of God, the vice-gerent of Jehovah.

It would be interesting for us to know how long the earth was in passing through these preparatory changes. When we interrogate the rocks upon this point, their response is, that the period consisted of many myriads of years, but they vouchsafe to us no more definite reply. Their relative age is not even determined by their lithological character. To ascertain this, we must acquaint ourselves with the fossil remains they contain, since the life of the globe has changed with its various conditions, evolved in the progress of time, and each epoch has its peculiar species.

The extensive coal beds, which furnish an exhaustless supply of fuel to our race, prove the carboniferous age to have been a very long one. The secondary limestones, which are, together, thousands of feet in thickness, and

which, spread over such extensive areas, must have required many centuries for their deposition, for their material, broken down and consolidated into rock, was secreted by coral insects. Zoology teaches us that the different species, of the present races of animals, proceeded from single centres and from single pairs. Species may develop into endless varieties, but never into new species, the Darwinian theory to the contrary notwithstanding. Hybrids of closely related species, are usually absolutely sterile, or, if not, they soon die out, or return to one of the original species. They never propagate a permanent new species. This fact is open to the observation of all, in the case of the mule. It has been fully established, by a great variety of experiments in hybridity. If, therefore, the different species, in the pre-historic ages, spread, as now they do, from single pairs, it must have taken an immense period of time, so often to fill the earth with entirely new species of animal existence. M. Deshayes, an eminent palæontologist, according to Dr. Smith, in his "Scripture and Geology," says, that "in surveying the entire series of fossil remains, he had discovered five great groups, so completely independent, that no species whatever is found in more than one of these." Dr. Hitchcock uses the following language on this subject: "It appears that there have been upon the globe, several distinct periods of organized existence, in which particular groups of animals and plants, exactly adapted to the varying physical condition of the globe, have been created, and have successively passed away. If we take the larger groups of animals and plants, whose almost entire distinctness from one another, has been established beyond all doubt, we shall find at least five nearly complete organic revolutions on the globe, viz.: 1. The existing species; 2. Those in the tertiary strata; 3. Those in the cretaceous and oolitic systems; 4. Those in the upper new red sandstone group; 5. Those below the new red sandstone. Comparative anatomy teaches us that the animals and plants in these different groups, could not have lived in the same physical circumstances.

When stratification first commenced, and during a long period of its earlier progress, there was no life on the globe. The earth was not in a condition to support life. The solid rock masses had not yet been ground down. The atmosphere and the water were of too high a temper-

ature, and were charged with ingredients too deleterious to admit of the existence of life. The immense amount of carbonic acid, concentrated in the stratified rocks, shows that, in that early period, it must have existed free in such great excess as to preclude the possibility of animal existence on the globe. Then all action upon the earth's surface, was that of inorganic matter. New continents might be formed, but there were none to discover and occupy them. They were decked with no foliage. Their solitude was broken by no note of bird or beast. Earthquakes might shake the ground, and scorching lava streams might pour over the surface, but there was no living thing to tremble at the one, or flee at the approach of the other. Old ocean might roar in his wrath, but he could strike terror into no trembling breast, nor could he cover the shores with any wrecks, but those of inorganic matter.

By the agency of natural forces, the unstratified rocks were ground down, and bed after bed of gneiss, mica slate, primary limestone, talcose slate, hornblende, quartz, and clay slate, was deposited in successive layers of great thickness. Then there were great uplifts, and foldings, and fractures. The foundations of the present continents were laid. Portions of them began to emerge from the ocean. The contraction, resulting from the continued cooling of the earth, caused the subsidence of large areas, which, by the immense lateral pressure along their outlines, threw up great mountain chains, the highest of them facing the widest and deepest oceans, thus producing one of the most remarkable features in the physical geography of the globe.

The rocks that were formed during all this period, contain no fossils; it is, therefore, called the azoic—the lifeless age. At its close, the earth had become measurably prepared for the introduction of vegetable and animal life. Soil had been formed. Whatever substances destructive of life, the waters might have held in solution, had been precipitated. The air had been purified, and the thick vapors, with which the earth had been encompassed, gathered into clouds and broke away, letting in the light of the sun, which there had previously been no eyes to see, and no plants to drink in. Suddenly a new principle is introduced on this terraqueous globe, so wonderful in its varied manifestations, that angels crowd around to behold the strange spectacle, and all the sons of God shout

for joy at this new exhibition of divine wisdom and power. Algae spring up, polipi commence their herculean labors, encrinites spread out their fan-like arms, terebratulæ feel around for some object of support, ammonites lie curled in their circular shells, while trilobites, with their curious eyes, composedly survey the scene.

Here let us pause a moment to inquire, whence have originated those various forms of life which have so suddenly appeared on earth? Do plants and animals, under favorable conditions, naturally develop from the soil and water? Then why is not the potatoe indigenous to Ireland? Why will the best of wheat land produce no harvest of the precious grain, if none have been sown? If every particle of matter were a living monad, as some men of great powers of deglutition have seriously maintained, these monads would be more remarkable instances of the wisdom and power of the Creator, than the most complicated animal structures. The monadic theory, therefore, invented to dispense with the idea of divine interposition in the economy of nature, signally fails of its object. Where there is design, there must be intelligence; and where there is intelligence, there must be mind. As living forms exhibit wisdom and design in their structure, these supposed living monads, if themselves capable of constructing such forms, must be endowed with intelligent minds. This, however, no one is so absurd as to claim for them. If the monadic theory were not disproved by other considerations, still it could find no solid basis to stand upon, in a world glowing with more than furnace heat, as the earth once did. Of the sixty-four elements composing the metalloids, metals and gases, of which all material things consist, there is not one that had in it the life principle, and hence it cannot be produced by any combinations they may form. We may here apply the maxim of the ancient philosophers, "*ex nihilo nihil fit.*" The French savan who caused a current of electricity to pass, for a great length of time, through a quantity of dry earth, that had been well baked, and was kept carefully excluded from the air, in the confident expectation of seeing the particles of dust converted into living animalculæ, certainly showed his faith in the monadic theory, but he most signally failed to prove its correctness. No absurdities are too great for some men to swallow, if they exclude

the Creator from the world he has made. Dead matter can grow, only by accretion, like a snow-ball rolling down a hill; but living things grow by secretion, and are capable of propagating their kind. Whence, we again ask, did they originate? Whence could they have originated, but from the creative fiat of Him, who first spoke matter into existence. As we examine the successive records of the rocks, a divine revelation, whose authenticity none will dare to question, we find the clearest evidence of repeated direct interpositions of the Almighty, in the affairs of this world, in a manner more wonderful than in the miracles recorded in the Bible. In every geological age, new species of plant and animals were, from time to time, introduced, and sometimes all were completely swept out of existence, and new ones were created. Since miracles were so frequently wrought before the creation of man, it is unphilosophical to assume, that they could not have occurred after that event, though they might no longer be miracles of creation.

The entire time occupied by the formation of the fossiliferous rocks, is generally divided into three ages: the Paleozoic, the Mesozoic, and the Cenozoic. The Paleozoic age is again subdivided into the Silurian, or the age of Mollusks; the Devonian, or the age of Fishes; and the Carboniferous, or the age of Coal Plants and Amphibians. Reptiles were the characteristic animals of the Mesozoic age, and Mammals of the Cenozoic. Already, before the close of the Paleozoic age, the various groups of plants and animals, algae, acrogens, monocotyledons and dicotyledons; radiates, mollusks, articulates, and vertebrates, were represented by a great variety of species. Thus zoöphites are given by Hitchcock as having consisted in the Silurian age, embracing the oldest fossiliferous rocks, of three hundred and two species; crustaceous two hundred and eighty-six; mollusks nine hundred and thirty-nine; fishes twenty-eight. Plants, in the Carboniferous age, nine hundred and eighty-two. Reptiles, in the Permian, twelve. Mammals, in the Tertiary, seventy-eight. Birds preceded mammalia. The Wealden contains three species. Their tracks are found as early as in the Trias.

To minds of a certain cast of thought, the development theory is very attractive. Though they may acknowledge the absurdity of the monadic theory, they still maintain that, at first, there were created only the lowest forms of

animal existence, and, that, in process of time, these developed into the various species we now find on the globe. Thus, instead of admitting the direct creation of man by the Almighty, they prefer to trace him down, through the ourang-outang and the monkey, until, at last, they, perhaps, make the tad-pole his original progenitor, as he is that of gentlemanship, the two legged and the two handed frog. Modestly suggest to one of these sapient philosophers, that the monkey's tail is rather an inconvenient appendage for his theory. By no means, is his self-complacent reply. Man is naturally a lazy animal. By his persistent habit of sitting, his caudal extremity was gradually shortened, and at length entirely disappeared. Not only is the fact, that species cannot pass from one into another, fatal to such a supposition, but geology most emphatically declares its falsity. Though some species of the present day, do possess a more perfect organization than their congeners of an earlier age, and creation is, on the whole, progressive, yet this is, by no means, always the case. In some instances there has been retrogradation. Where, for example, shall we find a nicer organization than that of the beautiful lily encrinite of the carboniferous age, whose head contained sixty thousand bones, or that of the Briarean pentacrinite, the bones of whose tentaculæ, fingers and arms, amounted to at least one hundred and fifty thousand?

Perhaps the most pointed refutation of the development theory, is found in the race of fishes. They are the only vertebrates, discovered in all the formations. Agassiz, who is the most distinguished ichthyologist of the present day, divides fishes into four orders: the Placoidians, the Ganoidians, the Ctenoidians, and the Cycloidians. The earlier fossil fishes, belong entirely to the first two classes, and their organization was, in general, as perfect as that of any that now swim in our waters. Their tails were commonly heteroceral, or vertebrated. "The Sauroid fishes," says Dr. Buckland, "occupy a higher place in the scale of organization, than the ordinary form of bony fishes; yet we find examples of Sauroids of the greatest magnitude, and in abundant numbers, in the carboniferous and secondary formations, whilst they almost disappear, and are replaced by less perfect forms, in the tertiary strata, and present only two genera among the existing fishes. In this, as in many other cases, a kind of retrograde develop-

ment, from complex to simple forms, may be said to have taken place." Agassiz estimates the number of species of fossil fishes at thirty thousand, while there are but eight thousand living species. Of all these, "not one has yet been found that is common to any two of the great geological formations." Here, then, there is—there can be—no development in species, when former ones were often entirely destroyed and new ones created, frequently with no advantage upon those that had preceded. It is, indeed, a general principle, established by geology, that the species of a genus first introduced, are not the lowest in the scale, but occupy a place near the middle. Geology, therefore, sets its foot directly upon the head of the development theory with crushing weight. It was not necessary for God to try a long series of experiments, before he could ascertain the best forms to give to species, but all were at once clothed with those forms which best adapted them for the peculiar circumstances of their existence.

While geological time does not directly connect itself with our chronology, yet it is sufficiently evident that the present alluvial period has been but comparatively a short time in progress. Had the present age been as long even as the Paleozoic, the Niagara Falls must long since have receded to lake Erie. Rivers must have formed much greater deltas than any now found. Lakes, that are slowly shoaling, like those of Scotland, must have become dry land. Mountains, constantly wearing away, must have entirely crumbled down. There is a remarkable mountain at Middleburg, in the State of New York, called the Onistograw, composed of friable slate rock. It seems originally to have presented a perpendicular wall of rock, facing the valley of the Schoharie, of about seven hundred feet in altitude. It is constantly crumbling down, and every year adds to the mass of the debris accumulating at its base; yet the naked rock still lifts itself about one hundred feet above the broken fragments beneath. Similar instances occur wherever there are precipitous mountains. The Catskills and the Palisadoes, on the Hudson river, furnish striking examples. From these, and other facts that might be adduced in abundance, it is evident that the present order of things could not have existed much, if any, longer than the age of man on the globe.

But, was man, indeed, the last and crowning work of

Jehovah, and did he not appear on the earth previous to the alluvial period? Fossil human remains, belonging to the Pre-Adamite ages, have been industriously sought for, but not a single specimen has, hitherto, rewarded the search. Could but one be found, imbedded in the rocks, along with Paleozoic, Mesozoic, or Cenozoic fossils, such a fact would invalidate the credibility of the Mosaic account of creation, and would be seized with avidity, by those who ransack heaven and earth for evidence against the truth of the Holy Scriptures. Nor have there been instances when such a wonderful discovery was supposed to have been made, and was proclaimed with a great flourish of trumpets. The genuineness of none has, however, been able to bear the test of careful examination. Fossil human skeletons have, indeed, been found, in the island of Guadaloupe, imbedded in limestone still forming, but are known to be those of Caribs, killed in battle, about two hundred years ago. Silver coins have been found in conglomerate rock, at Tutbury, England. Were not their dates still legible, they would, perhaps, be claimed as belonging to the currency of Pre-Adamite men. Human bones have been found in earthy deposits and caves, in conjunction with those of other animals of the Tertiary epoch; but this fact alone does not determine the contemporary existence of the animals and men, to which they belonged. They may have been thus commingled by aqueous or other agencies. Facts of this kind, may tend to show the universality of the Noachian deluge, but that is all.

Man is not only of comparatively recent origin, but he is the most recent of all God's works on earth. During all the previous geological ages, since the first introduction of living things upon our planet, there were repeated and extensive enlargements of the flora and the fauna of the globe, by the creation of new species. Those were God's working days. His Sabbath, the Bible tells us, commenced immediately after the creation of man. It has now continued for six thousand years, and we have not a particle of evidence that, in all that time, a single new species of plant, or animal, has been created. Has any discoverer of a new species ever claimed to have witnessed its creation? Were I gravely to assert that I had seen soil or rock, suddenly assume form, and become instinct with life and motion, a smile of incredulity would at once play

upon the countenance of every reader. And yet, if the existing geological age were not, in this respect, entirely different from all that preceded it, occurrences of this kind would be too common, wholly to escape observation. Since man became a denizen of earth, some species of animals have been, and still others may be, exterminated, but none can charge God with having once broken his Sabbath by a new act of creation.

Now, we ask, how did Moses know that the present dispensation constituted God's Sabbath, which he would strictly observe as a day of rest to the end of time? How could he have known a fact so strange and unexampled in the world's previous history, but by revelation? Without this, would he have hazarded so confident an assertion, in by far the most ancient of all records, when for aught he could have known as an uninspired man, its truth might be disproved a thousand times in every succeeding generation. How happens it that there should be such a striking correspondence between the number of the days of creation and the recognized ages of geological history? Moreover, Moses had not observed the order of creation as disclosed to us by the rocks, and yet he succinctly, but correctly states it, representing the appearance of fishes and birds on the earth as preceding that of mammalia and man. How did he know that light preceded the sun, when the possibility of anything of the kind has been but recently ascertained and its probability established? Who but God could have informed him that the earth at its first creation was a void and formless mass, incapable of supporting life? If these are all hap-hazard statements by a man who could have had no personal knowledge of the facts, then his faculty of guessing was far more wonderful than the facts he records. Why is it that the cosmogony of Moses is clearly vindicated by the discoveries of modern science, while all others that have ever been constructed by the inventive genius of man melt away in its light, "like the baseless fabric of wisdom, leaving not a wreck behind?" To questions like these, the only rational answer that can be given is, that Moses wrote the account of creation we have in the Bible, under the inspiration of the Almighty.

The objects of science and of revelation are so different that, it is not strange that they should have but few points in common; but where they touch, they must har-

monize, for they both equally have their basis in the harmonies of the eternal mind. A knowledge of both is necessary to a full comprehension of either. In this world we can never expect to know but in part. "We, as yet, see but in a glass darkly." After we have passed beyond the mists which encompass us, in our present state, we shall be permitted, with keener relish, and with perfected powers, and on a wider field of observation, to resume the study of theology and science, and learn more of the deep things of God. While we walk along the shore of time, we may modestly gather the pebbles that lie at our feet, without imagining that we have fathomed the depths of the ocean, or that wisdom will die with us.

The plainer portions of the Sacred Scriptures generally serve to assist us in the interpretation of those that are more obscure. In interpreting the first chapter of Genesis, we have no help of this kind, except such as is contained in the older revelation of the rocks. It is not strange, therefore, that the Mosaic account of creation should not have been clearly understood, until a knowledge of the facts of science furnished the proper key for its elucidation. Just as the language of prophecy becomes perfectly clear, only after the occurrences which it predicts, so must statements bearing upon any science, be obscure in their meaning, so long as its terms and ideas are entirely absent from the language and the minds of men. The world is, therefore, now prepared, as it never was before, to understand and appreciate that wonderful record contained in the first chapter of the book of Genesis, which, like prophecy, seems to have been designed, not so much to reveal facts, as to afford the means of its own authentication, when those facts should be disclosed by science. Imperfectly understood, as it has hitherto been, its effect has not been lost upon the world, for it sets forth, in language sublime as it is simple, God as the Creator, and man as his crowning work. In interpreting the Bible, it should be further borne in mind, that its language, being that of common life, is not scientific, but phenomenal; *i. e.* natural objects and changes are described as they would appear to an observer, rather than according to their true nature. Thus, the sun is said to rise, because it appears to rise.

Our interpretation of the Mosaic account of creation, will be greatly modified by the length we ascribe to the

six demiurgic days. Some regard them as natural days of twenty-four hours each, while others consider them as standing for indefinite periods of time, corresponding to the geological ages. They may be understood as having both a relative determinate length, and an absolute indeterminate one. Such a two-fold meaning of Scripture language, is by no means uncommon. Manward, their significance is that of natural days, teaching us to labor six days and rest on the seventh; but, Godward, they embrace long periods of time, for "one day is with the Lord as a thousand years." The time of the seventh day, which for man is twenty-four hours, but for God, will last till the end of the present dispensation, must evidently be understood in this two-fold manner. If this interpretation is required for the seventh day, why should it be inadmissible for the preceding six? So natural and accordant with the facts, is this mode of interpretation, that it seems strange that it should not have occurred to the learned writers, who have discussed the subject. It would at once harmonize conflicting views.

Considering the account in its relative meaning, it opens, in the first two verses, with a general statement of the original creation, and then passes, without notice, over all the geological ages to the close of the drift period, and proceeds to describe the fitting up of the earth for God's master-piece of creation, erect in stature, lofty in bearing, commanding in intellect, and noble in inspiration. It sets forth the nearly cotemporaneous origin of the present occupants of the globe in an order of which previous creations were the exact type.

Taking the account in its absolute and deeper sense, it must be considered as presenting a synoptical view of the whole period of creation. Understood in this manner, its correspondence with the discoveries and destructions of geological science, is most remarkable. This has been so concisely and forcibly set forth by Prof. Dana, in his *Manual of Geology*, that we cannot do better than quote his language. He divides the six days of creation into two equal periods, calling the first the inorganic, and the second the organic.

I. The Inorganic Era. 1st day, Light cosmical; 2d day, The earth divided from the fluid around it, or individualized; 3d day, *a.* Outlining of land and water; *b.* Creation of vegetation.

II. The Organic Era. 4th day, Light from the sun; 5th day, Creation of the lower orders of animals; 6th day, *a.* Creation of Mammals; *b.* Creation of Man.

The last day of each era included one work, typical of the era, and another related to it in essential points, but also prophetic of the future. Vegetation, which, for physical reasons, a part of the creation of the third day, was also prophetic of the future organic era, in which the progress of life was the grand characteristic. The record thus accords with the fundamental principle in history, that the characteristic of an age has its beginnings within the age preceding. So again, Man, while like other mammals in structure, even to the homologies of every bone and muscle, was endowed with a spiritual nature, which looked forward to another era, that of spiritual existence. The seventh day, the day of rest from the work of creation, is man's period of preparation for that new existence; and it is to promote this special end that—in strict parallelism—the Sabbath follows man's six days of work.

The record of the Bible is, therefore, profoundly philosophical in the scheme of creation, which it presents. It is both true and divine. It is a declaration of authorship, both of creation and the Bible, on the first page of the sacred volume.

Many of the monuments of antiquity, and of the facts of science, at their first discovery, have been regarded as in conflict with revelation. As the man, whose sight had just been restored, saw men as trees walking, so these, not being fully understood, or being seen out of their true relations, presented a distorted appearance. More thorough investigation has never failed to remove the apparent discrepancy, and to vindicate the statements of the Bible. This is emphatically true of geology, a record older than the Bible, but sealed until our own times. Unbelief eagerly seized it as a most effective weapon against revelation, but it has wounded the hand that held it. Thus will it ever be, if the past is indicative of the future. Avaunt then, ye croaking, fastidious quibblers, who "strain out a gnat, and swallow a camel!" The foundation of God standeth sure amid all the mutations of human opinion. Fair Science has freely given her hand to Religion. They have been united in the holy bonds of wedlock; and "those, whom God hath joined together, let not man put asunder."

ARTICLE XI.

THE REFORMATION.

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The atheistic eye that does not discern God's hand, and the thoughtless heart that forgets His favors, are alike guilty. God means that the deeds of His Providence and grace shall be recognized and gratefully remembered. But with too many, they are but as writings upon the sand, swept away by the next wave that dashes over them. True piety will cherish the memory of his blessings. The records of the Bible present many beautiful illustrations. God delivered Israel from the Egyptian yoke, led them through the Sea and Wilderness, and planted them as a fresh vine in Canaan, and we read the people's grateful remembrance of it, not only in the heroic song at the Red Sea, but in an annual festival, perpetuated through all their national history. He brought back his captive people from Babylon, and the Holy Ghost has recorded to our day the glowing expressions of their thankful joy. Ps. 126: 1, 2. There has been a Babylonian captivity of the New Testament Church—a captivity, not to the Babylon of Chaldea, but the Babylon of the Apocalypse—and God has wrought a glorious deliverance. This deliverance deserves a festival remembrance. The Church, disenthralled and saved in the great Reformation, has reason to make a Jubilee in its commemoration. All branches of the Church, and even the world, in view of the blessings that have flowed to them from it, might well join in celebrating that mighty religious revolution. The Lutheran Church, as distinctively the Church of the Reformation, and the largest, and most direct current of revived Christianity, should peculiarly feel it a privilege and duty to commemorate God's goodness in that deliverance, and to mark and name it, in the very midst, of its calendar of days of joy and praise. With rejoicing and songs, it should ever answer the echoes of the hammer of Martin Luther, when on the 31st of October, 1517, he nailed his ninety-

five theses on the door of the Castle Church of Wittenberg.

It is proposed, in this article, not to recount the sublime history of that Grand Reformation of the Church, but to recall some of its distinguishing features, and prominent results, in which it is disclosed as a wonderful work of God, demanding grateful remembrance.

I. Every Divine work, as a manifestation of God's favor in the midst of His Church, marks itself in some characterizing features. It presents distinguishing aspects and principles.

1. Among those which are peculiarly characteristic of the Reformation, the first to be noted is, that, radical as the movement proved, and thorough as the work wrought, *it was not destructive in its design.* The attention of Luther, as of Huss and Jerome before him, was arrested by the gross corruptions and flagrant abuses in the Church. His mind was full of deep and fond veneration for the Church, and he sought to rid it of the evils which had fastened on it, and were marring its beauty, and destroying its usefulness. His aim was to *reform*, and not to destroy. True love for the Church was the feeling which prompted and impelled forward that mighty movement, which liberated the captive people of God. There are, often, men who fail to distinguish between a divine institution, and the abuses which men have connected with it, but which are not *of* it. The indiscriminating or hostile, sometimes indulge in sweeping denunciations of the Church, because of some evils, wrongs, failures or perversions, that through human error or wickedness become associated with it. They arraign and condemn it all together. They would destroy it for the spots that are on it, instead of seeking to deliver and restore it, for the blessing which is in it. In Luther's great and pious soul, there was no impulse to lift a hand against the Church of Christ, though he saw that Church perverted and corrupted into an instrument of misguiding men, and destroying souls. Recognizing in the Church, the object of God's love, for which Christ gave himself, Eph. 5 : 25, he was moved to solemn earnestness in the effort to deliver and recover the Church to the exhibition of the saving gospel, that it might be again, as God meant it, the "pillar and ground of the truth." As his Master before him once saw, and gave an example of the right way of procedure, he saw the Temple, the

Church, or house of God, made a den of thieves; and he formed and twisted mighty thongs of the cords of truth, to drive the defilers from their seats, to overthrow the tables of the money-changers, and expel every unclean thing, that it might be what it was intended, a "house of prayer for all nations." The condition of the Church was indeed deplorable. Centuries of corruption had accumulated and hardened in it. The Word of God had been wrested from the people. The pulpit had ceased to proclaim the saving gospel. The truth, as it is in Jesus, was covered up beneath the rubbish of human inventions, and soul-destroying errors. The narrow gate of life was hidden behind demoralizing systems of penances, indulgences and work-righteousness. Christ's position as the "one Mediator between God and man," was rejected in the substitution of numberless mediators and intercessors. The services of worship, in which believing souls should ascend to God in spirit and in truth, were turned into meaningless rites, and gross idolatry. The consciences of the people were held under the restraints of terror and superstition. The priesthood was godless and tyrannical. The flock of Christ was not fed, but fleeced. The gates of hell seemed threatening to prevail. The few who, here and there, were led, by the Holy Spirit, up into the light of salvation, longed for the uplifting of the heavy cloud from the Church, and the dissipation of this gross darkness. Then the Reformer, raised up by God, as was Moses from the Nile, received his commission to lead the Church forth from its bondage. The Spirit of the Lord began to move him, and he leveled strokes of righteousness against the corruptions and the corrupters of the Church. But, if any one should have, in infidel spirit, assailed Christianity and the Church which Jesus founded, he would have dealt on *him* blows of seven-fold severity. God sent him, not as a destroyer, but as a reformer, and restorer of the old paths. It is true, there were great destructions wrought by the Reformation. They were wrought, however, by the rekindling of the fire, which Christ had sent on earth, and which consumed only to save.

2. Another feature of the work appears in the fact that, it was wrought *by means of the word of God*. That was the instrumentality employed. Through that, the Divine power wrought. The darkness scattered when the Bible

was re-opened. The Church's fetters were melted, when God's truthfires were turned upon them.

As at the revival of religion, after its decay in the Jewish commonwealth, the long neglected law was brought forth and read to the people, so Luther brought forth and read the Bible. It was in this way, that "God said, Let there be light, and there was light." It was by "the sword of the Spirit," that the conflict was begun, carried on, and finished. The abuses, perversions, errors and corruptions of the Papacy, were brought forth to the searching light of the gospel, the plain and simple truth, as it is in Christ, and they withered and died. This is after the Divine order. Reformations are sometimes attempted by human instrumentalities. They are pressed under the banners of philosophy or science. False religions have invoked magistracy and the sword. The strong arm of the law has sometimes been employed to enforce religious belief or worship. The triumphs of Islamism were won by marching legions. The law of progress was, "The Koran or death." But when Christ would establish His religion and make it universal, the command was, "Go, preach the gospel to every creature." He placed no other means at their disposal, than the preaching of His truth, and the administration of the ordinances of His Church. The gospel itself was to be the "power of God unto salvation," Rom. 1 : 16. This was to triumph over ignorance, superstition, idolatry, false philosophy and imperial power. "The weapons of our warfare," declares St. Paul, "are not carnal, but mighty through God, to the pulling down of strongholds," 2 Cor. 10 : 4. In harmony with this, when God wished to deliver his Church, and save his people, he raised up a mighty preacher of His truth. The Reformation was a re-opening of Christ's gospel. It was a sending of the angel to fly with it through the midst of the heavens, Rev. 14 : 6. The Reformers seized the same weapon that had been employed by Paul and Augustine, that had dethroned the idols of Greece and Rome, and driven the shadowy gods from Olympus, and bowed strong nations at the feet of Jesus. He proclaimed the almost forgotten doctrines of the cross. He preached in the pulpit and through the press—in every way, in which he could pour the light of the divine truth upon the minds of men. Other preachers gathered around him. The air was filled with the voices that proclaimed the gospel.

Thus God shined into the hearts of men, to give them the light of the knowledge of Himself in the face of Jesus Christ.

It seems to have been part of the Divine counsel to lift into special prominence the great doctrine of justification by faith, whose obscuration by the Papacy had produced the deepest shadows of the dark ages. By Christ and his apostles this doctrine was made the central column of true and saving Christianity. It must ever stand as the strong supporting shaft in the midst of the Church. Luther's deep spiritual insight at once discovered its relations in the Christian system, and proclaimed it as "the doctrine of a standing or falling Church." Losing it the Romish Church had fallen; in its recovery, the Protestant Church rose, and stands before God. We do not grasp the full connection of the Reformation with this vital doctrine, in simply looking on it as then restored to view, in its true place in the plan of salvation. It was true, we see in this restoration, one of the most precious results, that God has wrought for His Church, in that sublime work. It has removed the darkness that had hidden the gate of life. But that doctrine was itself one of the mightiest instruments in accomplishing the Reformation. It was chiefly honored in the work. The victory, under God, was the fruit of its power. Through it, as a divine channel, life was again poured into the veins of the Church. It was a Reformation not only *to* this truth, but largely *by* it.

This instrumentality of the Word should be remembered as a fact of great practical value. God has magnified His word above all his name, Ps. 138 : 2. He has forbidden His Church ever again to forget the "sword of the Spirit," or allow the Holy Scriptures to be closed. We can hardly fail to see that the very hand of God has, in these movements, written out and proclaimed for Christendom, the Protestant principle, that His Word must be acknowledged as the only infallible rule of Christian faith and practice.

3. A third feature of the work is manifest in the fact, that *it was modulated and toned by Luther's own deep and thorough experience of the saving power of the Gospel.* It is a feature of the Divine administration, which History has presented in clear relief, that when God has a great work to be done, He raises up and fits His instrument for it. The needed preparation for it, is part of his ordination to it. His Providence and grace were guarding and mould.

ing Moses long before He commissioned him for the burning bush. He gave to Paul the needed endowments of intellect and heart, before He employed him to stand on Mars' hill, or witness a good confession in Rome. And one of the most noticeable things in the Reformation was the preparation, by which Luther was qualified for his work. The doctrines of salvation, with which he roused the slumbering Church, were not apprehended simply as cold dogmas, or theoretical abstractions. They had gone into his deep experiences. He could say with St. Paul, "I know in whom I have believed." The work, to which he was called, was to be regenerative, and began in his own regeneration. The Reformation first took place in miniature in Luther's own soul. All its life was born there. All its essential principles were tested and understood there, in the full proof of their divine power.

It is well to recall the anxious conflicts, through which Luther entered into peace, and was trained for his high mission. Few men have ever had deeper or more oppressive convictions of sin. Long he wandered, like the stricken hind, with the arrow in his heart. He fled to the monastery, to work out his salvation in fastings, prayers, and penances. He underwent great bodily and mental self-torments. His increasing anguish was exhausting his strength and drinking up his life-blood. He says of himself, "The more I strove to pacify my conscience by means of fasting, watching, and praying, the less quiet and peace I felt; for the true light was hidden from my eyes. The more I sought the Lord, and thought to approach Him, the further I departed from Him." "There is no greater affliction and misery in this life, than the pain and trouble of a heart that is lost, and knows no counsel or consolation." But all his exercises of work-righteousness and self-torment failed to lift the burden from his spirit. The offices of a corrupt Church, and of the monastery, could not reach and heal the deep hurt of his soul. His very life, at times, seemed endangered, through his long-continued and exhausting agony. Now and then he received some comfort. Through the words of his friend Staupitz, and the reading of the Bible, the light began to break in upon his spirit. At length, as he continued to search the Scriptures, the Holy Spirit took the things of Christ, and with them shined into his heart, to give him the light of the

true and saving knowledge of God. The great truth, "The just shall live by faith," was clearly opened to his mind and heart. He saw that all his sins had been laid on Christ—borne, expiated and blotted out by Him. He believed, and entered into peace. "Thus," says he, "I soon felt as if born again; as if I had found the gates of Paradise thrown wide open to me." The great deep of his earnest soul had been broken up in conviction and penitence, and through faith he entered into the kingdom of grace—a renewed, converted man, whose experiences of the power of saving grace had been most marked and extraordinary. Thenceforth, even through the darkest hours of his life of conflict, he was a happy Christian. This thorough religious experience has been denominated "The Reformation *in* Luther." It was needful to the Reformation *through* Luther. It sent a characterizing influence through all that spiritual movement. The Reformer *knew* that he had passed "from death unto life," and was prepared to teach the way of salvation to the perishing.

We are thus enabled to understand the essential character of the Reformation. Having its birth in a lively experience of grace and earnest personal religion, it became a revival of living Christianity. Its aim was to lead men to a knowledge of the true way of salvation, and a personal experience of the grace of Christ. Luther could not do superficial work. In his conception of Christianity, it was a religion of the heart. He was concerned with its very essence. He could never have been satisfied with simply mending the outward order of the Church. He sought the restoration of its *life*. He well knew that if the Church should experience the regenerating power of Christ's pure truth, and be filled with spiritual life, its outward reform would occur as a matter of course. When men drank again at the fountain of living waters, and tasted the Bread of souls, that came from heaven, the errors and abuses, which had almost concealed the religion of Jesus, were thrown off. The Papacy itself, with its dreadful corruptions, because it would not suffer itself to be renewed, was cast off by Christianity, as a dead branch from the living tree. Revived, and therefore, disenthralled, Christianity thus moved on, in fulfillment of its holy mission.

It is impossible to overlook the truth thus disclosed,

that the very origin of the Lutheran Church, as a distinct portion of revived Christianity, has been connected with an asserted necessity of deep and genuine religious experience. The character of the spiritual revolution in the midst of which it was organized, was a protest against a religion of mere forms. The idea of the need of personal piety, repentance, faith, thorough conversion, and a conscious experience of the grace of Christ, lies at the very roots of Lutheranism. Our Church rose in the midst of a revival, and as the fruit of a revival. This glory God has given it. It would seem that the very mission that He has assigned it, is to maintain this principle, and present its constant illustration. It is fundamental in genuine Lutheanism. Any view of our Church, which leaves out of view this experimental piety, and makes it a church of cold forms and ceremonies, where salvation is assumed as secured simply by baptism, church-membership, and reception of the Lord's Supper, irrespective of an inner vitality of grace, forgets and falsifies the first principle of the life that throbbed within it, and made it the great instrument for regenerating Christendom.

It is useful to look back and study the character of primitive Lutheranism, and mark its life "when the Church came into distinctive being, and received a distinctive name." It may be that the providence of God has given us this year of Jubilee services, to recall this feature of His work in the Reformation, and to recover us to its manifestation. Whilst the forms and customs of our Church may justly be cherished, we are not to consider any external usages, as the essential and distinctive thing among us. A cold and lifeless ritualism must not be allowed to fill up our conceptions of the Lutheran Church. The memories of the Reformation should come down on us as an impressive rebuke to our apathy and deadness. We need a deep and prevailing revival of the spiritual life that beat in Luther's heart, and wrought in all the precious work which God accomplished through him, and his co-laborers. We need their earnest piety. We need it as a proof of our claim of being the true children of the Reformation. The name is not enough without the life.

II. A few of the results must be recalled. These, as truly as its essential character, exhibit it as a work of God,

that calls for gratitude. The results are indeed manifold. God fulfilled to his true workers the pledge of His word, "If any man build on this foundation, his work shall abide." It is not possible to turn round without seeing and feeling the blessings that have flowed to us from the Reformation. There is not a single bough or branch of life, religious, domestic, civil, social or political, that is not laden with the rich and golden fruit.

I. We have a restored New Testament Church. In that revival of pure doctrine and piety, Christianity renounced Popery. The Church was brought back from captivity. A Mightier than Cyrus, wrote the order for its return. The Church of Christ lived before Popery seized it; it lives still, and with more life and freer breath, since the dread hand has been smitten off. The language of Dr. Sartorius, is beautifully true: "The Reformers desired not, and are not, to be considered as founders of a new Church; but simply as renewers of the old, upon its ancient foundations. Every organization must have the right to throw out from it whatever is foreign and destructive. Otherwise it cannot exist. This Christianity did in the Reformation." It has returned to its primitive form and power, preserving all its original inheritance of laws and principles. This fact refutes the idea, that our Church was non-existent before the sixteenth century, and is a *new* Church. As well call Herculaneum and Pompeii, recently exhumed from their burial for centuries beneath the ashes of Vesuvius, new cities. The Reformation only purified the onward current of Christianity, as the lake of Geneva does the river Rhone, into which it pours all dark and muddy, but from which it issues and moves on a clear and shining river. The Church of Christ, now bearing the name of Protestant, because of having passed a time when it had to *protest* against its oppressors and corrupters, is as old as the covenant of grace, and dates back to the world's early morning. Starting with the first announcement of grace, Gen. 3 : 15, the evangel of life to Adam and Eve, it extends through all the mighty interval which reaches from the gate of a lost Paradise, to Paradise regained.

In restoring and preserving to us the true Church of the New Testament, God has secured us one of his choicest blessings. It is the object of His love. Long antecedent economies were arranged and worked for its establishment

and endowment. Christ loved it, and gave Himself for it. He has endowed it with wondrous agencies of grace, power and salvation. As mediatorial Sovereign, He is ruling the world, in all the grand procession of its historic movements, in its interest and welfare. Its benefits are better than all the riches of the earth. Without them, we should be miserable, and poor, and blind, and naked. Both for this life and the life to come, its blessings are immeasurable. We should rise to a better appreciation of the Church of Jesus. We should love it more, and send up to God our liveliest gratitude, that he has swept off the darkening and destroying power, with which the Man of Sin was seeking still to oppress it.

3. We have an open Bible. As with the Church, we are so accustomed to this blessing, that we are hardly impressed with its greatness. If the sun-light and our daily bread were withdrawn, we would begin to feel how indispensable were the gifts we had been thoughtlessly enjoying. The Scriptures furnish both the light and bread of souls. They are God's royal Book of necessary Truth for all the earth. Next in value after a Saviour and his Spirit, is this volume that enlightens and sanctifies men.

Nothing could atone for the deprivation of the Holy Scriptures. Their withdrawal from the people, by the Church of Rome, was a robbery of their souls, of the Lamp of God, given to show the way to heaven. It took away the spiritual food, without which our immortal nature must famish and die. No art, no science, no philosophy, no fine moral teaching, no gorgeous church-ceremonial, can answer the place of this volume, which God had, for thousands of years, been preparing for men. It is worth more to the world than all other books besides. It reveals the most essential knowledge. It is the strongest check on vice, and the most effectual quickener of virtue. It makes the earth fruitful, and begets the highest intellectual and social culture. It sheds a pure and clear illumination on the way to a blessed immortality. The blessing we enjoy in the open Bible, is seen not alone in the contrast between the dark ages before, and the brighter period since the Reformation, but, especially, in a comparison between the condition of Roman Catholic and Protestant countries. Throughout Christendom, whatever advance has been made in knowledge, freedom, wealth or the arts of life, has been made in spite of the Romish

Church, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, political servitude and intellectual torpor, while Protestant countries once proverbial for sterility and barbarism, have been turned, by skill and industry, into gardens, and have given to history names of renown in philosophy, art and science. Romish Italy has descended, while Protestant Scotland has risen. Catholic Spain has sunk into impotency and degradation, while Protestant Holland has become great in spite of its restricted territory and natural disadvantages. In passing through Germany, Switzerland, or Ireland, the traveler marks a similar difference between the Protestant and Romish districts. So, on this side of the ocean. The Protestant civilization of the United States, has left far in the rear, the Catholic countries of Mexico, Peru and Brazil. We can trace, as on a map, the shadows where the Bible has not been fully opened, to fling its light and power on the minds, and hearts, and energies of the people. "The leaves of the tree are for the healing of the nations." In the march of the nations, the freest and strongest of them, those that are moving ahead of the others, quick with life, industry, enterprise, and the energies of healthy progress, are those into which the influences of the Reformation and its open Bible have most fully flowed. The free constitutions, the unshackled activity and prosperity of this land, have sprung out of the Protestant intelligence and love of liberty that shipped, with the open Bible, across the sea, and cleared a home for freedom and the Church, from the solemn wilderness. And they have all flowed from that great spiritual awakening which unclasped the forbidden volume of God's word.

It is true, the Reformation was indebted to the Bible. It came forth from the Bible. The Scriptures were not only the occasion. They furnished the weapons for the conflict and the victory. They carved out, and set in order all the strong and beautiful pillars of a revived Christianity,—the Protestant Church. But, then, the Bible became indebted, in turn, to the Reformation—for its right acknowledgement and appreciation, for its correct interpretation and explanation, and for its illustration in Christian life and practice. And whatever fruit the Bible has caused to grow on earth, "that is pleasant to the sight,"

or good for spiritual food, bespeaks our gratitude for the work God wrought in the sixteenth century. It is something that demands the grateful acknowledgement, not only of the Christian, but of the man of letters, of the philosopher, the statesman, and the artizan. The Bible is something for government, law, science, business, enterprise, and earthly happiness, as well as for external life. A thankful commemoration of the Reformation is appropriate not to Lutherans alone. It would well become all Protestant Churches; for they all stand in its stream of revived Christianity. It would become our whole country; for the Protestants' free Bible has given its life of freedom, virtue, power, and progress. It would become the world; for the blessings of the Reformation are fast girdling the earth.

Engaged now in the observance of the *Seventh Semi-Centennial* of the Reformation, the Church cannot fail to be filled with admiration and gratitude for the great things which God then accomplished for the Church and the world. Only stupidity or malice can refuse to say, "The Lord hath done great things for us, whereof we are glad." There is too much forgetfulness of God's deeds of grace and love in the midst of the Church. A solemn voice is calling, this year, "Remember all the way which the Lord thy God hath brought thee." The remembrance will be rich in instruction and blessing. It will give us a livelier conviction of God's love and care for his Church. It will re-awaken a proper vigilance against that old, but still living, foe, the Papacy, from whose oppression God's hand brought deliverance, and lead to the placing of fresh sentinels against its treacherous and active purposes in our land. It will result in a clearer and better appreciation of the character, spirit, doctrines and life of our own Church. There is need of broader and larger views of Lutheranism. There is a prevalent tendency to narrow the conception of it to a few peculiarities that may be regarded rather as incidental and collateral, than as forming its essential and grand substance. There is a disposition to "tythe the mint and anise and cummin" of its *formalistic* features, to the neglect of the weightier matters which constitute its life and essence. By beginning with the deep spiritual life of Luther, and dwelling on the regenerative character of the whole work,—a work to bring *life* to souls, and to the Church, through Christ's precious word

and the simple ordinances of His gospel,—a broader conception of Lutheranism will be attained. “We shall not err, if we conclude that *a more profound and lively conception of faith and love appeared to him prominently at the outset, as the essence of the Reformation.*” This was, consciously or unconsciously, the motive power of his entire life, giving sublimity to his vocation, and rendering imperishable the result of his mission, as the Reformer of Christendom, by the revival of true religion from her spiritual and original sources.”* Looking thus at the vital principles and great truths, set free in the Reformation, and restored by God, to their practical power in our Church, we must see that a goodly heritage has been given us among the families of his Protestant Zion. As the mother Church of the Reformation, the main onward current of revived Christianity, the largest division of Protestantism, holding the great, vital doctrines of salvation, formulated in a Confession which stands in the midst of other Confessions as Joseph’s sheaf among the bowing sheaves of his brethren, with a History and a Theology unsurpassed, and a long array of great heroes of faith and zeal that will shine in the firmament of God’s glory—while loving and honoring other Protestant communions—we have every reason to prize and rejoice in our own. We need a revival,—not of bigotry, or a narrow denominationalism, God forbid!—but of *true Church love.* We need a right and grateful appreciation of the inheritance which God has given us. And as the Church retraces the *labors, conflicts, and burning zeal* of the Reformers, through which it has been thus blessed, it can hardly fail to be itself lifted up into the same holy, self-renouncing zeal and activity. The retrospect must necessarily tend to bring it into sympathy with their earnest spirit and sublime devotion, and quicken into worthier energy and activity. The Church has sunk into an ease-seeking and indolent spirit. A view of their devotion should awaken and stir the Church. The Jubilee has come to call us to hold communion with their Christian fervor and zeal. It may bless us richly. God may cause many to catch the spirit of the Reformers. And when we love the Church as they loved it, love the truth as they loved it, and are ready to sacrifice everything for its triumph as they did, like them we shall not live in vain, or labor in vain.

* Gelzer, *Life of Luther*, p. 290.

ARTICLE XII.

NOTICES OF NEW PUBLICATIONS.

The Church of the Redeemer, as developed within the General Synod of the Lutheran Church in America, with an Historic Outline from the Apostolic age. To which is appended a Plan for restoring Union between all orthodox denominations. By S. S. Schmucker, D. D., Emeritus Professor of Theology in the Theological Seminary, Gettysburg. Baltimore: T. Newton Kurtz. The work is dedicated, by the author, to the different Evangelical Lutheran Synods in the United States, of all nationalities, the American, the German, the Swedish and the Norwegian, and especially those connected with the General Synod, and, in twelve chapters, discusses the following topics: (1) The Church of God in general; (2) The essential features of Christian worship; (3) Historical Sketch; (4) Reformation of the Sixteenth Century; (5) Organization of the different Protestant Denominations of Europe; (6) Special History of the Evangelical Lutheran Church; (7) Church Development; (8) Vindication of the Five Cardinal Features of the General Synod as Scriptural Developments of the Church of the Redeemer; (9) The General Synod's Views of Government and Discipline, Scriptural; (10) The mode of Worship of the General Synod, accordant with Scripture; (11) The Distinctive Usages or Denominational Peculiarities of the General Synod, accordant with Scripture and Scriptural Principles; (12) The Design and Spirit of the General Synod, Scriptural. The book seems to have been prepared with great care, and is written with the clearness and earnestness which characterize all the author's productions. Even those who differ from him in sentiment, will be glad to read the matured views of one, who has occupied so prominent a position in the Church.

A Critical and Exegetical Commentary on the Book of Exodus, with a new translation. By James G. Murphy, D. D., Professor of Hebrew, Belfast. Andover: W. F. Draper. In the critical study of the Old Testament, this monograph will be found an important help. The author, in addition to his thorough acquaintance with the Hebrew, possesses good common sense and great gift of expression. He gives the decided results of his investigations, rather than the incongruous opinions of various critics; conclusions, rather than the enumeration of different authorities. He thinks that a proper interpretation of the Scriptures will obviate supposed difficulties, which have arisen mainly from misapprehension, and will bring out more strikingly the harmony of revelation with science, reason and history. His idea is, that we should be careful, to ascertain what is the precise meaning of Scripture, before we pronounce it to be at variance with the principles of ethical, or metaphysical truth, the facts of nature, or the works of God.

Origin and History of the Books of the Bible. Both the Canonical and the Apocryphal. Designed to show what the Bible is not, what

it is, and how to use it. By Prof. C. E. Stowe, D. D. *The New Testament illustrated.* Hartford Publishing House. Ziegler, McCurdy & Co., Philadelphia. The book is marked by learning, simplicity of style, and admirable adaptation to practical purposes. It embodies the results, for many years, of the author's earnest study of the Bible, and discusses subjects of the highest importance. A faithful portrait of Professor Stowe, with thirteen beautiful illustrations, accompanies the work.

An Historical Sketch of Sacerdotal Celibacy in the Christian Church. By Henry C. Lea. Philadelphia: J. B. Lippincott & Co. This volume furnishes an interesting and consecutive narrative, of the rise and progress of clerical celibacy, and of the origin of the practice as a fixed law of the Latin Church. In thirty chapters, the course of Church History, from Nicholas the Deacon, to the last enactments respecting the marriage of the clergy, is traced with an extended and minute collection of facts and an array of references, indicating wonderful industry, and reflecting the highest credit on the author. The work is impartial and uncontroversial, and yet the facts presented are an unanswerable argument against enforced celibacy in the Church. The volume is a positive addition to our literature, and that an American publisher should have the inclination and the leisure to give to his countrymen so substantial and valuable a contribution to theological knowledge, is no less gratifying than surprising.

History of the Methodist Episcopal Church in the United States of America. By Abel Stevens, LL. D. Vols. III. and IV. New York: Carlton and Porter. These are the concluding volumes of Dr. Stevens' valuable History, already noticed with favor in the pages of the *Review*. The narrative concludes with the year 1820, and abounds in interesting facts and graphic sketches. The work will take high rank as a permanent acquisition to our denominational literature, and will be read with interest and instruction by many who are not Methodists.

Lectures on Natural Theology; or Nature and the Bible from the same Author. Delivered before the Lowell Institute, Boston. By P. A. Chadbourne, A. M. M. D. New York: G. P. Putnam & Son. This work has great advantages over others on the same subject. Those accustomed to Paley will be surprised to find so many new phases of argument developed. The topics selected are more comprehensive. The discussions present a satisfactory examination of questions, which the discoveries of the present age have unfolded. The book cannot fail to awaken in the student a love for the study of Nature, and an earnest desire for independent observation in so profitable a field of human thought.

Theology of the Greek Poets. By W. S. Tyler, D. D., Williston Professor of Greek in Amherst College. Boston: Draper & Halliday. This instructive volume consists of six papers, which were printed separately in Theological Quarterlies of the country, and embrace the following topics: (1) The Head of the Church, head over all things; (2) The Homeric Question; (3) The Homeric Doctrine of the Cross; (4) The Homeric Doctrine of Sin, its Expiation and its Penalty; (5) The Theology of Æschylus; (6) The Theology of Sophocles. Perhaps the title does not exactly convey a full, or complete, idea of the work, and there may be a want of system in the

arrangement, and an unnecessary repetition, in consequence of the disjointed preparation of the discussions. and sometimes unwarranted inferences, owing to the author's enthusiasm in the subject, yet the production is an admirable illustration of the truth of both natural and revealed theology, and suggests original methods for the defence of these truths. Every page exhibits the erudition of the thorough scholar and the accomplished writer.

Outlines of Theology. By Alexander Vinet. Second edition. London : Alexander Strahan. New York : Routledge, 416 Broome st. The volume consists of extracts from Dr. Vinet's theological works, and is divided into three Sections : Man and the Gospel ; Doctrine and Morality of Christianity ; Historical Christianity. The matter is skilfully arranged by the Editor, M. Astié, and the work is an interesting contribution to our theological literature.

The History of the Church of God, during the period of Revelation. By Charles C. Jones, D. D. New York : C. Scribner & Co. The book is designed for the general reader, as a repository for instruction in reference to the Church before the advent of Christ. The facts of Scripture history are epitomized and arranged, and the character, meaning and scope of the Old Testament institutions, presented from the author's stand-point.

The Three Gardens. Eden, Gethsemane, and Paradise ; or Man's Ruin, Redemption and Restoration. By William Adams, D. D. *Thanksgiving : Memories of the Day ; Helps to the Habit.* By Wm. Adams, D. D. New York : C. Scribner & Co. These volumes are from the pen of one of our most prominent American divines, whose writings are distinguished for the purity and elegance of their style, and for the rich gospel truth which on every page they breathe. The first volume has been, for some time, before the public, and treats of the principal facts which compose the Christian system. The second is devoted to miscellaneous subjects, such as are suggested on the occasion of National Thanksgiving.

Prayers from Plymouth Pulpit. By Henry Ward Beecher. Phonographically Reported. New York : Chas. Scribner & Co. These Prayers were reported without the knowledge, but published with the approval of the Pastor, for the personal perusal and enjoyment of the venerable Dr. Marsh, long and widely known for his useful labors in the Temperance cause, who always found the devotional exercises so attractive and profitable in his frequent attendance upon the services of the Plymouth Pulpit. Different opinions will, of course, be formed in reference to them, but they are, certainly, beautiful illustrations of extemporaneous supplication, and are full of the most elevated and heavenly thoughts, expressed in appropriate, glowing and affluent language.

Devotional Guides. By Rev. Robert Philip, of Maberly Chapel. With an Introductory Essay. By Rev. Albert Barnes. New York : Robert Carter & Bros. This new edition, in one volume, of a standard work, will be gratefully received by the Christian public. Few books will be found better adapted to produce a devotional frame of mind, or more useful in promoting spiritual growth in the heart. It will never grow old or become dry and tedious. It will retain its freshness, and with its evangelical, pungent, heart-searching truth, meet the wants of the soul.

The Glory of the Redeemer in his Person and Work. By Octavius Winslow, D. D. New York: Robert Carter & Bros. In this work is presented a view of the personal and official glory of the Redeemer in an experimental and practical aspect of the subject. It is written in an elevated strain and with decided literary ability, full of devout thoughts and meditations, expressed in choice and attractive language.

Meditations and Contemplations. By James Hervey, A. M. To which is prefixed the Life of the Author. New York: Robert Carter & Bros. For more than a century have Hervey's Meditations been read by a large class of reflecting Christians. They are valuable, not only on account of their relations to the past, but for their eminently devotional character. They contain a vein, suggestive of religious feeling, and such a fervor and glow of piety, that we can readily overlook the excess of ornament and extravagant style of the author.

Meditations on the Actual State of Christianity, and on the Attacks which are now being made upon it. By M. Guizot. Translated under the superintendence of the Author. New York: Chas. Scribner & Co. This book is taken up with the discussion of the following topics: (1) The Awakening of Christianity in France in the XIXth century; (2) Spiritualism; (3) Rationalism; (4) Positivism; (5) Pantheism; (6) Materialism; (7) Scepticism; (8) Impiety, Recklessness and Perplexity. It is adapted to the times, and will tend to unmask error in its modern entrenchments, and strengthen the faith of believers. The writer, now an octogenarian, writes with great clearness and in a hopeful spirit, with full confidence in the progress of liberty and truth, and with loyalty to freedom and law.

The Great Architect. Benedicite; Illustrations of the Power, Wisdom and Goodness of God, as manifested in his Works. By G. Chaplin Child, M. D. New York: G. P. Putnam. Written in an easy, graceful style, by an intelligent physician, well acquainted with the various departments of natural science, and abounding in illustrations and incidents, it cannot fail to interest and instruct the reader.

Hymns of Faith and Hope. By Horatius Bonar, D. D. Third Series. New York: Robert Carter & Bros. Dr. Bonar needs no formal introduction to the Christian public. He is one of our most acceptable modern authors in lyric poetry. Some of his productions take their regular place among the Songs of the Sanctuary, and are distinguished for their evangelical, earnest sentiments, bringing home to the heart those great truths, on which faith and love delight to dwell, expressed in the most graceful and rhythmical language.

College Life: Its Theory and Practice. By Stephen Olin, D. D. LL. D. Late President of Wesleyan University. New York: Harper & Bros. This volume, containing seven lectures and four baccalaureate addresses, discusses subjects related to College-life, and abounds in wise suggestions and earnest thoughts. They embrace the author's mature and comprehensive views in reference to mental and moral culture, developed in the experience of nearly a quarter of a century, devoted to the work of instruction and discipline.

Mistakes of Educated Men. By John S. Hart, LL. D. Phila. J. C. Garrigues. This is the fourth revised edition of the admirable

and suggestive Address, originally delivered before the Students of Pennsylvania College in 1861. It contains much wholesome advice, on taking care of the bodily health, the habit of being beforehand with whatever we undertake, on holding on to the calling or the profession we have chosen, on having some fresh intellectual acquisition always on hand, on limiting our studies to our own speciality or our intercourse to our own sect, on cultivating the art of conversation, and the duty of cultivating good manners. These topics are ably discussed, and clearly and forcibly illustrated by examples taken from real life. It is eminently a practical work.

Weighed in the Balance, one of that excellent series by the Author of "Win and Wear Series :—" *Bible Jewels*, by Richard Newton, D. D., so well known for his power as an evangelical writer and a religious instructor of the young. *A Fagot of Stories for Little Folks*; and *Stamp-on-it John and other Narratives*, by the Rev. P. B. Power, are recent publications of Robert Carter & Bros., who are doing so much to elevate the character of the literature designed for the young. The simple impress of the Carters, who always publish good books, is an ample recommendation of a work.

Short Studies on Great Subjects. By James Anthony Froude, M. A., Late Fellow of Exeter College, Oxford. New York : By Chas. Scribner & Co. The volume consists of a series of articles, contributed to Magazines and Journals, or delivered as Lectures on subjects of historical and theological interest, such as the "Times of Erasmus and Luther," the "Dissolution of the Monasteries," the Lives of the Saints," the "Book of Job," "Homer," "Reynard the Fox," written in an easy, popular style. Although the author appears to better advantage in his "History of England," than in these essays, all the productions of his pen indicate thought, culture and great earnestness of purpose.

Language and the Study of Language. Twelve Lectures on the Principles of Linguistic Science. By William Dwight Whitney, Professor of Sanscrit and Instructor in Modern Languages in Yale College. New York : Chas. Scribner & Co. Few studies are invested with a greater charm than the study of Philology. Of late it has received increased attention, and, during its prosecution, some of the most instructive and interesting discoveries have been made. The volume before us is the result of Professor Whitney's careful researches, and the advantages of his vast knowledge on the subject, are given in such a manner, as to make it acceptable and useful even to the general reader. The principal facts in reference to language, its nature, origin, growth, classification, ethnological bearing and value, are presented and illustrated in a clear, logical and scientific form. The work, we are sure, will attract the interest of students, and we only regret that our brief limits allow us only to direct attention to its general character.

Grammatical Synthesis. The Art of English Composition. The Art of Discourse. A System of Rhetoric. Adapted for use in Colleges and Academies. And also for Private Study. By Henry N. Day. New York : Chas. Scribner & Co. These are valuable additions to our educational literature, the one a complete treatise on grammatical synthesis, the sentence in its elements and philosophy and the art of its construction ; the other, the principles of Rhetoric reduced to a more exact system, in respect to its internal properties,

and its relations to kindred arts and sciences. Regarding the thought as the essential thing, the author aims to develop the whole art of composition, and the whole science of grammar from the thought. The instruction, communicated through these books, must necessarily have a direct practical value.

The American Tract Society is publishing an unusually large number of new and excellent works, providing for the religious wants of the German as well as the English community, and placing the whole country under the deepest obligations for its disinterested and valuable labors. The mechanical execution of these volumes is in the most attractive style, favorably comparing with the best issues of the American Press. We have recently examined with much satisfaction and deep interest the *Life and Times of Martin Luther*, by W. Carlos Martyn; *Life and Times of John Milton*, by W. C. Martyn; *History of the Huguenots*, by W. C. Martyn; *Records from the Life of S. V. S. Wilder*; *The Awakening of Italy and the Crisis of Rome*, by Rev. J. A. Wylie, LL. D.; *The Spring-time of Life. or advice to Youth*, by David Magie, D. D.; *Hints and Thoughts for Christians*, by John Todd, D. D.; *Nuts for Boys to Crack*, by John Todd, D. D. All of the volumes are worthy of a place in every Christian family.

Faith's Work Perfected: or Francke's Orphan House at Halle. By A. H. Francke, Professor in the Halle University, and Founder of the Orphan House. Edited and Translated by Wm. L. Gage. New York: A. D. F. Randolph. In this charming little book, the story of the origin and early progress of this Institution is told with great simplicity, by Francke himself, whilst the Editor furnishes us with important supplementary information. The history of the Orphan House, seems more like a romance than a record of facts, whilst its influence, for the last century, has been powerfully working in the direction of benevolent effort and juvenile reform. At the present time, the Institution numbers nearly four thousand pupils, with a corps of almost two hundred teachers. Francke's narrative is touching and instructive, teaching us lessons of self-sacrificing, faithful effort. It deserves to hold a place in every Christian heart.

The Household of Sir Thos. More. Jacques Bonneval, or the Days of the Dragonnades. New York: M. W. Dodd. Two more volumes of this admirable series have been laid on our table. They are beautifully printed, in the antique style, and vividly carry back the mind to the time when the scenes narrated, transpired. The matter is very instructive.

The Shadow of the Rock, and other Poems. New York: A. D. F. Randolph. This is a judicious selection of Poems gathered from various sources, animated with a devout Christian spirit, and altogether worthy of the beautiful mechanical execution given it by the author.

Chambers' Encyclopædia. A Dictionary of Universal Knowledge for the People. Illustrated. Phila. J. B. Lippincott & Co. The IX volume, commencing with the word *Sound* and ending with that of *Vitaceæ*, of this valuable Encyclopædia has made its appearance. Those who are in the habit of consulting this treasury of knowledge, will be gratified to learn that one volume more will complete the work, so useful for constant reference.

Kathrina: Her Life and Mine. By J. G. Holland. New York:

Charles Scribner & Co. This is a noble Christian Poem, by a popular and gifted writer. full of beautiful thoughts, and abounding in the finest descriptions of character and incidents, pervaded by a pure and earnest spirit, and having a high moral and religious aim. The design of the author is to illustrate the power of woman, when her heart and life are consecrated to God, and controlled by the benign influences of religion, in restraining man in his wanderings and restless ambition, and conducting him to the only true source, where rest for the immortal spirit can be found. We think the author's effort is a decided success. He has a vein of poetry peculiar to himself, and some of his passages indicate the highest gifts of poetic inspiration. The Poem, will be read from the beginning to the close with deep and unbroken interest.

The Bulls and the Jonathans; comprising John Bull and Brother Jonathan and John Bull in America. By James R. Paulding. Edited by W. J. Paulding. New York: Chas. Scribner & Co. These admirable satires, for a long time out of print, will be still appreciated, although many of the temporary and local allusions are lost. They are written somewhat in the vein of the Knickerbocker of Irving; the first a burlesque on the history of the United States, and the second, a burlesque of the contemptuous language employed by English travelers thirty years ago, when writing on this country. The unaffected humorous style and quaint ideas of the author, make it quite an interesting volume.

The Little Preacher. New York: A. D. F. Randolph. The substance of this little volume, by one of our most accomplished female authors, originally appeared in the "Hours at Home." It presents a simple and beautiful picture of home-life in Germany, and is deeply interesting.

Agnes Wilbur: or a Daughter's Influence. By Catharine M. Trowbridge. Philadelphia: J. C. Garrigues & Co. The lesson inculcated in this volume, is the importance of laboring to do good in the domestic circle, in the ordinary experiences and positions of life. Agnes Wilbur, after being herself taught in the school of Christ, is, in the hands of God, the instrument of the conversion of her father, and other members of the household. It is a story of great beauty.

One Hundred Gold Dollars. By Mrs. J. E. McConaughy. Philadelphia: J. C. Garrigues & Co. This, also, is an excellent contribution to our Sunday School Literature. It is designed to show the uses and abuses of money, and is illustrated by striking incidents from the lives of distinguished men.

Helena's Household. A Tale of Rome in the First Century. New York: Robert Carter & Bros. The narrative is simple and full of interest, and is valuable in the moral and religious lessons it so impressively teaches.

Life and Campaigns of General Robert E. Lee. By James D. McCabe, Jr. With Steel Plate and Maps. Although inaccurate and partial, in many of its statements, it is interesting as coming from the other side, and we have been rather surprised to find so much that is impartial, and kindly expressed in reference to the North.

Miss Ravenel's Conversion from Secession to Loyalty. J. W. De Forest. New York: Harper & Bros. This is a pleasant story, produced by the late Rebellion, in which the events of the War are

blended with those of personal character and domestic narrative. The book is more interesting than many of its class, and bears evidence of genuine ability.

Tyson's Stereoscopic Views of the Battle-field of Gettysburg. Several of these views have been placed on our table by our young friend Mr. Wm. H. Tipton, taken by himself and Mr. H. A. Smeltz. They are exceedingly beautiful, representing important positions in both armies, scenes on Culp's Hill, Wolf Hill, Willoughby's Run, Rock Creek, Pennsylvania College used as a Hospital during and after the battle, the Theological Seminary, Gen. Meade's and Gen Lee's Head Quarters, the National Cemetery, etc., etc. The young artists deserve great credit for their successful efforts.

Part VI. of the American Edition of Dr. William Smith's *Dictionary of the Bible*. Revised and edited by Prof. H. B. Hackett, D. D., with the co-operation of Ezra Abbot, A. M., of Harvard University, is on our table. We again commend the work as a most valuable help in the study of the Sacred Scriptures. The present number concludes with an article on *Egypt*.

The Rebellion Record. A Diary of American Events. D. Van Nostrand. This valuable and standard work has reached its LXIX. Part. The present No. is illustrated with portraits of Generals McPherson and Carter, and is filled with documents of permanent interest.

Harper's Pictorial History of the Great Rebellion. Nos. 21, 22, 23 and 24 of this interesting History are on our table, and include the graphic and thrilling narrative of the Battle of Gettysburg. The wood cuts are beautiful; in one of them, however, a mistake is made in designating the College, used as a hospital, as the Theological Seminary.

Statistics of Intemperance. Prize Tract. By Rev. Thomas Lape, A. M., Malden, N. Y.

A Sermon on Dancing. Preached in the Lutheran Church, Ashland, Pa., Jan. 6th, 1867. By Rev. J. R. Sikes.

Addresses delivered at the Laying of the Corner Stone of Stevens' Hall, Pennsylvania College, Gettysburg, Aug. 8th, 1867. By Hon. M. R. Thayer, and S. S. Schmucker, D. D.

Glad Tidings: New Hymns and Tunes for Sunday Schools. By R. M. McIntosh. Baltimore: T. N. Kurtz.

Hypoleukos. Lutheran Jubilee, Being the Semi-Centennial of Lutheranism, or Lutheranism viewed in its Spiritual aspect, together with its rise, progress, and present state of Lutheranism in the United States of America. Preached before the Melanchthon Synod of Maryland, Sept. 15th 1867, and published by request of Synod. By Rev. R. Weiser, Manchester, Md.

Catechism for the Jubilee. By Rev. J. Fry, A. M., Reading, Pa.

Catechism for the Seventh Jubilee, or 350th Anniversary of the Reformation. By Rev. J. B. Rath, A. M., Bethlehem, Pa.

The Lutheran Almanac for 1868. Baltimore: T. Newton Kurtz.

Lutheran Church Almanac for the year of our Lord 1868. Allentown: Rev. S. K. Brobst.

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The January number of the *Evangelical Quarterly Review*, edited by Dr. M. L. Stoever, Professor in Pennsylvania College is on our table. This *Review* represents the theology of the Lutheran Church, but contains also articles, of a high order, on general literary and theological subjects, and has a number of learned and excellent contributors.—*Presbyterian (Philadelphia.)*

This number contains the usual rich and widely gathered variety, which characterizes the management of this excellent Quarterly.—*American Presbyterian (Philadelphia)*

The January number of this *Quarterly* has made its appearance. It is freighted with its usual variety of interesting articles. We are pleased to find that the interest and value of the publication is well sustained.—*Reformed Church Messenger (Philadelphia.)*

The articles in this first number for 1868 are upon suggestive topics and by able pens. A novel feature of this number is a chapter on Bibliography, from the pen of the industrious American scholar, S. Austin Allibone.—*Christian World (Cincinnati.)*

The *Evangelical Review* has done good service in its sphere, and acquired an excellent name under the management of its judicious and worthy editor. Its character is well sustained by the articles in the present number.—*Reformed Church Monthly (Philadelphia.)*

The Evangelical Quarterly Review, the organ of the Evangelical Lutheran Church, published at Gettysburg, Pa., and edited by Prof. M. L. Stoever, begins the New Year with a very readable number. The dogmatic and the historic elements are very well combined. Dr. Allibone's *Bibliography* is an exceedingly valuable contribution, in his peculiar vein.—*Congregationalist and Boston Recorder.*

The articles are for the most part of a popular character. Some of them however, as Bibliography by S. Austin Allibone LL.D, will invite the special attention of scholars. He has furnished a very valuable list of works of reference, of the class of Bibliographies.—*New York Evangelist.*

The distinguishing features of this number are an instructive article on Bibliography by S. Austin Allibone, LL.D., and a well written notice of the late Dr. Chas. P. Kranth, of Gettysburg. This we recognize as the work of the Editor, Dr. Stoever, and as a tribute of affection to departed worth.—*Lutheran and Missionary (Phil.)*

The January number of the *Review* is the best we have seen.—*Lutheran Observer (Phil.)*

This excellent Quarterly for January, 1868, contains a number of very fine articles, several of which are of universal merit.—*Lutheran Visitor (Staunton, Va.,)*

THE
EVANGELICAL
QUARTERLY REVIEW.

NO. LXXIV.

APRIL, 1868.

ARTICLE I.

REVIVALS.

By M. VALENTINE, D. D., Professor in the Theological Seminary,
Gettysburg, Pa.

Though lately thrust aside by other questions, the subject of Revivals is one of too deep and practical importance to pass out of the attention of the Church: Advocates and opposers alike, feel it to be one of no ordinary interest. We have testimony to this, in the polemic strife which has often raged around the subject. The conflict has been sharp and earnest. Though there is now a lull in the controversy, no one assumes that harmony of judgment and view has been reached. Until the question is settled, its discussion must touch a chord of deep-toned interest in the Church. It is impossible for those who love Zion, to be indifferent to a subject so intensely practical and lying so near the heart of her best welfare.

The present condition of things in our Church, seems to call for renewed attention to it. We have neared a crisis point in the practical relations of the revival question.

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It is plainly an hour of peril. A prejudice and indifference appear to be winning a triumph which reason and argument have failed to gain. Some years ago, the Church was swept by an unusual fervor of revival zeal. Awakenings were numerous and marked, throughout the land. In the attendant excitement, spurious and hurtful manifestations were, without doubt, of no rare occurrence. Measures and machinery of questionable character were often associated with them. These manifestations became the occasion of frequent reproach. Through a failure to discriminate always between the reality of a divine work, and the human excrescence which fastened occasionally on it, the good was evil spoken of, and discouraged. In many cases, the friends of revivals gave too much real ground for these objections. Taking too low and human a view of the whole subject, they probably often claimed and heralded to the Church, as special works of grace, the products of mere machinery and superficial excitement. The human element was thrust unduly into the entire conception and manifestation of a revival. Its true character as a work of God, was frequently obscured, or substituted, by man's confusion and disorder. The false and the true were confounded, and by many the whole thing was passed under sweeping condemnation, and rejected. In a large part of the Church, Revivals fell under suspicion. The obloquy cast upon them by their enemies, caused the confidence of many of their friends to waver, and the Church has seemed to approach the point of losing all faith in their reality, and desire for their manifestation. The feeling of disapprobation toward their abuses, has, in many cases, run into an indiscriminating prejudice against Revivals themselves. Many scarcely believe in them at all as a right and normal development in the life of the Church, or God's method of grace. Labor for them is enervated. Prayer to the Head of the Church for them is hushed in the spirit of unbelief. It might startle us, could we see how near we stand to a fatal crisis on this subject. What if the Church, instead of discriminating between the genuine and the spurious, between the true, which we should seek from God, and the false, which we should not accept from men, should now refuse to recognize what Heaven has appointed for the best life and full victory of the Church? What if we should cast out that which is of God, instead of separating from it, and rejecting, only the

hurtful additions of man? Is there no danger from this source? Is it the right way, when a corrective is to be applied to the perversion of a divine ordinance, to awaken an unreasoning prejudice that shall turn away from the ordinance itself? If the perversion of the ordinance was an evil, its rejection must be far worse. If abuses, sadly associated by a few with God's gracious method of revival, has left some "burnt districts" as memorials of the error, might not a more terrible desolation spread over all the ways of Zion, should we, to avoid what is false and foreign, refuse to recognize and accept what is a genuine and precious work of Heaven? In thus paralyzing the faith and energy of the Church, may we not be drawing on ourselves the operation of the Divine rule indicated in the Scripture, "He did not many mighty works there, because of their unbelief?" Matt. 13 : 58. It seems to us that we are fully warranted in assuming that we have reached a point of much danger to our Church. The subject claims examination in a number of aspects.

I. The Proper Sense of the Word.

The term "Revivals" has been used as expressive of a distinct class of religious awakenings, and is associated with a distinctive theory of the practical method of grace. It assumes that the Word is sometimes made specially efficacious by the Holy Spirit, and thus results in an unusual awakening and numerous conversions. It assumes the occurrence of special refreshings from the presence of the Lord, which become harvest seasons in the Church, when many are brought to Christ and believers are revived. Though objection has been made to the application of the term *Revivals* to these seasons of unusual conversions, and awakened piety in the Church, it is maintained that the designation is legitimate, appropriate, and fully warranted by the language of Scripture.

There are two passages of God's Word, from which the expression is manifestly drawn. That these passages fully authorize the sense in which we use it, will be apparent from a brief examination of them. The first is Ps. 85 : 6. Oppressed with the conviction of the low state of piety in the Church, and recalling how, in earlier times, God had restored the desolations of Zion, the Psalmist raised to heaven the prayer, "*Wilt thou not revive us again, that thy people may rejoice in thee?*" This plainly refers to a

quickenings of piety among the people of God. It looks to a recovery from spiritual declension in the case of those to whom the new life of grace had once been given. No objection is made to the use of the term "Revival" in this connection. Here it is conceded to be proper. But as employed to denote an occasion of numerous conversions from impenitence and sin, the term is said to be a misnomer and false. This objection is based on the principle that the revival of anything presupposes its previous existence. It is asserted that, as Christian life must exist before it can be revived, all true theological distinctions are confounded in the application of the term to an ingathering of men from the world into the Church. But the second passage, in Hab. 3 : 2, covers this disputed meaning: "*O Lord revive thy work in the midst of the years, in the midst of the years make known, in the midst of wrath remember mercy.*" The petition seeks a revival of God's work. It is manifest here that the phrase *God's work* must determine the breadth of application in the word, revival. The aggregate "work" which God is accomplishing in the midst of the earth, is not alone the preservation, strengthening and quickening of Christians, but the recovery and salvation of sinners. It includes all the great and glorious things that are to be accomplished in, and by, the Church, in its mission as the bearer of grace to the world. It is accomplished through the enlargement and prosperity of the Church. A revival of the aggregate "work" of God, therefore, is just such a season of numerous conversions and increased religious fervor, as we designate in the common use of that term. The Scripture meaning would not be fully met in any refreshing which did not add some souls to the fold of Christ. To limit its application to the simple re-enlivening of Christian life, would present a very contracted and inadequate view of the word. It would empty it of much that the Holy Ghost has included in its proper use. For, the original, *חַיָּה*, (Piel form,) to *make alive*, is accurately translated into *revive*, from the root *revivisco*, to recover to life. Thus, a close examination shows, over against the objection to the use of the word to denote a season of conversions from sin, that it is just in this connection that it has its deepest and most accurate application. "*And you hath he quickened, who were dead in trespasses and sins,*" Eph. 2 : 1. "*Passed from death unto life,*" John 5 : 24. We must, therefore, accept

the term as one whose sense and application have been furnished and defined by the Word of God.

II. *Scripture Approval of Revivals.*

Not only has the name been supplied and defined, but the thing itself has been approved, by the Divine Word. Revivals appear as an endorsed feature in the midst of the life of the Church.

The very heart of the whole question is reached at this point. If, as some allege, revivals are without the warrant and approval of the Holy Scriptures, we must abandon their defense and surrender the whole ground. God's word must be our guide; and whatever is not sustained by it, either in its direct statements, or through legitimate inference from its teaching, we dare not press as a proper or necessary feature in the life and operations of the Church. It is to be borne in mind that this latter method of endorsement may be as absolute as the former. A positive precept is not always necessary to constitute scripture approval. The doctrine or duty may be one of those first truths that are taken for granted. It may lie as an assumed thing in the whole tenor of Bible statement. It may be the presupposed foundation, on which many precepts and duties are plainly made to rest. It may be constantly *implied*, as the stream implies the fountain, or the fruit implies the tree. It is just as something thus unquestioned, that we find the reality and desirableness of revivals assumed and implied in the Word of God. Their occurrence is spoken of as real, and put as a synonym of blessing to the Church. Record is made of them, bathed in the light of the Divine approval. We are pointed to them as bright spots in the Church's life, and views that have been made peculiarly attractive on the landscape of the Scriptures.

1. In the passages already quoted, the *prayers* assume that the object sought is, indeed, a blessing. Neither Habakkuk, nor the sons of Korah, show any signs of faltering, as if in doubt whether the request were in accordance with God's method of grace, or in the true interests of Zion. The language of the petition is all aglow with the fervors which kindle in the consciousness of seeking a needed and transcendent blessing. Few prayers in the Bible bear evidence of intenser desire, or a more undoubting conviction of the preciousness of the favor sought.

We cannot doubt that God, who loves his Church, and who will be inquired of by the house of Israel to confer His gifts, Himself drew these fervent petitions from the deep hearts of his servants.

2. But such seasons of revival are marked, in the inspired record, as among God's most gracious favors to His Church. The petitions from earth were approved from heaven. As the acceptable sacrifice was answered in the descending fire, the fervent prayer was acknowledged in the given season of refreshing. God has commended revivals to us, by their bestowal as blessings marked with His own signet. No candid reader of the Bible can fail to see that they have been sent as special mercies to His Church. They have been among its happiest experiences in all periods of its living history. In both the Old and New Testaments they stand out in the brightest records of God's goodness to Zion. A great revival took place at Bochim, in the early age of the Judges. The Church was gladdened by another in the days of Samuel. It was an era of reformation and renewed life. The reigns of Hezekiah and Josiah, in Judah, were signalized by general revivals of religion. These great awakenings checked the process of national degeneracy in the kingdom of Judah, and held back the judgment of its overthrow till nearly a century and a half after the destruction of the kingdom of Israel. After the gloomy period during which the Church languished in captivity, and the harps of the faithful were hung on the willows of Babylon, life and light and joy broke up the darkness and depression, in the season of refreshing which Heaven gave to the ministry and labors of Ezra and his co-adjutors. The Spirit breathed on the dead again, and they lived.

It is interesting to note how this revival, which thus became a fact of history (Ezra 7 : 10), was before set forth by God in prophetic symbol and promise. During the captivity, He unfolded to the exiles, through the prophet Ezekiel, the prospect of restoration from their desolation. He gave them a picture and pledge of the Church's revival from deadness and sorrow. The desolate and scattered house of Israel was set forth under the image of a valley of dry bones (Ezek. 37), and faith was cheered in the assurance that it should be revived again and live. The "word of the Lord" should be proclaimed to the dry bones, the Holy Spirit, in answer to prayer, should breathe on

them, and the lifeless skeletons should be re-animated, and stand up again a mighty army of revived and living men. When the prophetic symbol became an historical fact, after the return from captivity, the revived Church felt the pulses of a new and strange joy. The harps were taken from the willows to acknowledge the blessing. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them," Ps. 126 : 1, 2.

3. But it is to the significance of the day of Pentecost, in this connection, that we desire to call particular attention. The peculiar relations of that day, and the character of the wonderful occurrences that marked it, have given it a striking expressiveness on this subject. It presents the point where all the teachings of the Bible upon the subject of revivals shine out in concentrated and comprehensive illumination. This justifies us in giving much space to the teachings of the day of Pentecost throughout this discussion. We desire to ask special attention to the light in which the whole subject is there set.

The Church was then furnished with the fulness of its covenant blessings. The atonement, prefigured for centuries at sacrificial altars, had now been made by an ascended Redeemer. The truths of the gospel had been revealed, and the sacraments appointed. And the day of Pentecost witnessed the bestowal of the last great gift that was needed to complete the saving agencies of the new and final dispensation of God's grace—the gift of the Holy Ghost. It marked the full endowment of the Church, settling it on its New Testament foundations, and inaugurating its glorious work. It was the point to which ages of Divine purpose and human history had been laboring. It was the birth-day of the Christian Church.

That day was signalized by the outpouring of the Holy Spirit, and a gracious awakening of many souls. We take a low and unworthy view of the event, if we regard this as undesigned or fortuitous. We must admit that it lay in the settled purpose of God, to unite the very first life and power of the New Testament Church with such a scene of the Spirit's effusion and numerous conversions. The occurrence must mean much, in the position and relations in which God has placed it. It must be looked

upon as significant of a feature in the dispensation it introduced. When December comes with its freezing breath and whirling snows, it betokens the character of the season that it commences. When May appears with balmy air, robed in flowers and springing fields, it becomes a sign and promise of all the fruitage and riches of Summer. So, God has placed Pentecost, with its three thousand conversions, as speaking symbol at the gate-entrance of the Christian Church. The day in which the Church was "planted," the day in which it began its work and victories, the day in which it was "endued with power," was a day of an all-pervading revival. In that day the Holy Spirit began the revelation of Himself in the midst of the endowed New Testament Church, in the work to which Jesus referred, when he said to his disciples, "It is expedient for you that I go away"—to convince of sin, righteousness and judgment. If revivals before, had been but as feeble manifestations, this was mighty. If before they were to be regarded as unusual and transcendent events, this opening scene *adopts them as part of the normal method of the New Dispensation*. Dr. Schaff, in his History of the Apostolic Church, has given a clear and beautiful expression of this significance of Pentecost: "We have here not an isolated and transient occurrence, but the generative beginning of a vast series of workings and manifestations of God in history," p. 191. Of the same import is the language of Olshausen, *in loco*: "By this latter mode of expression [ἐξῆλθὼ ἀπὸ τοῦ πνευματος μου, from the Septuagint,] the outpouring of the Holy Spirit, powerful and mighty as it was, is yet characterized as a partial effusion; so that the prediction of Joel, in its original form, still remains for the future, when the complete fulness of the Divine Spirit is to be conferred upon the Church." He presents the event as incipient in a dispensation which shall unfold into even more wonderful manifestations. In his exegetical comment on Acts 2 : 39, Dr. Lechler, speaking of "the same gift of the Holy Ghost," already manifested on the day of Pentecost, explains: "It is not restricted to the present moment, but extends to the future, and comprehends the generations in Israel that are still unborn." "It belongs, πᾶσι τοῖς ἐν μακρᾷ, all nations, i. e., heathens, dwelling at a distance, as many as God shall summon." In the same work, Schleiermacher is quoted with approbation, as teaching that, "The events of the day of Pente-

cost continue to occur even in our age, in order that the Christian Church may be sustained and extended."*

All this is in beautiful harmony with the original meaning of the day of Pentecost as a Mosaic institution. It was the festival of the FIRST-FRUITS. It was the occasion on which the Israelites were to present to God the first-fruits of their crop. The festival, in its relation to the new dispensation, involved a typical significance. This dispensation was to become the reaping time of the preceding economies of preparatory grace. In the spiritual, as well as the natural, harvest, the first-fruits were sample and pledge of the subsequent ingathering. "Then were gathered into the garner of the Church the first-fruits of the Christian faith."† "Now the work of God is finished, henceforth the fruitful experience of it among His people proceeds; and the first-fruits of the Spirit having assuredly been given, He can never withdraw his hand till the whole inheritance of blessing is enjoyed."‡ When God, therefore, took that festival of the *First-fruits*, as the day on which to plant the Church of the risen Redeemer, and made it, through the outpouring of the Spirit, a season of refreshing, which brought life to so many souls that the morning sun found dead in sins, He wrote this characteristic of revival and multitudinous conversions on the very fore-front of Christianity. The writing shines there, to be read by the ages that shall stretch down to the end of time. It seems impossible that any one should look on this scene of the birth-day of the Christian Church, and fail to see that the idea of revivals has been incorporated into the very life of Christianity, and connected with it as normal in the method of the Church's triumphs over the world. Is it not strange that any one, standing in the midst of the stream that has flowed down from that fountain, should be in doubt of revivals, or utter a word of suspicion against their reality or desirableness? In the very beginning of this dispensation, which is peculiarly and distinctively the Dispensation of the Holy Spirit, the ingathering of souls and the victory of the truth, commenced in such a season of renewing and converting power.

* Lange on Acts, Chap. 2.

† Schaff, Hist. Apost. Ch., p. 193.

‡ Fairburn, Typol., vol. II., p. 367.

He who does not believe in them, must have learned his theology in utter forgetfulness of Pentecost, or in disregard of its divine significance, and should drop from his creed the sentence: "I believe in the Holy Ghost."

4. It is not assumed in this, that *all* the manifestations connected with the Spirit's effusion, on the day of Pentecost, are to be looked upon as permanent. The *miraculous* gifts are, in accordance with the almost universal view of the Church, conceded to have been temporary. They were attendants that belonged to that time, and became both authentications of the mission of the apostles, and needed auxiliaries in their peculiar work. They were not the deep essence of the Pentecostal blessing, but only a temporary accompaniment, for a specific and limited purpose. This is made plain by recalling the great object for which, according to prophecy, the Holy Spirit was to be poured out, and for which Jesus declared the Comforter should come. Its comprehensive object was *the salvation of men*, on the basis of the atonement made by Christ. It was to take the things of Christ, and carry on all the great work which, in the economy of grace, it was His office to accomplish in the Church. The conferring of miraculous powers on the disciples, was not the great end of the Spirit's descent, but only as a means to an end. "The proper work of the Holy Spirit, is regeneration, and the entire creative operation of God in the souls of men."* The essential part of that day's manifestation, was the beginning of that work of conviction, conversion and salvation, which He was to continue to the close of the dispensation. The results attending the preaching of Peter, and appearing as a revival, are connected with the necessary work of the Spirit in the matter of men's personal salvation, and, therefore, necessarily continuous and permanent in the Church. Thus, whilst the *miraculous* incidents of Pentecost need not be a permanent characteristic of the New Dispensation, the Spirit's essential work of conviction and conversion, then manifested, *must be*, by force of the ordained order of grace. The instrumentality of tongues and miracles might cease, but that part of the Spirit's operation which attended Peter's preaching, quickened with spiritual life, and added those three thousand souls to the Church, will be continued, in kind, till the

* Ols. on John 7 : 39.

Church militant shall be lost in the Church triumphant. The extent of the blessed work is marked out in the very prophecy quoted on the day of Pentecost: "*I will pour out my Spirit upon all flesh,*" Acts 2 : 17 ; Joel 2 : 28. It is, therefore, utterly unfair and without reason, to object, that this view, which regards the day of Pentecost as furnishing, in this respect, a characterizing feature of the New Dispensation, involves a necessary admission of the repetition or permanence of the gifts of miracles and tongues. It carries with it no such consequence. The objection can have force only with those who fail to distinguish between the great end of the Spirit's effusion and some of its temporary attendants—between the substance of the transaction and some of its accidents.

5. Nor does the admission, that God has incorporated revivals in the method of his grace in the Church, involve a denial of any other manner of the Divine working. There are diversities of operation, by the same Spirit. It is no rejection of the doctrine of single conversions, nor of the renewal and sanctification of the baptized children of the Church, through the appointed "nurture and admonition of the Lord." Our Church has always clearly insisted on this doctrine concerning the children of believers. It rightly presses the duty of training her baptized infant membership as under renewing and saving grace, in the midst of the Church. But it is reasonable to suppose, that the Divine plan with the offspring of Christians, recognized and sealed as Church members in His own holy ordinance, would present some features different from those concerned in the recovery of outsiders to Christ. In the case of both classes, there must, indeed, be the regeneration and sanctification of a fallen nature, and the same Holy Spirit must accomplish the work, but the instrumentalities and means may be differently applied. There can be no room to doubt, that God's method with the offspring of the Church, contemplates such renewal and purification by the Holy Spirit, through the ordained means of grace ; so that they may grow up as Christians. This growth into Christian life and character, is manifestly assumed, in their recognition, by God, as members of the Church, through the sealing sacrament of baptism. It is implied that they are placed in the midst of divine means, by which the Spirit may renew them and cause them to grow up as regenerate men. They are looked

upon as *potentially* regenerate, because under all the ordained means of grace to issue in their regeneration and sanctification in the midst of the Church. But there are millions of men wholly outside of the Church. These need the great salvation. And in the case of thousands of baptized children, the ordained means are not faithfully used, and the contemplated result does not occur. The covenant is not fulfilled, on the human side, and they grow up in disobedience and sin. Now, of both these classes, God may "bring nigh" those that are "far off," one by one. Their conversion, as including the whole change "from death unto life," may occur, not in multitudes, but singly. The Church may enjoy such constant presence and power of the Holy Spirit, that there are "*daily added*" to it such as are saved, Acts 2 : 47. It marks a most blessed prosperity of Zion when this is the case. Such a condition should form the object of the most earnest prayer and effort. And wherever a single heart yields to Christ, there the work of Pentecost is repeated in the small. So far as that soul is concerned, there has been a realization of the *full* saving operation of Pentecostal grace. It has been *saved* by an outpouring of the Spirit upon it. The apostle Paul, in Titus 3 : 5, 6, has distinctly identified the Spirit's saving operation in individual renewals and conversions with that which, on the day of Pentecost, saved thousands together: "According to His mercy He *saved* us by the washing of regeneration and the renewing of the Holy Ghost, which He *shed* (*ἐξέχευ*, *poured out*, the same word that is used in expressing the Pentecostal effusion, Acts 2 : 17, 18,) on us abundantly, through Jesus Christ." Manifestly the general principle of salvation is here expressed, and is essentially the same in single conversions and scenes of wide-spread awakening. Unquestionably, too, men brought in thus singly, make just as genuine and devoted Christians, as those recovered in what is termed a revival. The disciples gathered quietly, one by one, by Christ, were as truly regenerated and saved, as the multitude so suddenly converted under Peter. Timothy, and Lydia, and the Jailor, were as truly converted as they. It was no disadvantage to them that they were not converted after the manner of Pentecost—nor any advantage. But now, if the effusion of the Spirit may be effectual in the salvation of an individual, why may it not be extended so as to embrace multitudes together? While we recognize and accept these gradual

conquests from the world, can we deny sudden and multitudinous conversions? Is it not plain that these just as truly belong to the method of Christianity, and stand honored by God in its very first victories? Can we look on that marvellous scene of Pentecost without beholding overwhelming proof of this? It would, indeed, appear strange, if Christianity, placed in a world, whose crowded millions are passing in swift generations into eternity, were furnished with no power of progress beyond the occasional winning of a single soul to Christ, according to the painful slowness of most Churches. But that revival on the birth-day of the Church, discloses an energy in the gospel, under the Spirit, to which the Church has apparently become a stranger, if, indeed, it has not lost faith in its very existence. In those three thousand souls raised, in a single day, from a life of sin to holiness, and made to walk in the fear of God and the comfort of the Holy Ghost, we have an exhibition of its power of rapid triumph and extensive ingathering. We are shown on what grand scale it may win its triumphs. The faith of the apostles caught this conception of its power of progress and victory. The zeal of their labors, sweeping the circuit of far off nations, and dotting them over with thriving churches, shows how sublimely it inspired them. For a season this faith remained and wrought. But as the centuries receded from Pentecost, the vision of it grew dim. And is it not now one of the dread facts of the Church's unbelief and feebleness, that it expects, and is satisfied to gather in only slowly—here one and there one, occasionally throughout each year? There is no prayer, or *faith* for large and grand results from the preaching of the word. Prevalent ideas as to what the Holy Ghost is able and willing to do, through the truth, are dwarfed. The Church has lost sight of its power and mission. Unbelief has reduced everything to its own minimum proportions. The word once said on earth, is repeated in heaven: "According to your faith, be it unto you." Ministers are afraid of any unusual, stirring interest, or deep and pervading awakening, and revivals are viewed with suspicion,—as though God had not, centuries ago, impressed them with the seal of His approval and love.

III. *The Means of their Occurrence.*

No view of Revivals will harmonize with the doctrines

of grace, that does not regard them as truly the work of God. Though they present a human side, both as connected with man's employment of appointed means, and as operating in harmony with the principle of his free agency, the effectual power is Divine. Without doubt, the human and Divine factors in them, have often been confounded. Such confusion has often been exhibited in men's apprehension of the entire doctrine of salvation. The line between God's part, and man's, in the work, has not always been accurately and clearly kept in view. The wide chasm between Augustinianism and Pelagianism, shows the diversity of doctrine that has found advocacy. But the theological questions thus involved, have no *special* relation to the subject of revivals. The true doctrines of grace must be preserved here, just as in other efforts for the salvation of man. As a practical matter, the Scriptures are clear, that, while a human instrumentality is involved, the efficient power is altogether of God. Revivals can, in no sense, be regarded as the products of human machinery. They are not wrought at the will, or by the potency, of man. Mere excitements produced by men, have, indeed, often been falsely dignified by this name, but a true revival is always the work of God. This is its deep and abiding characteristic. It is wrought by Divine power, through divinely appointed means.

The proof of this might be well exhibited by a simple presentation of the universal rule of saving grace. In the recovery and salvation of the sinner, it is *always* by an effectual operation of Divine energy. It is God that works in him, to will and to do. Though but one soul is added to the Church, it is "God that giveth the increase." Each part of the saving operation is of Him,—conviction, regeneration, faith, and the new life. Whatever human instrumentalities He may employ, the efficacious power is wholly, and only, His own. When the work is done, He has done it. Since the Scriptures announce this as a universal principle, it necessarily holds in seasons of pervading revival, as well as in solitary conversions. In double implication, the prayer of Habakkuk, "O Lord, revive thy work," recognizes this principle in this connection; declaring that the work is God's, and desiring that *He* would revive it.

But the agencies and means through which He accomplishes such a work, are best exhibited by recurring to the

two instances already mentioned—the symbolized revival of the Jewish Church in Ezekiel's vision, and the actual revival, in the midst of which the New Testament Church was established. The sharp and precise statements in these two Scriptures, scarcely leave any need of further inquiry. They both picture the season of quickening as coming by the agency of the Holy Spirit, and the instrumentality of the word.

1. *Through the word.* We would expect that the apostolic statement should hold at these times: "*Born again, not of corruptible seed, but of incorruptible, of the word of God,*" 1 Peter 1 : 23. "*Of His own begat He us with the word of truth,*" Jas. 1 : 18. Each example is a striking confirmatory illustration. In Ezekiel's vision, the first step in the revival of the dead Church is given: "Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord," Ezek. 37 : 4. In beautiful appropriateness, the Church's deadness was first to be disturbed by a proclamation of God's word. His word is meant to carry the energy of quickening and life. There is no quickening apart from it. Though not itself the power of conviction and regeneration, it is the instrument. It is through the preached word, as the New Testament prophesying, that the reviving power of God is appointed to reach souls that are dead in sins, and renew the enfeebled life of the Church into vitality and vigor.

The teaching of Pentecost is equally clear and emphatic. The presence of the Spirit that day did not set aside, or dispense with, the truth. The word was then installed into its office. It was inaugurated into its full and proper efficiency. It is ever a tendency of Fanaticism—often manifested by Ignorance in revivals—to undervalue the *truth*, and depreciate the necessity of sound instruction, under pretence of relying on the Spirit alone, and honoring His independent power. But this is not the teaching of the Pentecostal scene. The Spirit honors the word, by making *it* the means of all that is done. This is, in accordance with an intimation before given by Christ Himself. He promised that the Spirit should come, not to set aside the necessity of the word, but to "bring all things to remembrance whatsoever He had said." The things of Christ were to be shown to man; and a "tongue of fire" was made the symbol of the Church's conquering power. The apostles were equipped with tongues. Most striking-

ly did it set forth the great instrumentality which was to make men wise unto salvation, and fill the earth with the glory of the Lord. The gracious ingathering of souls that day was the first-fruits from the proclamation of the gospel of the ascended Redeemer. When Heaven was opening the gates of the New Testament Church, and indicating the character and instrumentalities of Christianity, God put honor on His word. The Revival was through means of the Truth. The gathered fruit of three thousand souls, was from a sermon. It fell, as from laden boughs, when the air was stirred by the breath of the fisherman's preaching of God's word.

Most distinctly, therefore, has God indicated His word as the means through which Revivals are to occur. This is the instrumentality, by which the world is to be converted, and the Church made triumphant. Through it men are to be renewed, sanctified and saved. No Revival can be regarded as genuine, when the truth of God is not the means of the awakening. It is the medium of God's saving communications to human minds and hearts. The Holy Spirit is the "Spirit of *truth*," John 16 : 13. It is, ordinarily, the only seed which He causes to spring up into the fruitage of a regenerate life.

2. *But the occurrence of a Revival, is from the efficient agency of the Holy Spirit.* When Ezekiel saw the symbolic representation of a Church Revival, the result was wrought by the coming of the "*Breath*"—symbol of the Holy Spirit—and its entrance into them. Thus, after the "word of the Lord" had been proclaimed, the Spirit, as the divine Quickener, filled the valley with a mighty host of living men. But in the scene of Pentecost, the work of the Holy Ghost was more strikingly signalized. The power of those numerous conversions was not inherent in the word. The truth had been preached before. Jesus Himself, the Divine Teacher, speaking as man never spake, whose utterances of truth were unapproachable by any mortal, preached and taught and pleaded through a ministry of three years, but only one here and there, was persuaded to leave all and follow Him. The roll of the disciples, after His ascension, seems to have numbered about one hundred and twenty. But now, under a plain statement of truth by Peter—a single sermon, which is to the Sermon on the Mount but as a little hill to a mighty Alp—vast multitudes are convinced of sin; and, at the close of

the day, three thousand souls are added to the Church. The fact indicates a new and mighty power. Without this power, the preaching of Peter would, probably, have fallen as fruitless as a shower on a desert rock. It was because the Spirit was outpoured, that the gospel came then, "not in word only, but in demonstration and power." This was the reason of the earnest inquiry of so many anxious hearts, "What must we do to be saved?" This was the reason of so many conversions. This was the reason of so many baptisms. This was the power of the Revival.

The truth of human dependence on the Holy Spirit, in the use of the means of grace, does not lie deep enough in the consciousness of the Christian Church. The sense of it should be livelier and more influential. This, however, requires a remembrance of the distinction between the influence of the truth, as such, and the influence of God, in connection with that truth. The saving energy of the Spirit, is not simply an *immanence* in the word, but the operation of an Agent, who uses the word as an instrument. "He shall glorify me: for He shall receive of mine and show it unto you," John 16 : 14. "Whose (Lydia's) heart the Lord opened, to attend to the things which were spoken by Paul," Acts 16 : 14. The Divine influence is spoken of as something different from the influence of the truth itself, 1 Cor. 3 : 6, 7 ; 1 Thess. 2 : 13, *et al.* The question whether the work of the Spirit on the heart is an immediate one, or wrought mediately through the word, is not necessarily involved. In either case the influence is distinct from the mere power of the word. As a higher Agent, the Holy Spirit gives the truth its saving efficacy, and the Church needs an abiding sense of entire dependence on Him for success. While some are trusting to the innate power of the truth, as though saving energy were as inherent in it as light is in the sun-ray, and others are depending on mere means devised by themselves, we must be reminded by the teaching of the Scriptures and the day of Pentecost, that no human expedients will avail of themselves, and even the truth as it is in Jesus, needs this endowment with power from on high to make it effectual for salvation and life from the dead. The Almighty Spirit alone, who gave to Peter's first sermon a success beyond that of his Master's divine ministry, can give to the

Church seasons of refreshing from the presence of the Lord. He alone can convince the world of sin, righteousness and judgment, and cause the word to run and be glorified.

3. The relation of *Prayer* to the enjoyment of a season of renewed life and power in the Church is, also, beautifully intimated in these instances. God will be inquired of by the house of Israel, to do these things for them. Dr. Whedon's striking comment on our Lord's direction to pray for the sending of laborers into His harvest, is fully true in this connection: "Divine operation waits upon human co-operation. God will do, in answer to prayer, what will not be done without prayer. Low faith in the Church, produces slow development of the work of salvation." One direction in the vision of Ezekiel, in order to secure the Revival, is, to pray for the Spirit's quickening presence: "Come, O Breath, and breathe upon these slain, that they may live," Ezek. 37 : 9. It is true, "the wind bloweth where it listeth,"—type of the Spirit's mysterious work in the regeneration and conversion of souls, John 3 : 8,—yet He is made an object of prayer, Luke 11 : 13, 2 Cor. 13 : 14. The wonderful awakening of Pentecost was given, when the disciples had long been with one accord together in prayer, Acts 1 : 14, and 2 : 1. For nine days they had been waiting in prayer for the promised endowment with power. Like an echo to their prayers, came this season of refreshing, in which the preached word was glorified in such abundant fruits.

IV. The Church's Duty in relation to Them.

The general features of the subject, thus passed under hurried review, prepare us to recall some of the duties of the Church in reference to the occurrence of Revivals of religion. These duties, of course, connect with them, on their human side. They mark, therefore, the point of greatest difficulty, and where the widest diversities of opinion and practice have prevailed. No presentation of them, consequently, can be expected to meet the views, or satisfy the minds, of all. Nevertheless, the plain truths thus far stated, the clear doctrines of Scripture, and the teachings of observation and experience, may be regarded as having furnished the data for a satisfactory statement of the most prominent and essential aspects of this part of the subject. The Church's own experience, and a more

rigid application of the teachings of the Divine Word, have corrected many erroneous views and hurtful practices once prevalent in connection with Revivals, and left room for but comparatively little diversity in relation to the chief of these duties.

1. Among the first, unquestionably, is, to cherish an earnest desire for them. This scarcely needs an argument. It requires us, however, to distinguish the true from the false. There are, undoubtedly, often spurious excitements that are classed as revivals. That they are false, is too sadly proved in the results. As the products of mere fanaticism, or human efforts and expedients, they are followed by real spiritual desolation. Instead of the fruitage of righteousness, they leave a track of moral death. This spurious character must always attach to an excitement gotten up by other means than the use of the truth, and reliance on attendant working of the Holy Spirit. These false excitements must necessarily be, as they always have been, most terribly blighting to true piety and the permanent good of the Church. But if the false are to be rejected, the true should be desired. If the spurious are sadly hurtful, the genuine are among the most precious blessings that God bestows upon his Church. They are seasons of the Church's strength and triumph. Its experience is confirmatory of this. The history of Revivals would mark the epochs of its best life and progress. The glorious revival of religion, designated by the emphatic term, THE REFORMATION, was made the power of the Church's recovery and purification, and will send its still enlarging blessing on to the end of time. The Revivals connected with the labors of *Whitfield*, the *Tennents*, *Stoddard*, President *Edwards*, and others, in New England, were exhibitions of the gospel's wondrous power, which Christians rejoice to remember, and which, besides then bringing thousands of souls into the kingdom of Christ, gave to the Church there, the impulse of a new and far-reaching prosperity. The general Revival of 1857-8, beginning in New York, and extending far and wide over our country, added to Zion innumerable trophies of redeeming grace, and quickened a religious activity, which will continue to bless for generations to come. The influence spread across the seas. In all departments of life are men from whose noble Christian character and enterprise, is still shining the light that was kindled in that Revival.

It gave to the ministry scores of talented men, who are engaged in leading others to Christ, and urging on the victories of the cross. All the other true works of grace, of this kind, which God gives, though more circumscribed, become, in their measure and time, seasons of strength, purity and blessing to the Church. Though the actual Revival seems short, the Church, or community, feels the blessing for a long time. The summer shower may be brief, but the living green of the fields gives testimony of the refreshing for months after the cloud has passed. Though often regarded as "temporary excitements," the transient scene of Revival leaves results of enduring blessing. It gives the nerve and vigor of an activity that then turns many desolate places into moral beauty. It opens the fountain, which creates long lines of verdure and fruitfulness through after days.

That abuses have sometimes been connected with Revivals, is no reason why we should not desire a pure and precious work of grace. No doubt, parasitic excrescences may attach to them, and grow upon them. Hurtful extravagances and excesses have often crept in. But these human infirmities may be connected with any other use of the means of grace. If Revivals may be abused, the same is true of all the ordinances of God. It would be hard to name more desolating abuses than have often been permitted to deform man's use of even the Holy Sacraments and the preaching of the word. The remark of Baxter expresses the truth: "The Word of God is divine; but our mode of dispensing it is human: and there is scarcely anything we have the handling of, but we leave on it the print of our fingers." Imperfection and mistakes will attach to man's employment of all the divine instrumentalities and processes of the Church. It is a plain absurdity to refuse to use them, on the ground that through human ignorance and infirmity, their blessings are often marred, or partially destroyed by false admixtures of evil. This is fully true of Revivals. That they are often tarnished by human mismanagement, and some evil may mingle with the good work, producing undesirable results, ought not to abate desire for the manifestation of their real beneficent power. Do men object to fanning breezes that purify the air of summer, because they have sometimes swelled to the destructive tornado? Do they refuse the fructifying shower, either because it does not

rain always, or because it swells a few streams into freshet, sweeping away dams and bridges? Do we cast out the agency of steam, which God has now assigned a wondrous ministry of power and progress in the earth, because we cannot attain a use of it, free from an occasional accident and disaster? The evils of a Revival are only incidental, belonging to the human elements which man's infirmities connect with it; but its enduring substance is a divine work, of such rich and permanent blessedness, as rightly to awaken the ardent desires of every lover of the Church. The Church rejoices in the Reformation despite the Anabaptist disorders which thrust themselves into the movement. It recalls the Revival in New England in the last century, with gratitude, notwithstanding the irregularities that, to some extent, marred the progress of the work. The evil, which was of man, soon passed away. The good, which was of God, entered into the life of the Church's onward power.

Force is added to all this, by a glance at the slowness of the Church's ordinary progress in the absence of Revivals. It is a most painful fact, that in only the regular and accustomed use of the means, with which it has been endowed, its aggressive power on the world is feeble, and its work falls behind the solemn needs of a perishing world. Though some progress is made, will any one believe that it is up to the measure of the gospel's intended, or possible, success? Is it in accordance with apostolic experience? Is it the utmost of the Church's conquering and saving power? An Appeal, published last Fall, by sixty orthodox ministers, headed by Rev. Albert Barnes, calling the Churches to special effort for the revival of religion and the conversion of men, presents some remarkable statements on this subject: "Statistics show that the orthodox Churches in the United States, have not made an average net gain of one member and a half a year for the last eight years, and probably not for the last twenty-five years. Aside from the results of special revival efforts, made by a few Churches, the body of orthodox Churches have not made a net gain of one member each for the last eight years, and probably not for the last thirty years." Such statistics are truly startling, in their revelation of the meagre conquests the Church is making. It would seem that there must be some mistake. At least in our own Church, the success has been a little better. Yet an

examination of the statistics of the last eight years, in the Lutheran Almanac, discloses the fact, that our congregations have not had an average annual gain, above losses, of more than five members each. Apart from the results of special revivals, the increase must have been still less. But even at these figures, is not the work advancing with painful slowness? Should we not long for greater prosperity of the Church and more numerous conversions to Christ? If God has marked Revivals with the seal of His approval, at the opening of our Dispensation, adopting them as normal in the method of Christianity, and thus endowing the Church with a needed power of rapid conquest and triumph, surely every heart that loves Christ and longs for the salvation of the perishing, should be filled with earnest desires for these marked displays of Divine grace.

2. A second duty must be, humble and faithful labor for them. The desire must flow into action. Though God is sovereign, and we cannot limit the mode of His operation, He usually does not manifest these works of grace, irrespective of the employment, by men, of the appointed means. He usually blesses the fervent desire and the faithful effort. No one can read the Acts of the Apostles, without noticing this fact. While working by His ordained means, He wrought by their activities and labors. It was through their working, that He worked. This rule of His operation throws solemn responsibility on His people. They have in their own hands the keys that may unlock the treasures of His grace on the Church.

If Revivals are wrought through the *Word*, Christians should be earnest and faithful in seeking them through this means. The saving truths of the gospel need to be clearly, fully, and forcibly presented, and pressed upon the minds and hearts of men. The gospel must be preached in its purity. The great doctrines of the cross, human guilt, responsibility and danger, and Divine atonement, mercy and grace through Christ, must be brought to bear, for the conviction and conversion of men. The more directly and fully the truth is impressed on the mind, the more confidently may it be expected to accomplish the mission that God has appointed it. There is plain and manifest philosophy in sometimes multiplying the preaching of the word, and, in frequent, or daily, service, holding the truth on the minds, and impressing it on the

hearts of the people. It is a well known principle, that to move men strongly in any direction, the subject must be held continuously and closely upon their attention. The interest grows as the mind dwells upon it. This law of increasing influence must be observed. If the mind is kept looking, steadily, on the mighty and stirring truths of the gospel, and is made, day after day, to face the solemnities of an approaching judgment and eternity, the impression is deepened, the tide of conviction rises, and the sense of duty becomes stronger. The truth forces an audience from the sinner at the bar of conscience. The powers of the world to come wrestle with the soul. God's levers thus get place, to move his moral nature. A condition is secured, in which the Holy Spirit accomplishes His conclusive demonstration, and brings him out of darkness into Christ's marvellous light. Much as has been said, therefore, against the use of a series of extra services, inaccurately denominated a protracted meeting, for the faithful and frequent preaching of the word, it is based on a true and philosophical principle. It is, likewise, in accordance with Scripture. Protracted services, in the great annual Festivals, formed a marked feature in the Jewish Church. A continued daily service of prayer and Christian fellowship, ushered in the Revival of Pentecost. Afterward, as a prolongation of the work, the Church "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," Acts 2 : 42,—“daily with one accord in the temple,” 2 : 46,—and “the Lord added to the Church daily such as should be saved,” 2 : 47. The whole account implies multiplied services, and a daily holding forth of the word of Christ. St. Paul discoursing day by day in the school (lecture-room) of Tyrannus, at Ephesus, Acts. 19 : 9, is a further illustration of the same principle. He did not confine his preaching of Christ to the Sabbath day, but pressed the truth upon the minds and hearts of men in daily assemblies. This method, blessed in apostolic times, has been largely blessed in the ages of the Church since that day. Both Christians and others are thus called, for a season, to special communion with God's truth. They are made to stop and think. The bands of attention to worldly things are loosed a little. They are besought to be reconciled to God, and give diligence to make their calling sure. Divine truth, in all its effulgence and fulness, is poured on the

mind. Without doubt, this must be regarded as one way of "laboring together with God," for the revival of His work.

The employment of such special services, however, needs to be most carefully guarded against a depreciation of the ordinary and regular means of grace. This is a point that requires to be emphasized. The advocacy of Revivals has too often been associated with an undervaluing of the regular and permanent services of the Church. The stated preaching of the word has been subordinated, the instruction of the young neglected, catechization allowed to fall into disuse, and the Divine plan with the children of the Church, forgotten. A false antithesis has been made between Revivals and the regular means of grace. Often, scarcely any thing has been looked for from the latter. The whole burden of the Church's work was thrown into these seasons of special effort. Many seemed to fall into the dreadful error, of expecting nothing from the truth they preached, and the services they held, except in connection with an extraordinary series of meetings. The regular exercises of the Church were, indeed, kept up, but with little confidence of any marked or decided spiritual results from them. Criminal unbelief turned the preaching and labor of most of the year, into comparative formality and fruitlessness. There was little faith to look for any blessing, and but little came. Spasmodic efforts were allowed to run into a depreciation of the common and permanent ordinances of God's house. We must guard, with jealous care, against any tendency to lower the honor or abridge the efficiency of these. For, they must stand as the permanent and ever-operative power of the gospel in the midst of the Church. They constitute the central column of the Church's life and efficiency. Nothing must be suffered to weaken their power. And the special effort, for an enlarged spiritual awakening, need not do this. It is a wretched misconception, to suppose it must. It is a miserable abuse to allow it to do so. The extra endeavor must not be at the expense of the regular services, but as additional strength to them. The ordinances of the sanctuary ought *always* to be used in expectation of divine blessing. The word should be *always* preached with a view to a Revival of religion, and in confident faith that it will not return void. Why may not a quickening of Christians, or a conversion of sinners

be expected from every sermon? Peter's preaching on the day of Pentecost, was but a single sermon. And the word plainly and fully preached is, indeed, a trenchant and awakening power. In its incisive energy, it is well suited to fulfil the office of a double-edged sword, and penetrate, with separating effect, between the sinner and his sins. In the hands of the Holy Spirit, it may constantly prove the "power and wisdom of God unto salvation."

Fervent and believing *Prayer* must form part of the Church's duty of effort. If the word is effectual only through the Holy Spirit, and His influence is given to those "who ask, special and earnest supplication for this "gift" should be felt to be a solemn obligation on the part of those who love the Church and desire its prosperity. The baneful tendency to rely on human effort, or on the innate potency of instrumentalities, should be crucified, or cut up by the roots, in pleading in deepest sense of dependence, at the throne of grace, for the effusion of the Holy Ghost. The hearts of believers need to be quickened into fervor and strength, by communion with God in the closet, at the family altar, and in the public assembly. While the gospel is addressed to men, prayer should be addressed to God. Thus the Hand is moved, that must do the work. It is plainly a part of the plan of God's grace, to grant special displays of his saving power among those who earnestly seek it. The fervent prayers of His people have been made a great means of carrying on the designs of His kingdom in the world. "The Spirit of grace and *supplication* among believers, usually precedes the converting energy, by which others are caused to "look," savingly, "on Him whom they pierced," Zech. 12: 10. The prevalence of prayer, is the mercury, whose rise or fall indicates the prosperity of the Church. "In Israel, the day of atonement, which was the great day of fasting and prayer, preceded, and made way, for the glorious and joyful feast of tabernacles." So, in the history of Revivals, the season of earnest supplication has conducted to the season of spiritual quickening and conversions. The record of the Church is full of stirring examples. From the Revival of Pentecost, the Revivals under the Wesleys, under Edwards, under the Tennents, and from the Revivals with which our American Churches have since been visited, comes the clear voice of God, "Ask, and ye shall receive."

There is hardly any way in which true Christians, especially in a private capacity, can do so much to promote the work of God, and advance the kingdom of Christ, as by prayer. They thus get near the throne of Power, and their influence there may appear in blessed results, that rejoice the Church and gladden the angels. God seemes now to be waiting to be inquired of, on behalf of His cause. He would have His people lay hold of His Strength. More prayer—far more prayer—self-renouncing and believing prayer, importunate and earnest as Jacob's wrestling with God, at the ford of Jabbok, for the manifestation of His saving power and the revival of religion, is one of the solemn, but much neglected duties, of the Church, at this time. Zion should prove Him herewith, if he will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.

3. The last, but not the least, of the Church's duties in relation to Revivals, is, as far as possible, to separate every false and hurtful method and influence from their management. It seems to have ever been a plan of the Adversary's malice, that when he cannot prevent a good work, he will seek to mar its success, or introduce some damaging elements. In all ages, when "the sons of God" have come together, presenting themselves before the Lord, in efforts for good, "Satan" has "come also among them," with devices to overthrow, or enfeeble, the work. As occasions of unusual excitement and strong emotion, Revivals are peculiarly exposed to the injury of spurious elements and imprudent management. False accompaniments have often shorn them of their true power, and brought them into dishonor. Even during the sowing of the "good seed," the unguarded "enemy" has been allowed to "sow tares." The most promising beginnings have been made fruitless. In the ardor of enthusiasm and the fervency of great zeal, men have, doubtless with the best intentions, employed methods and used expedients, which neither Scripture nor experience would justify. Thus, the work has frequently been dwarfed, or run into sad and damaging extravagances. For the very reason, that a pure Revival is such a transcendent and precious blessing, it should be most carefully guarded against mistaken or hurtful methods. It is a most solemn responsibility, by indiscretions or false directions, to mar the beauty, or de-

stroy the proper efficiency of such a sacred work. We cannot, in any way, more effectually promote the cause of Revivals, than by detecting and excluding all spurious elements and injurious plans. To do this, is the mark of true friendship for Revivals. It is the work of a loving hand. It would save them from reproach. It would secure them to the Church, in all the fulness of their pure and unhindered power. It is the heart of an enemy that is disclosed, when Revivals are confounded with these excrescences and abuses, and reproached for what is no proper part of them.

It has formed no part of the design of this article, to enter into a discussion of the various features of error and perversion, often injuriously connected with these seasons. It would require more space than we have allowed to ourself. Nor is such discussion needed. The Church's experience has already corrected, and is still removing, many things that were unwise and harmful. This is in the line of her holiest duty. If she would realize the best prosperity that God may give through their frequent or constant occurrence, she must combine with her desire and prayer and labor for them, a sedulous and wakeful care in excluding every false means, every doubtful procedure, and all fanatical excesses and unscriptural disorders. Thus she may expect to enjoy them in their purity and power. Then the meagreness of her aggressive success, will be ended in a return of the rapid triumphs of her primitive life. Under constant seasons of Divine refreshing, the days of her feebleness will pass into the years of her strength. She will go on "conquering, and to conquer."

ARTICLE II.

The Conversion of President Edwards, containing a sketch of his early religious history, and the distinguishing operations of the Spirit in his progress in the Divine Life.
FROM A NARRATIVE WRITTEN BY HIMSELF. AMERICAN TRACT SOCIETY.

By Prof. GEORGE BURROWES, D. D., Easton, Pa.

President Edwards left nothing behind him more pre-

cious than this little treatise. All truth is in order to godliness. In him, as should be the case with every believer, and every student, all investigations of truth were made to pour in material for feeding the flame of divine love burning in his heart. Study was, with him, the effort of opening remote springs, and keeping clear the channels, that the living influences of sanctified learning might make him indeed "a tree planted by the rivers of water." This treatise is the bloom, the fruit in which all that profound thought, all those influences, found their legitimate and final development. The hallowed affections breathing in these pages, rich in the beauty of holiness, and fragrant as "the smell of a field which the Lord has blessed," are truly a precious cluster on a choice branch of "the true vine." A kindness would be done, could renewed attention be drawn to the spiritual attainments here portrayed, so healthful, so consistent, so blended with the highest intellectual endowments, so rich in grace and truth. At a time like the present, when the Church is so fully on the alert in biblical learning, in philosophy, in literature, in all that affects the culture and attainments of her ministers and her sons; and when the Holy Spirit is showing, by revivals in various places, his readiness to extend the blessing exceeding abundantly above all that we ask or think;—there seems a fitness in turning to a subject like this, that we may guard against the deceitfulness and snares ever environing the paths of mere intellectual pursuits; and may feel the necessity of seeking all possible influences of the Holy Spirit, by whose power alone all other acquisitions can be made to deepen the holiness and influence of the ministry, the sanctification and power of the Church. There is no development of the Christian life portrayed in these pages, which is not encouraged and enjoined in the Scriptures; none which has been without witnesses in different ages of the Church; none which is not still the privilege of all who will so run that they may obtain.

Any inquiry into the nature of the growth in grace attainable in the more advanced stages of the Christian life, must be interesting to all classes of believers. We may well be anxious to know what is the greatest degree of the love and glory of the Lord Jesus Christ, manifested through the Holy Spirit, in the present world; what are the views and feelings of the soul enjoying this gracious

manifestation. As the divine life is a growth in grace, "first the blade, then the ear, after that the full corn in the ear;" and as the diversity of gifts and appointments in the Church has been arranged "for the perfecting of the saints, till we all come into the measure of the stature of the fulness of Christ," Eph. 4 : 13 ; we are laid under obligations of duty to inquire what is that development of the spiritual life, to which our aspirations and efforts on earth may be directed as their ultimate goal.

Among the things discouraging efforts for growth in grace, is the incredulity of professing Christians concerning the degree of the influences of the Holy Spirit, with the attending fruit of love and holiness, attainable in the present life. Many persons act as though they thought it an offence against the simplicity and truth of piety to do any thing more, during all their days, than barely hope they may possibly be Christians. As our Lord set a little child before his disciples as a type of what should be the spirit of his humble followers, they fail to draw the great lesson of humility and docility alone from this illustration; and act as though supposing it teaches they must not, like little children, grow, but must ever remain babes in Christ. The assurance of hope they seem to consider something which none but presumptuous hands will venture to appropriate. Christian humility is viewed as inseparable from the dwarfishness of spiritual infancy, and from the gloom of a life-long distrust. They think they cannot be humble and consistent without going, like Mr. Ready-to-halt, limping on crutches towards heaven, till laying them aside in the grave. The fountain of the water of life to which "the Spirit and the Bride say, Come," they hang around like the man for eight and thirty years in the porches of Bethesda's pool, without bearing in mind that these healing waters are provided with these sheltering means of grace, only that thereby "the lame may leap as an hart and the tongue of the dumb sing," like the cripple, healed in the name of Jesus at the Beautiful gate of the temple, "walking, and leaping, and praising God." As Satan has ever tried to discredit religion of every degree by numerous and specious counterfeits, we encourage ourselves in our frigid propriety by thinking we are setting a good example in avoiding excitement and excess; and when, in contact with souls whom the Holy Spirit has "filled with all the fulness of God," we will excuse our

own sluggishness by referring this grace, if not to "new wine," at least to mysticism, to nervous debility, to mental weakness, or to an imagination led astray by its own dis-tempered dreams.

This incredulity is the fruit of unbelief, resulting from the remains of indwelling sin, which Satan uses for contesting every step of our advancement towards heaven. The natural heart is prone to disbelieve, or look with suspicion, on every thing in religion, which has not been personally experienced. In a precious revival of religion, a young man, the son of a widow belonging to another Church, was brought under deep, melting, calm impressions by the Holy Spirit. The mother, whose ideas of religion did not seem to go beyond sacramental propriety and forms, was disturbed by the quiet tears and contrite solicitude of her son; and gave as the reason for wishing them checked, that she did not believe in religious excitement, for it could never be lasting. Under religious excitement, she classed the calm inquiry, "What must I do to be saved?" Those of us belonging to a Church which believes in revivals of religion, with the genuine attending feeling in this case repudiated, may fall into the same error, under another form. The native depravity and blindness of soul which led the simple emotion of repentance to be here discountenanced, may prompt us, though truly born again, though fairly advanced in the divine life, to distrust, to view with suspicion, possibly to condemn, measures of the Spirit which we have not enjoyed, and visions of the glory of Jesus, which we have not attained. At different points in our progress, the enemy tries to bar up our paths with unbelief, for preventing us from entering into the green pastures and still waters opened to us by the Shepherd and Bishop of souls. He will persuade the impenitent man, that religion, throughout, is a delusion; or, if not wholly a delusion, all emotion is fanaticism, and the whole of spiritual duty and enjoyment is embraced in the observance of sacraments and forms. After a genuine conversion, he will cripple the individual's spiritual growth by diverting his attention, in various ways, from the necessity of steady advancement, creating the impression that humility is a mawkish modesty which hangs back, and requires to be coaxed and petted forward, instead of "coming with boldness" to the free riches of heavenly grace that all deep religious experience was in-

tended for apostolic days of miracles, and, like the crown-jewels of a kingdom, must be kept and gazed at through an impassable grating; that the lowly heart makes a virtue of doubts and fears, while it is the self-confident who are "not slothful, but followers of them who through faith and patience inherit the promises."

This misapprehension is increased by the impression so generally, though perhaps unintentionally, fostered, that the great end of the ministry, and revivals, is to get persons converted and into the Church. They are made to feel that salvation, rather than sanctification, is the great end of repentance. Once in the Church, they feel they are safe in Christ; and are not still under an equal necessity to continue the same strenuous efforts, as before obtaining a hope, for that "holiness without which no man shall see the Lord." The criterion of success in preaching, especially in protracted meetings, seems to be found in the number professing a hope. The multitude constituting the body of the Church, are very much overlooked; their spiritual edification is treated as of subordinate importance. And these also help forward the evil by meeting too often the earnest young convert with the chilling sentiment, that like others gone before, he, too, will soon find spiritual coldness and decay superseding the fervor of first love to the Lord Jesus; that the greatest blessedness ever to be hoped for, is that experienced on first passing from darkness into God's marvelous light. A clergyman, of whose habits and character the following sentiment is an exponent, once maintained that some of the pulpit efforts of the first year of one's ministerial life, would ever remain among his best intellectual productions. Mere growth in grace carrying therewith the enlightening power of the Holy Spirit on the mind, even without industrious habits of study, would seem more than enough to render unlikely such an opinion. Yet unreasonable as is such a remark, it is not more contrary to what should be expected, than the idea that the best to be looked for in spiritual things, must be found in the opening stage of our Christian life. The meaning of such language is, that the babe in Christ, on first emerging into newness of life, has greater compass and intensity of blessedness, than in any subsequent stages of growth in grace, even than in the full powers of a healthful Christian manhood.

In his efforts to repress advancement in holiness, Satan

will employ means least likely to arouse suspicion. The principle is elsewhere adopted, which the deep penetration of Shakspeare has noticed :

“O cunning enemy, that to catch a saint
With saint dost bait thy hook. Most dangerous
Is that temptation, that doth goad us on
To sin in loving virtue.”

The old fable of the golden apples thrown into the course for diverting the racer and causing the loss of the prize, is constantly realized in the spiritual struggles of those who are warned from heaven, “So run that ye may obtain.” More specious and tempting than the apples from the garden of the Hesperides, the golden fruits, rich, bright, and beautiful, brought from the groves of literature, philosophy, and learning, and thrown in our path by the same hand which ministered to the first temptation under the tree of knowledge in Eden, still divert attention from the goal of the prize of our high calling, and cause many a soul, even in the pulpit, to lose, while gathering these, the unfading crown of a glorious holiness. Temptation is specially perilous when duty is used as the bait. Any thing answers the purpose of the tempter, that will draw away attention from the vital point in our efforts, the attainment of a deep and absorbing holiness. Better than any thing far-fetched, and therefore likely to arouse suspicion, is that which the enemy may convert to his purpose, as lying obvious and unsuspected in our path. He still uses the fruits of the tree of knowledge as effectively for his puposes, as in Eden. In crippling the holiness of the Church, he feels the essential point for his operations is the ministry. This is, as military men would say, the key of the position. With this in his power, his manœuvre is successful. The piety of the Church will assimilate in complexion and degree, to that which has possession of the pulpit. And hardly any temptation is employed with greater adroitness for deadening the spirituality of the ministry, than is the pursuit of the literary and scientific knowledge necessary in discharging these exalted duties.

The Saviour speaks of the “deceitfulness of riches.” Much might be said of the deceitfulness of learning. Like the spirit of self-righteousness, and the blameless morality of impenitent men, the deceitfulness of learning is more dangerous because living and moving in an upland region,

far above the morasses of sensuality, in an atmosphere clear, pure, and bracing to our intellectual nature; while it extends the compass of our reputation among the multitude of cultivated minds, and beguiles our souls by an enjoyment the most refined, apart from godliness, and the more dangerous from this very exquisiteness and refinement. It does by no means follow that, because a person has pleasure in pursuing even theological truth, it is necessarily exerting a sanctifying influence on his heart. The intellectual discernment and the spiritual discernment are two different things. The mind may have a purely intellectual pleasure, which is the higher because found in pursuing these exalted truths; and which may terminate in the mere pleasures of the chase, without a care to use the truth, when overtaken, for any practical purpose. Into the domains of theology and the Scriptures, we may easily carry the spirit of Malebranche: "If I held truth captive in my hand, I would open my hand and let it fly, in order that I might again pursue and capture it." Said Lessing: "Did the Almighty, holding in his right hand Truth, and, in his left, Search after Truth, deign to tender me the one I most prefer; in all humility, but without hesitation, I would request Search after Truth." The Scriptures furnish the noblest metaphysics, the most profound intellectual problems; and, pursued by the intellect alone, they will, like other abstruse studies, give a pleasure, which even he who is ministering at the altar, may, because he is a Christian, mistake for sanctified emotion, when it is nothing more than the metaphysician feels under the excitement of the chase in beating up the thickets in these domains of knowledge. The temptation from this quarter, is specious and dangerous; the man can never lay aside the whole armor of God; he must feel, every moment, the necessity of St. Paul's warning: "Praying always with all prayer and supplication, and watching thereunto with all perseverance," Eph. 6 : 18. He must thereby keep up the electric communication between the intellect and the heart, that every truth which makes an impression on the mind, may make its power felt instantaneously, at its ultimate destination, the heart.

Far be it from us to say a word which might seem like discouraging the acquisition of knowledge. When the Holy Spirit goes before, with the blessing of his goodness,

there cannot be too much learning. Sanctified learning we would have without stint or limit. Other things being equal, with the same amount of grace, the more learned man will be the more useful man. We are not discouraging learning; we are only exalting holiness. We are giving a caution against the snare the enemy may weave around our steps, even while exploring not merely nature at large, but that Eden of truth here surrounding the tree of life, the Holy Scriptures. In approaching the tree of knowledge, in this paradise still open to the soul amid the ruins of earth, we should remember that the serpent may still be found, perhaps transformed into an angel of light, amid its branches. The covert of these boughs has ever been, from the first, a favorite lurking place for the destroyer of souls. At the feet of many a votary of learning has he, who used the fruit of this tree so effectively with our first mother, laid an offering, more beautiful than apples of gold in baskets of silver, in which has been concealed a serpent more deadly than the asp, amid the fruits brought to the fated Egyptian queen. So fully is knowledge identified with holiness, with spiritual life, that we are instructed: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent," John 17 : 3. Knowledge is the fuel for feeding the flames of love. Knowledge, of every kind, does, at last, resolve itself into an acquaintance with God. All science leads up to Him; all the truths of science are emanations, rays of light, from Him, the great central sun of all being. And what are all the various branches of learning, already pursued, or hereafter discovered, but the grand highways laid throughout creation, that along them the soul may travel upward into that "light inaccessible and full of glory," where all truth centres, where Jesus, "the way, and the truth, and the life," now glorified, forever dwells. All truth may minister, and was intended to minister, to the growth of our religious affections. To the extent that we may know God, will we cherish his love and seek his glory. Cicero shows the orator should possess, as far as possible, universal knowledge. Much more is this true of the Christian, especially the Christian minister; since he can use "all mysteries and all knowledge," not only for enlivening his eloquence, but for feeding at his heart the holy love which gives his words their living power. Ho-

liness is knowledge. *Bene orasse est bene studuisse*—earnest prayer is effective study.

And why is earnest prayer effective study? Simply because prayer secures to the understanding the influences of the Holy Spirit. Bezaleel was filled with "wisdom, and understanding, and knowledge," by being "filled with the Spirit of God," Ex. 31 : 3. This recorded fact, like the types amid which it is embalmed, stands out for our encouragement to plead the promise, "If any of you lack wisdom, let him ask of God," Jas. 1 : 5. But such is the fascination of the pursuit of learning; such the supremacy the visible now has over the invisible; such the proclivity of the human heart; that we are in danger of exalting learning to the neglect of the Holy Spirit's essential power. Philosophy run mad, is the bane of godliness. As truly is this the case in the present, as in any former age of the Church. In a leading College of our country, under dominant Unitarian influence, the effective mode prevalent for stifling the orthodox sentiments of new-comers has been, to treat with contempt the divinity of Christ, as disreputable for profound thinkers and strong minds. The same deadly protean element of human nature, shows itself in the Church by making young Christian students feel the superior value of philosophy and learning in the intellect, to the fulness of sanctifying grace in the heart; by leading them to think that, in earlier life, at least, they may, without peril and with advantage, reverse the principle, "Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you," Matt. 6 : 33.

The antidote for all this, is a heart filled with the Holy Ghost. Jesus was prepared for his temptation, and for the work of his ministry, by the baptism of the Holy Spirit as he came up from Jordan. The security of our soul is the same Spirit "within us as a fountain of water, springing up into everlasting life." Our debilitated souls, exhausted by sin, need strength, need a spiritual tonic for renewing their strength. And when we are told the love of Jesus is better than wine, Song 1 : 2, the meaning is, that while wine revives the flagging energies of the body, this love does much more renew the wasting energies of the soul. The great Reformer says: *Tria faciunt theologum, oratio, meditatio, tentatio*. But what virtue have prayer, meditation, temptation, apart from the Holy Spirit using

them as instrumentalities? How full and rich are these, viewed as channels for the grace of the Spirit. In prayer, we receive the Holy Ghost; by his enlightening power, thus obtained, we understand the Scriptures in meditation; by his strength we are kept victorious in struggling with the trials which develop and mature our religious character. Only by close union with this blessed Spirit can our souls be kept from drifting away to the rocks and shallows of spiritual decay and superficial piety, by the dangerous and imperceptible currents every where in the tide, over which we are sweeping towards the invisible world. Mental culture apart from the Holy Ghost has ever been a blight of the church. Care must be taken, lest philosophy and pride of intellect cause the Holy Spirit to withdraw from our pulpits and theological schools—leaving us a church, like the second temple of Israel, beautiful in all the wealth, and tracery, and architecture of man, but desolate in spiritual loneliness by the departure of the Shechinah, the glory. The Scriptures studied apart from the enlightening and sobering influences of this Spirit of holiness, issue in rationalism. The study of the inward impulses and workings of man's nature, without the sobering corrective of the Scriptures, leads unstable souls, even while supposing they are following the Spirit, into mysticism and fanaticism. True religious experience must, therefore, ever be known by being the inward work of the Holy Spirit in quiet harmony with the revealed Scriptures. The two cannot be separated. Emotion without the Scriptures begets fanaticism. The study of the Scriptures, without the Spirit, begets rationalism. The word is the instrumentality; the Spirit is the living power which quickens this seed of the word until it makes the wilderness and solitary place of the unrenewed heart, rejoice and blossom as the rose.

The essential thing in religion is the indwelling of the Holy Spirit. He alone builds up the dilapidated ruins of the soul. He gives us newness of life, not by moral suasion, but by his divine influence brought to bear directly on the heart dead in trespasses and sins. He sustains and develops that life by permeating all the secret channels and avenues of feeling, sensation and understanding. The great secret of spiritual health and, growth in holiness, lies in receiving full measures of the Holy Ghost. These are the durable riches which it becomes a virtue

and a duty with avarice to hoard. We go from strength to strength, as we increase in this power of the Spirit. With Samson, we lose our strength, when from us the Lord, the Spirit, has departed. The Holy Ghost may be given in very different measures, to different persons; and, indeed, to the same person, at different times. Our own consciousness is here in harmony with the Scriptures. The law of our Christian life is, that forgetting the things which are behind, we press forward till we "be filled with the Spirit," Eph. 5 : 18. And when St. Paul prays, that "God would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;" this is for producing the following precious results: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God," Eph. 3 : 16. Beginning here with the Holy Ghost with power in the soul, we are led forward from one degree of holy growth and experience to another, through depths and heights of knowledge of the love of Jesus, till we are "filled with all the fulness of God." Coming into the soul like baptizing fire, the Spirit is not partial in his operations. He pervades all our powers, the intellect equally with the affections. He gives light to the understanding; He gives fervor to the heart. Like the fire spoken of by the Baptist, under which symbol He appeared on his first general outpouring, the Spirit of holiness changes into his own pure and fervid nature, those in whom He dwells, transforming the heart, dark and cold by sin, into a glow and flame of love. This fervor will increase with the increase of the influences of the Holy Spirit. While thus pervading, filling the soul, the Holy Spirit does also "enlarge our heart," Ps. 119 : 32. And when the lips of ancient prophecy, touched with a live coal from off the altar, spoke in words of fire, of the Light that should come, and the glory that should follow, one of the precious promises is, "Then thou shalt see; and thy heart shall be filled with the ecstasy of holy trepidation, and shall be enlarged," Isa. 60 : 5. He fills us with all the fulness of God, by filling us, to the limit of our present capacity, with his influences; and then, in that very enjoyment, enlarging our capacity that we may grasp

wider views of the divine glory, and be filled with deeper emotions of redeeming love.

Who then will pretend to say within what limits these influences of the Spirit are restricted in the soul? In all God's manifestations of his glory to his creatures, there must be, even under the brightest circumstances, a hiding of his power. As the glory addressed to the eye of the body may be such as to strike to the earth and blast with blindness, as in the case of Paul; so there may be communications which the soul could not now endure. Moses sheltered in a cleft of the rock, and there able to stand only a very partial unfolding of the passing glory, is an illustration for our instruction under this dispensation of the Spirit. A man born and living till adult years amid the darkness of the Mammoth cave, must be struck blind by sudden exposure to the noon-day sun. We require to have the glory of the Sun of Righteousness let in gradually on our darkened spiritual powers. We must be educated and attuned to the manifestations of God's glory, as the light of heaven. Hence, "the path of the just is as the shining light—the morning twilight—that shineth more and more unto the perfect day,"—literally, "unto the fixed day," noon, when the sun has reached his highest point, and seems there to stand in unabating glory, Prov. 4:18. In this world, we seem, at best, under the twilight of this glory. Yet there may be cases in which, taken up by Jesus to some mount of privileges, the believer may catch a glimpse of the coming glory, shooting a ray from behind the broken clouds and cliffs lying afar along the valley of the shadow of death. We can, therefore, readily believe that the divine glory unfolded by the Holy Spirit, might overshadow the soul here on earth, in a degree that would be overpowering and destroying. He whose workmanship we are in Christ Jesus, knows what measures of the Spirit we need, what our faculties will bear. We rejoice to know that He will bestow these precious manifestations, according to his own love and wisdom; that while "the Lord God is a sun and shield; while the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly," Ps. 84:11. He will not unfold, even His glory, to a degree beyond what our powers can bear, and our sanctification may require. We may reasonably expect, in answer to our largest prayers for being filled with the Spirit, that our Father in

heaven will grant us such measures of grace as are adapted to our powers and our needs, without flooding the soul in such manner as to sweep away or injure the tender growths of holiness; and will shed down the genial light of His glory, attempered to our peculiar dispositions and times,—meanwhile getting us, perchance, on solitary occasions, into the mount, overshadowed with “the excellent glory,” that by things there seen and felt, we may be prepared for fiery trial and for crucifixion to the world; and may realize, that “the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us,” Rom. 8 : 18.

We are backward in cherishing these expectations and in putting forth the energy needed for realizing them, by clinging to the impression that in former dispensations greater measures of the Spirit and brighter manifestations of the glory of Christ were enjoyed by the Church, than can now be hoped for by ordinary believers. Surely the end cannot be less important, less glorious than the means. The fruit may make a less gaudy appeal to the senses than the bloom in full flower; yet all the foregoing beauty constituted merely the phenomena of progress, with its intrinsic value derived from culminating in the nutritious fruit. Everything else during all preceding ages; the patriarchal wanderings; the discipline in the wilderness; the Mosaic ritual; the tabernacle, the temple, the blood of innumerable sacrifices, the mercy-seat, the cherubim; the pillar of fire, the glory; all these, running through four thousand years, were but means for reaching a great end, the dispensation of the Holy Spirit through “Christ the end of the law.” Like the leaves of the bloom falling away as the fruit develops, all those rites and types with their gorgeous ceremonies, make a far more imposing appeal to the bodily senses, than does the dispensation with its fully revealed truth, for which they were created and in which they were appointed to end. When the apostle urged to “leave the principles of the doctrine of Christ, and go on unto perfection,” Heb. 6 : 1, he based the command on the truth, that our dispensation does, on all points, surpass all the preceding dispensations; that in this alone, the dispensation of the Spirit, do all the other dispensations find their perfection. The disposition to value the sensual higher than the spiritual, made it so difficult for the apostle to tear the early Christians away

from the ritualism of their day; this keeps up still a strong proclivity towards ritualism in our own day; this keeps up the error in pious minds that greater privileges and deeper grace than we enjoy, were possessed by ancient saints, who received the truths wrapped up in the unopened husks of the types; and who gazed on those clouds of light which were at best only typical adumbrations of the glory, now conveyed in its substantial essence to our souls through the spirit of Jesus. Showing by logical process that the gospel, while unimposing to the senses, is essentially more glorious than the Mosaic economy, the apostle says, "If the ministration of death, written and engraven in stones, was glorious; how shall not the ministration of the Spirit be rather glorious? For that which was made glorious, had no glory in this respect, by reason of the glory that excelleth," 2 Cor. 3 : 10. The Jewish ritual, though purposely made imposing to human sense, must be said to have no glory, when put in comparison with the unsensuous, but supereminent glory of the gospel.

The privileges now enjoyed, are greater, are more glorious than those of the foregoing dispensations. Moses at the burning bush, the high-priest before the cloud of glory at the mercy-seat, Elijah in the chariot and horses of fire, the disciples on the mount of Transfiguration, had nothing superior to what is now the privilege of every humble saint. We may not see what they saw; but we may feel what they felt. The same truth and glory disclosed to them, is now disclosed to us, only through a different and superior manifestation. They received it through a material type or embodiment, addressed to their senses; we receive the same by the direct influences of the Holy Spirit, through the written word, on our awakened souls. The material form of the old types, has passed away; but the truth embodied in those types, "lives and abides forever," for the instruction of the saints. The material mercy-seat has been displaced by the throne of grace, where He who was shadowed forth by the cloud of glory, welcomes every soul who comes as a priest of God unto Jesus in prayer. With the patriarch, we may never, in the body, wrestle with Jehovah-angel; yet the truth lying wrapped up in that symbolic act, may be repeated daily in the experience of every saint. The chariot and horses of fire may never be repeated to mortal eyes; but the magnificent spiritual

reality there shadowed forth, is repeated at the death-bed of every believer. Faith, with an eye keen for things spiritually discerned, "detects beneath this veil and drapery the lineaments of truth; and takes it to the bosom with that power which is "the substance of things hoped for, the evidence of things not seen," Heb. 11:13. Our apprehension of the truth, under the illumination of the Spirit, cannot be less clear than that of ancient worthies. Moses on the Mount, the disciples in the Transfiguration, could not have had more real joy of heart, than may now be enjoyed by those who behold "the light of the knowledge of the glory of God in the person of Jesus Christ," and have the home of their soul at the mercy-seat in prayer, under the overshadowing influences of the Holy Spirit. What mean the words of Jesus—"Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed?" John 20:29. What language can be more expressive of blessedness, than the words: "Whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory," 1 Pet. 1:8.

The records of the Church show, that there is now possible a degree of growth in grace, wherein the soul, "filled with the Spirit," "filled with all the fulness of God," may "rejoice with joy unspeakable and full of glory." Dr. Archibald Alexander, speaking of the religious experience of the Rev. Thomas Halyburton, says: "Holy affections, thus produced by the contemplation of truth, are the very opposite of enthusiasm. In this case, we see how high the exercises of scriptural piety may rise, without degenerating into any extravagance. Many Christians seem not to know, or believe, that such spiritual discoveries of the beauty of holiness and glory of the Lord, are now attainable; but still there are some, and often those of the humblest class of society, who are privileged with these spiritual discoveries, and prize them above all price." Archbishop Leighton says: "There are, indeed, some kinds of assurances that are more rare and extraordinary, some immediate glances or coruscations of the love of God on the soul of a believer; a smile of his countenance, and this doth exceedingly refresh, yea, ravish the soul, and enables it mightily for duties and sufferings. These he dispenses arbitrarily and fully, when and where he will; some

weaker Christians sometimes have them, when stronger ones are strangers to them, the Lord training them to live more contentedly by faith, till the day of vision come. And there is the other, the less ecstatical, but more constant and fixed kind of assurance, the proper assurance of faith."

President Edwards says: "The first instance that I remember of that sort of inward, sweet delight in God and divine things, that I have lived much in since, was on reading the words, 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen,' 1 Tim. 1 : 17. As I read these words, there came into my soul, and was, as it were, diffused through it, a sense of the glory of the Divine Being; a new sense, quite different from any I ever experienced before. This I know not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns of the world; sweetly conversing with Christ, and wrapt and swallowed up in God. This sense I had of divine things, would often of a sudden kindle up, as it were, a sweet burning in my heart; an ardor of soul I know not how to express. * * * Once, as I rode out into the wood, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that, for me, was extraordinary, of the glory of the Son of God, as Mediator between God and man, and his wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellence great enough to swallow up all thought and conception—which continued, as near as I can judge, about an hour; which kept me the greater part of the time in a flood of tears and weeping aloud. I felt an ardor of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love Him with a holy and pure love, to trust in Him; to live upon Him, to serve and follow Him; and to be perfectly sanctified, and made pure with a divine and heavenly purity. I have, several other times, had views very much of the same nature, and which have had the same effects."

In the life of John Howe, we find this record: "He seemed sometimes to have been got to heaven, even before

he had laid aside that mortality which he had been long expecting to have swallowed up of life. It was observed by some of his flock, that in his last illness, and when he had been declining for some time, he was once in a most affecting, melting, heavenly frame at the communion, and carried out into such a ravishing and transporting celebration of the love of Christ, that both he himself, and they who were at the communion with him, were apprehensive he would expire in that very service." On a blank leaf in his Bible, the following was found in Mr. Howe's handwriting in Latin, of which this is a translation. "After this I had long, seriously, and repeatedly thought with myself, that besides a full and undoubted assent to the objects of faith, a vivifying, savory taste and relish of them was also necessary, that with stronger force and more powerful energy they might penetrate into the inmost centre of my heart, and there being most deeply fixed and rooted, govern my life; and that there could be no other sure ground whereon to conclude and pass sound judgment on my good estate Godward. This very morning I awoke out of a most ravishing and delightful dream, that a wonderful and copious stream of heavenly rays from the Divine Majesty did seem to dart into my open and expanded breast. I have often since, with great pleasure, reflected on that very signal pledge of special divine favor, vouchsafed to me on that memorable day; and have again tasted afresh the same holy delights. But what of the same kind, I sensibly felt through the wonderful kindness of my God, and the most delightful influences of the Holy Spirit, on October 22, 1704, far surpassed the most expressive words my thoughts can suggest. I then experienced an inexpressibly pleasant melting of heart, tears gushing out of my eyes for joy that God would shed abroad his love abundantly through our hearts, and would for this purpose so specially bestow on me his Holy Spirit."

In the life of the Rev. William Tennent, we read: "He was attending the duties of the Lord's day in his own Church, as usual, where the custom was to have morning and evening service with a half hour's intermission. After preaching, he went into the woods for meditation, the weather being warm. While reflecting on the wisdom of God, especially in redemption through the blood of his Son, the subject suddenly opened on his mind with such a flood of light, his views of the glory and majesty of Jeho-

vah were so inexpressibly great, as entirely to overwhelm him, and cause him to fall almost lifeless to the ground. When he had recovered a little, all he could do was to pray that God would withdraw Himself from him, or he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm; and seemed overcome with astonishment, that a creature so unworthy had ever dared to attempt the instruction of his fellow-men in the nature and attributes of so glorious a Being. Overstaying the usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of telling them the cause. They raised him up; and after some time brought him to the Church, and supported him to the pulpit, which he ascended on his hands and knees. He remained silent a considerable time, earnestly supplicating Almighty God—as he told the writer—to hide Himself from him, that he might be able to address the people. He became able at length to stand up, by holding to the desk; and the prayer and sermon that followed melted the whole congregation into tears, and made very lasting impressions on all the hearers.”

The Rev. Dr. Ashbel Green, says in his autobiography: “I ought to state that my gloom was very often relieved greatly by the highest exercises of a spiritual kind I have ever experienced. I was even tempted to impute these very exercises to melancholy itself. But I was made to feel that I could not command them at my own pleasure, and that Satanic influences could not account for their occurrence, without making Satan hostile to his own interests; for their invariable effect was to humble me to the very dust, and to exalt the Redeemer, and to fill the mind with love to God and man in an eminent degree, and a desire to do all in my power to advance the interests of vital piety.” Dr. Jones, his biographer, states: “Several months before his decease, a member of the family was awakened at midnight by a noise in his room, like the sobbing of a person that was weeping. On going to the door, and gently opening it, he was found with his eyes closed and lips moving, as if speaking in whispers with the greatest earnestness, while his cheeks and pillows were wet with tears. When asked, in the morning, without any allusion to what is here mentioned, how he had slept, he answered

that he had a precious night in communion with his Saviour." On the Sabbath before his death, a scene occurred, the same in kind with that above, taken from John Howe. We regret not having room to transfer the account of it to these pages. A like record is found in the life of Dr. Beecher.

The wife of the Rev. Jonathan Edwards, a woman of eminent godliness, thus describes her religious exercises, in the year 1742: "I cannot find language to express how certain the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety, and happiness, and eternal enjoyment of God's immutable love, seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and so real, that I seemed scarcely conscious of anything else. I seemed to be taken under the care and charge of my God and Saviour, in an inexpressibly endearing manner. The peace and happiness which I hereafter felt, was altogether inexpressible. The whole world, with all its enjoyments and all its troubles, seemed to be nothing; my God was my all, and my only portion. No possible suffering appeared to be worth regarding; all persecutions and torments were a mere nothing.

"At night, my soul seemed to be filled with an inexpressibly sweet and pure love to God, and to the children of God; with a refreshing consolation and solace of soul, which made me willing to lie on the earth at the feet of the servants of God, to declare his gracious dealings with me, and breathe forth before them my love, and gratitude, and praise.

"All night I continued in a constant, clear, and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, of his nearness to me, and of my nearness to him, with an inexpressibly sweet calmness of soul in an entire rest in him. I seemed to myself to perceive a flow of divine love come down from the heart of Christ in heaven into my heart, in a constant stream, like a stream or pencil of sweet light. At the same time, my heart and soul all flowed out in love to Christ, so that there seemed to be a constant flowing and reflowing of heavenly love from Christ's heart to mine; and I appeared to myself to float, or swim, in these bright, sweet beams of the

love of Christ, like the motes swimming in the beams of the sun. My soul remained in a heavenly elysium. I think that I felt each minute, during the continuance of the whole time, was worth more than the outward comfort and pleasure which I had enjoyed in my whole life put together. It was a pure delight which fed and satisfied my soul. It was a sweetness which my soul was lost in.

"In the house of God, so conscious was I of the joyful presence of the Holy Spirit, that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light, and love, and joy in the Holy Ghost, and seemed just ready to go away from the body. I had, in the meantime, an overwhelming sense of the glory of God, as the great eternal all, and of the happiness of having my will entirely subdued to his will. This exaltation of soul subsided into a heavenly calm, and a rest of soul in God, which was even sweeter than what preceded it. My mind remained so much in a similar frame for more than a week, that I could never think of it without an inexpressible sweetness in my soul "

These extracts need not be multiplied. They show the existence of a state of exalted enjoyment, under the fullness of the Spirit, and the nature of the exercises attending such growths in grace. They are the testimonies of persons of the highest intellect and culture; familiar with theology as a science, and with the operations of the Holy Spirit in eminent revivals of religion; given to jealous self-examination, and trained to sift the spurious from the genuine, in manifestations of religious affection. Three of the cases just noticed, are records of an experience had shortly before death. This, therefore, is a state of holy affection possible this side of the grave. If possible at that time, why not possible at earlier periods in the religious life? Numerous believers, persons of sober judgment, unimpeachable godliness, and consistent lives, bear witness that they have had repeatedly, at intervals of greater or less continuance, the same exercises during many years of their life. The words of President Edwards are: "I have lived much in that state since," referring to a time nearly a quarter of a century before his death. Dr. Green speaks of these "highest spiritual exercises as being very often enjoyed." These exercises are precisely such as we are warranted to expect from the promises of God; they have been enjoyed by all classes of

believers, from the highest to the lowest, in the Church; and the consciousness of all enjoying such blessings, accords with the spirit of the promises, that these attainments are open to all who will, with faith and patience, seek to inherit the promises.

What is the character of the views and emotions thronging the soul when thus "filled with the Spirit," "filled with all the fulness of God?" They cannot be better portrayed than in the Tract by President Edwards at the head of this article. They are there sifted and set forth by the most profound and rigorous metaphysics in alliance with the deepest godliness.

There is a deep conviction of the presence and fulness of the Holy Spirit, and an intense hungering and thirsting for deeper measures of his heavenly grace. We feel these emotions have not arisen at our own will; and cannot be made to come at our bidding. They are felt to be sent in answer to prayer, as truly as the baptism of Pentecost; and to arise from an influence without the soul, as certainly as were the tongues of fire from heaven. Perhaps these exercises, when deepest and most abiding, arise in individual hearts most frequently amid the quietude of loneliness, of sorrow, and of secret prayer. They are by no means confined to revivals where, on the multitude, the Spirit comes down "as showers that water the earth." Extensive revivals do often, perhaps generally, begin by the Spirit's fulness falling on scattered souls, wrestling in secret places, for the blessing. Often, like Gideon's fleece, will some solitary soul be dripping with these heavenly dews, when "it is dry on all the earth besides." The consciousness of those thus exercised convinces them that it is the work of the Holy Spirit. This feeling, apart from other things, may not be safe to rely on; but, when found developing in such fruits as the Scriptures declare are fruits of the Spirit, this consciousness becomes evidence the most reliable. With an instinct peculiar to the spiritual life, this consciousness appropriates, as expressive of itself, the words, "My Spirit shall be in him a well of water springing up into everlasting life," John 4 : 14.

We have the witness of the Spirit, that this is no delusion. "The Spirit himself beareth witness with our spirit that we are the children of God," Rom. 8 : 16. And what mean the words: "Now I have told you before it come to pass, that when it is come to pass, ye might believe," John

14 : 29. He had been speaking to them in detail of the mission of the Holy Spirit; and then says, he had been thus explicit in order that when the Spirit came into their hearts, they might not attribute his influence to other causes, but might recognize them as the promised blessing. We are thus convinced of the presence of the Holy Spirit. Comparing these inward exercises with the evidences laid down in the word of God, we can as soon doubt the reality of the surrounding world, as doubt these are the influences of the Spirit. Apart from all bodily and nervous excitement, calm, composed, alone with God, controlled by no outward thing, capable of exciting either sorrow or joy, the heart hitherto unfeeling, so hard, melts down by a power which can be none other than the power of Him, "Which turned the rock into a standing water, the flint into a fountain of waters," Ps 114 : 8. We feel, moreover, that this is a baptism of the Holy Ghost and of fire. Hereby are we "made partakers of the divine nature," "made partakers of his holiness." The Spirit pervading the soul as heavenly fire, changes soul, mind, affections, all our powers, into his own pure, glowing nature; while thought, learning knowledge, all that pours into the heart through the channels of our faculties, is transmuted by this sacred fire, into the purity and beauty of holiness; and makes the flames burn still more intense, that are already blazing with such deep, calm power on the golden altar of the soul, wrapped in this atmosphere of hallowed light.

The soul craves full and overflowing measures of the Holy Spirit, praying without ceasing; and when filled, praying for an increased capacity, an enlarged heart. Prayer is the habitual breathing of the heart. It goes forth from the soul as steadily as the breath goes forth from the body. We fulfil spontaneously the command, "Pray without ceasing." Time was when an effort was needed for tearing ourselves away from worldly duties for secret prayer. Now the current of feeling is in the other direction; we go with an effort from the mercy-seat down to the secular duties of life.

There is an intense eagerness and love for the Scriptures. Instead of weaning us therefrom, these exercises draw us with a power keeping pace with their intensity, to the written word. No sacramental forms, no missal or volume of gatherings from those hallowed pages, can sat-

isfy the healthful cravings of this spiritual life. The soul thus filled with the Holy Ghost, is so attuned as to be touched and thrilled most sensitively by the Scriptures. We are in keen sympathy and unison with the truth. We feel that, from first to last, the Scriptures and the Spirit go hand in hand. Far from any wish to plunge into mysticism, by surrendering to the uncontrolled impulses and vagaries of the inner man, we cling, with a grasp stronger and stronger, to the written word, as the lamp to our path. We know that under the energy of these impulses we are on the right road to Canaan, because they make us look with absorbing earnestness to the Scriptures as our pillar of fire in this wilderness. We can say: "I have esteemed the words of his mouth more than my necessary food," Job 23 : 12. "Thy word was unto me the joy and rejoicing of my heart," Jer. 15 : 16. "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb," Ps. 19 : 10. We enter into Melancthon's words: *Mirabilis in iis voluptas; immo ambrosia quædam cælestis*: Scripture satisfies the soul with holy and wondrous delight: it is a heavenly ambrosia. We begin to apprehend powerfully the depth and glory of the Scriptures. A marvelous facility is enjoyed of seeing into their meaning. Passages, hitherto dark, break open before us with a bewildering fulness and splendor. We find the written word, indeed, an illuminated manuscript, not like those of the dark ages, curiously, yet unmeaningly, adorned by the hand of man; but richly illustrated with glories spiritually discerned, amid the luminous commentary unrolled around the sacred text in the illuminating influences of the Holy Spirit. The language of Bunyan is realized, that he "often saw more in a single text, than he knew well how to stand under." Hitherto the Scriptures have been beautiful and instructive, but, like the most holy place veiled; now the veil seems measurably drawn, and we are thrilled by glimpses of the indwelling glory. With calm, hallowed earnestness, kindled by the Holy Spirit, we range these fields of truth, not with the icy zeal of science, as the geologist scans out-cropping rocks to find their naked formation; but hungering and thirsting for righteousness, we seek the "honey out of the rock, oil out of the flinty rock," living springs, more reviving than "cold waters to the

thirsty soul," hidden manna clustering on every blade and branch of truth, amid purer than Hermon's dews. Here, while "searching as for hid treasures," we find that which "cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire." Our "delight is in the law of the Lord; and in his law do we meditate day and night." Amid the falling twilight of evening, we strain our aching eyes to read these words of Jesus; with the early dawn of the morning, we hasten, with more than the love of the holy women to the sepulchre, to hang, as embalmed in these pages, over our precious, crucified Lord. Over the entrance to the sacred library, in a temple of Thebes, in Egypt, was the inscription, *Ψυχῆς Ἱατρεῖον*, The Dispensary of the Soul. We find the Scriptures are the Dispensary of the Soul, not as an apothecary's room filled with drugs is a dispensary; but as Eden was a dispensary, filled with all that could delight the senses and feed our powers with the influences, that arrest decay and nourish the development of an immortal life.

There is deep and overwhelming humility. By a mild, calm, gentle emotion, we feel it sweet to go down into the very dust. It is as unreasonable to talk of growth in grace, without growth in humility, as to talk of the development of a tree without corresponding growth of the root. Spurious religious affections, however specious to the eye of man, will be found hollow at the core, where humility should otherwise be healthful and full. True humility consists in having a just knowledge of God and of ourselves; and in taking the position, in relation to God, which such knowledge demands. It is the impulse of a soul subsiding into its own place under the power of the truth, the whole truth, and nothing but the truth revealed by the Spirit of holiness. The humility increases with the illumination of the Spirit. We say with the patriarch: "Now mine eyes seeth thee. Wherefore I abhor myself," Job 42:5. Manifestations of the glory of Jesus do invariably prompt us, like the apostle at Patmos, to fall at his feet. They humble us in the dust. We go down under a sweet, gentle constraint, till prostrate, "falling down on the face," we feel there, true, exquisite luxury of soul. So deep is the sense of our sinfulness and unworthiness; such is the impression of the holiness of God and of his love to such sinners as ourselves, that gladly would we sink lower, if a place lower than the dust could be found. We

feel with President Edwards: "There was no part of creature holiness of which I had so great a sense of its loveliness as humility, brokenness of heart, and poverty of Spirit; and there was nothing that I so earnestly longed for. My heart panted after this: to lie low before God, as in the dust; that I might be nothing, and that God might be all."

With this is blended deep and melting contrition. The contrite spirit is the heart made sensitive by the Holy Ghost; and, thus affected with deep humility, with God's tender, amazing, unmerited love towards us, and with our unutterable ingratitude towards Him so loving, so gracious, so kind, the heart subsides into melting tenderness, and calmly, spontaneously pours forth its feelings in brokenness of spirit, frequently in tears. There may be humility without contrition. There can be no contrition without humility. Humility and contrition flow infallibly from the presence of the Holy Spirit. Jesus, speaking of the promised Spirit, says of the believer: "We will make our abode with him," John 14:23. And "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit," Isa. 57:15. These sister graces, in their melting tones of penitential love, bespeak the assured presence of the Holy One within this spiritual temple. Whatever other feelings may be visible, the Spirit of holiness is not abiding in a heart, where these fundamental emotions are not paramount. The prayer has been fulfilled: "O that thou wouldst rend the heavens, that thou wouldst come down, as when the melting fire burneth," Isa. 64:1. Our precise feeling is that the heart has gone down like gold under the influence of the melting fire. Our sense of sinfulness and unworthiness is overwhelming; our sense of the love of Jesus is subduing; and our emotion finds relief and blessedness in tears. These tears of contrition are, indeed, precious tears. They are not the tears shed when the soul first convinced of sin, comes a prodigal seeking forgiveness; not the tears of the backslider crushed under the sense of secret or open sin; not the tears shed over lost opportunities and vanished blessings; not the tears shed over the memory and the grave of the beloved dead. Such were not the tears wept by the king of Israel, when he went out from the presence of Nathan the prophet; by Peter, when under the reprov-

ing eye of Jesus, he wept bitterly; by Judas, when he had betrayed the innocent blood; by David, when he sorrowed over the fall of his rebellious son. They are such tears as were shed by her "who was a sinner," and "loved much, because her sins, which were many, were forgiven;" who "stood at the feet of Jesus behind Him, weeping; and kissed his feet, and washed them with her tears," Luke 7: 38. We feel the words of a believer during the past century, who says: "My soul was dissolved into tenderness, and became as melting wax before the fire. A sense of the Divine presence rested on us all, and we were melted into floods of tears." A few hours before her death, Mrs. Graham was seen bathed in tears; and in reply to the anxious inquiry of her friends, she said: "I have no more doubt of going to my Saviour, than if I were already in his arms; my guilt is all transferred; he has cancelled all I owed. Yet I could weep for sins against so good a God: it seems to me as if there must be weeping, even in heaven for sin." Another saint thus drawing near to heaven, on being asked the cause of bursting into tears, said: "Oh it is happiness that makes me weep! I am thinking of Jesus, and how his name charms all the heavenly host. I can think only of Jesus." In his work "On the glory of Christ," in the two precious chapters on "The difference between viewing Christ by faith in this world, and by sight in heaven." John Owen says: "The heart of a believer affected with the glory of Christ is like the needle touched with the lodestone. It can no longer be quiet, no longer be satisfied at a distance from Him. Pantings, breathings, sighings, groanings in prayer, in meditations, in the secret recesses of our minds, are the life of it. Our best estate and highest attainments are accompanied with groans for deliverance. Now groaning is a vehement desire mixed with sorrow for the present want of what is desired. The desire hath sorrow, and that sorrow hath joy and refreshment in it; like a shower that falls on a man in a garden in the Spring; it wets him, but withal refresheth him with the savor it causeth in the flowers and herbs of the garden where he is. And this groaning is one of the choicest effects of faith in this life." "The Spirit himself maketh intercession for us with groanings which cannot be uttered," Rom. 8: 26.

There is intense love to the Lord Jesus, and earnest longings for brighter manifestations of his glory. A lead-

ing characteristic of these exercises is that we look away from ourselves unto Jesus. Self is forgotten in the fullness of his righteousness and the blessedness of his love. No language can be found too strong for expressing the deep intensity of our love. We feel devoutly thankful that the Holy Spirit has himself written down in the Song of Songs, expressions which, if not there found, we might think it presumptuous to adopt as our own; but which, having been thus written for our instruction, we gladly appropriate with the deepest blessedness. So fervent will this love sometimes burn, that we pray with an ancient saint: "Lord withdraw a little, lest the brittle vial of my heart burst by the rays of thy favor darting too strongly." We then long for greater capacity, for an enlarged heart. No prayer is more frequent than the prayer of Moses: "I beseech Thee, shew me thy glory," Ex. 33 : 18. There will, at times, be a feeling of home-sickness for heaven. We feel a literal truth in the words of Bunyan: "By reason of the natural glory of the city, and the reflection of the sun-beams upon it, Christian with desire fell sick." We enter into the words of John Howe: "There will be a sickness of the heart, by the delays of what I hope for. They that never felt their hearts sick with the desire of heaven, and the blessedness of that state, cannot conceive of it as a tree of life beforehand, nor ever know what patience in expecting it signifies beforehand." "Blessed are the homesick, for they shall come to their Father's house!"

"Her home is far, O far away;
The clear light in her eyes
Has nought to do with earthly day,
'Tis kindled from the skies.

"Wrapped in a cloud of glorious dreams,
She lives and moves alone;
Pining for those bright bowers and streams,
Where her Beloved's gone."

"Often in private and in public, at home and abroad, in retirement and in business, alone and in society, will he be saying in his own soul, with groanings that cannot be uttered: O that I were thine, Lord Jesus—O that thou wert mine."*

* Witsius De Nom. Jesu.

With this love to Jesus goes, necessarily, love to the brethren, and to all men. Our heart warms to the faintest traces of our Lord's image, even imbedded in deep earthly infirmity; we love all, however wretched, for whom He in love shed his blood. The barriers of bigotry and exclusiveness around the heart, go down; and our holy affection luxuriates in the liberty of gathering to the bosom all members of the true mystical body of Jesus, of following Him into the wilderness to seek and save the lost. There hence results a devoted activity in the service of our Lord. The highest development of life is found to be the highest activity. Devotion to the will and work of Jesus is a spontaneous impulse of such affections. Far from seeking a selfish gratification by withdrawal to the seclusion of the cloister, they prompt us to follow our adored Redeemer, not only into his retirement for prayer amid the night-dews of the lonely mountain, but along the dusty road of daily laborious life. We submit with willing quietness to mortification and trial; we grapple in thankfulness with toil and exhaustion in his service. Amid the struggle and weariness, we can say: "It is God that girdeth me with strength. He maketh my feet like hind's feet. Thou hast also given me the shield of thy salvation: thy right hand hath holden me up, and thy gentleness hath made me great," Ps 18 : 35.

There is a deep impression of the hateful nature of sin; a most delicate sensitiveness to its least approach; and a jealous watch over its advances. Time has been when tornadoes of passion and temptation swept over our soul, driven like the frail bark on Galilee before the tempest; but the voice of Jesus has spoken, "Peace, be still;" and the troubled elements have sunk into unruffled peace. We realize the precious luxury of increasing holiness; and while weighed down more and more with the growing sense of our lingering infirmities, groan more earnestly, with sighs and tears, for a full deliverance from all fellowship with the least shadow of corruption. Like a fountain once surrounded by the desolation of winter and discolored by the agitation of stormy rills, pouring into its bosom, but now, under the influence of spring, with running waters welling up, clear and calm, its border fringed with overhanging flowers, the beauty of heaven reflected in its depths; our soul feels "the winter is past, the rain is over and gone;" is a "fountain of gardens, a well of living

waters," calm, pure, full, bordered with the fruits of the Spirit, more precious than "spikenard, myrrh, and all the chief spices;" and, while "the day breaks and the shadows flee away," reflecting "the bright morning star." We rejoice in the promise: "Blessed are the pure in heart; for they shall see God," Matt 5 : 8. There are times when we can say with Andrew Rivet: "My soul is as a vessel filled with pure water, which no agitation troubles." The exercises of the heart have been taking, more and more, the character of permanent peace. It is that normal, healthful condition of the soul, which is the result of holiness, of perfect love," 1 John 4 : 18; of the peace promised by Jesus: "Peace I leave with you, my peace I give unto you," John 14 : 27. "And the peace of God which passeth all understanding, shall keep your hearts and minds in Christ Jesus," Phil. 4 : 7. It is the peace of full assurance, of perfect love. "I know not," says Herman Witsius, "whether anything more delightful and pleasant can be desired in this life, than the full assurance of our faith, which entirely calms the conscience, and delights it with the ineffable sweetness of consolations. This begets 'a joy unspeakable and full of glory,' whereby St. Peter testifies: 'Though now not seeing, yet believing, they rejoice.' Nothing exceeds this joy in efficacy, for it penetrates into the inmost soul, and is alone sufficient to sweeten the most bitter of all afflictions, and easily dispel the greatest anguish of soul. Nothing is more pure. It does not discompose the mind, unless in a salutary, wise, and holy manner; that, having no command of itself, but, being full of God, and on the very confines of heaven, it both feels and speaks above the capacity of a man. The more plentifully one has drunk of this spiritual nectar, though he may appear delirious to others who are unacquainted with those delights, he is the more pure, and wise, and happy. Nor does God at all times deal out this joy with a sparing hand. He sometimes bestows it in such plenty on his people, that they are almost made to own themselves unable to bear such heavenly delight on earth."

'This is a state reached through trials correspondingly great and distressing; through painful temptations; through bitter agonies of heart; through crucifixion to the world, where the nails are often driven by hands we have labored only to bless. "Great temptations triumphed over, make great Christians." The Delectable Mountains and the

River of the Water of Life, cannot be reached by the pilgrim without passing through the Valley of Humiliation, and the Valley of the Shadow of Death. Even Jesus, "for the joy that was set before Him, endured the cross, despising the shame." The intense glory of our Lord, as sometimes overshadowing us on the holy mount, may not always continue; yet do these hallowed seasons, when passed, leave behind them, from time to time, a purer love, a more steady strength, a deeper devotion, a more tender contrition, a holiness betokening the brightening dawn, a more perfect peace. Like the heavy showers, which are equally needed with the nightly dews, these powerful baptisms of the Holy Ghost are needed no less than the gentle refreshment of the dews of daily grace. Even when the overshadowing cloud of glory has passed, these precious visitations cause the channels of our affections and outgoings of our duties to run more steady and full amid surrounding drought. We prize them above thousands of gold and silver. We watch in prayer for their coming, with the earnestness of the prophet on the top of Carmel watching for the "cloud out of the sea, like a man's hand." The times and places of these visitations are cherished with the affection of the patriarch for Bethel; of the disciples for the Transfiguration. The heathen built a shrine over a spot, on which the lightning had fallen from heaven: much more may memory raise a little sanctuary over the spots consecrated by the falling of this Pentecostal fire.

ARTICLE III.

CONFESSIO^NAL ET EXTRA-CONFESSIO^NAL.* TRANSLATED FROM THE GERMAN.

By Prof. E. J. Koons, A. M., of Muhlenberg College, Allentown, Pa.

I.

Right-Reverend Sirs:—In a communication of the 17th of May, in the name, and by the direction, of the Synod

* Opinion of the Dorpat Theological Faculty, in answer to the

of Iowa, you have asked from the subscribed Faculty, an expression of opinion concerning the two following questions :

1. "Is the position maintained by the Evangelical Lutheran Synod of Iowa, in the present controversy in the American Lutheran Church, (as it is set forth in an official synodical exposition, contained in the Minutes before you, of 1864, p. 38, etc., and more thoroughly declared and explained in the Memorial Sermon, also before you, delivered on the occasion of the decennial celebration of your organization, p. 25, etc.,) in which the controverted doctrines of the "Office" of the Ministry and the Last Things, are declared as open, and not separatistic questions, in agreement with the mind and spirit of the Lutheran Church, or do they stand in opposition to its principles ?

2. Is a doctrine of the Last Things, in which is taught a *Personal Antichrist*, the *Future Conversion of Israel*, and the *Millenium*, justifiable within the Lutheran Church, provided the limits of the Seventeenth Article of the Augsburg Confession are not overstepped, and provided fanatical results are avoided ?

Remembering the duty of our calling, to serve the Lutheran Church of all countries, wherever this service is desired of us, and influenced by the sincere desire to contribute of our ability—if God will add his blessing to the laying aside of the controversy, which separates two Synods of the Lutheran Church in North America, both of which stand upon the same basis, and in common with the universal Lutheran Church, are bound together by the same faith and Confession—we have unanimously resolved, conscientiously, and according to the best of our knowledge, to comply with your request.

Both questions enter into the sphere of church doctrine, and, if we rightly understand them, especially the one concerning the sense of our Confession, as to what is essential to Church fellowship ; the *first question*—(as would appear from your reference to the Minutes and Memorial Sermon of your Synod of 1864, enclosed to us,)—embraces the principal topic of the subject under consideration. The *second question* appears to ask a more thorough

questions, concerning the Consensus of Church Doctrine, laid before it by the Evangelical Lutheran Synod of Iowa, in North America.

statement concerning the right of the Church to allow certain particular eschatological doctrines, and also the nature of that allowance.

We have every reason to say in advance, that it has not escaped your reverend Synod, how important and far-reaching these questions are, especially for the Church of the Lutheran Reformation, which is so certain from the Word of God, that it is a Church whose Confessions are in accordance with that Word, and, therefore, above everything else, is called upon to hold faithfully and firmly to her form of sound and health-diffusing doctrine;—doubly called upon to be faithful, especially at the present time, not only because she is fiercely assailed *from without*, on account of her Confessions, but also must suffer severely *from within*, either through a false ease, or through a burdening of the conscience, or by sapping unity and stability in doctrine. You will also certainly acknowledge with us, how exceedingly delicate and spiritual the subject is, which we are discussing—how refined are the lineaments of truth, which here are to be kept within the spirit of our Church, so that they may not, in any degree, afford nourishment, either to a dissipation of faith, or to a *legalizing* of it—and how, in a practical view of the subject, the history of our Church sufficiently shows, that, on both sides, mistakes have repeatedly been made, and that both have been sinned against.

In addressing ourselves to the work of answering your questions, we will *first* establish the church *principles*, which relate to the points of doctrine, especially mentioned in your communication, and afford a rule of judgment concerning them, and then, *secondly*, deduce their practical results.

Discussion of Principles.

Article VII. of the Augsburg Confession, sets forth with all precision, what is necessary and sufficient for the unity and harmony of the Church, and also furnishes what is necessary to put our answer, as to what constitutes a true and full Church-fellowship, upon a proper foundation.

As it declares that the Church is, “the congregation of all believers to whom the gospel is preached in its purity, and the Sacraments administered according to the gospel,” so, consequently, it declares itself concerning the Article of the Apostles’ Creed: “I believe in one holy Church,”

that "to the true unity of the Church, it is sufficient to agree concerning the doctrine of the gospel and the administration of the Sacraments."

In the Apology, Melanchthon gives this explanation to this point, that here the true, that is spiritual, unity of the Church is spoken of, in opposition to an external and legal uniformity, and that it is only this aspect of the subject that could be handled, because the Church is viewed only in so far as it is a subject of faith, and as union and fellowship with it, are a condition of salvation. "*Nos de vera, hoc est, de spirituali unitate loquimur, sine qua non potest existere fides in corde.*"*

Moreover as certainly as, under the expressions "*spiritual unity*," (*unitas spiritualis*) and "to agree concerning doctrine," (*consentire de doctrina*) something is to be understood very different from a meaningless accord with the spirit, or an uncertain agreement with the fundamental principles of the Confession, so certainly must the doctrine (*doctrina*,) not be understood here in the sense of a finished system with its dogmas, or the agreement, (*consentire*,) in the sense of an external uniformity in the method of teaching. Again, as the agreement, according to the German text of the Augsburg Confession, in sacramental ministrations, consists in this, that the Sacraments be administered according to the Divine word, and not, perchance, according to a uniform Liturgy, so this same text points the *consensus doctrinæ* to this, that the gospel be preached in accordance with a clear understanding of the Word of God, not of a completed system of doctrine. The same text is especially concerned about the "*una fides, quæ creditur*," about the Confession of faith, as it itself confesses it, also about agreement in doctrine, measured by its own Scriptural declaration of the faith. Compare also the expositions of the Latin and German text of the Apology: "*Pura evangelii doctrina, societas ejusdem evangelii seu doctrinæ, de evangelio consentire, eundem Christum, eandem fidem habere, etc.*"

Harmony as to the faith conformed to the Scriptures and the Confession of it, is what the Augsburg Confession sets forth, not only as simply an indispensable condition of church-fellowship, but also as one amply sufficient. Where this condition does not exist, there can be no thought of

* P. 158, 31 Müller's Aug. Conf.

true church-fellowship. On the contrary, this dare not be denied, nor can it be, without the party denying it making itself guilty of arbitrary schism, thereby excluding itself more than the other, where the above-mentioned harmony is manifestly present and proved.

What Faith, and what understanding of the gospel, is pure and Scriptural, our Symbolical Books declare, in unanimous accord with the Augsburg Confession, the basis of all, in the clearest and most incontrovertible manner. What they alone desire is, the establishment, purity, and stability of the "*una fides*," of the simple, primitive, and universal Christian confession of the free grace of God in Christ, or, as the Concordiæ Formula expresses it, that one "*simplex, immota ac certissima veritas*," which has its centre in the "*sola fide Dei gratia*." This is the central truth of the Confessional Books, and they explain it according to the truths contained in it, with constantly increasing precision and fulness. We refer, for this, only to the method of discussion in the Apology, and especially in the second part of the Smalcald Articles. This method, however, is not followed, either with a view of establishing a system of doctrine, or under the impression that the revealed truth of the Scriptures has been perceived in all its fulness and again presented in an exhaustive manner. The Confessional Books give their testimony and reject the contrary doctrine, only in so far as the Lord, up to this time, had conducted his Church into a knowledge of the Scriptures, and as errorists appearing upon the page of history, furnished her with the occasion of more thoroughly defining the truths believed by her, as related to special topics, and according to special views. The Confession of our Church, therefore, owes its establishment and development entirely to circumstances of a practical and historic nature, as the prefaces to the Augsburg Confession, to the Smalcald Articles, and to the Concordiæ Formula themselves show, and not to that free, theoretical impulse of the Church, from which her theology, in general, originates, and particularly the endeavor to mould the *organism* of saving truth into a system of doctrine, based upon reason, and to attempt, from the principles and in the interests of the same, a solution of the problems of truth, which faith receives without intermediate agencies. The Confession has, in general, nothing to do with these topics; for it is not the work of the

Confession, in some way or other, to solve the problem of truth, but scripturally and faithfully to attest and firmly establish it. Therefore, it is not like a system of doctrine, subject to the changes of the times, so that it possesses merely an historic significance for the period of its origin, but it is unchangeable, like the *immota veritas*, in which it confesses itself, and also justly demands recognition—as the Concordiæ Formula itself says—as ‘*publicum solidumque testimonium, non modo ad eos qui nunc vivunt, sed etiam ad omnem posteritatem, ostendens, quænam ecclesiarum nostrarum de controversis articulis unanimis fuerit essetque perpetuo debeat decisio atque sententia.*’ The Concordiæ Formula itself aims so little at giving a precise and formally binding system of doctrine, or to establish, after the method of law books, a finished code of doctrines, that it much more declares its object to be only a *unanimis fidei nostræ declaratio*, an *explicatio* of the Augsburg Confession, concerning the Articles that had come into controversy since its promulgation, and, therefore, will only give a thoroughly Scriptural *typus doctrinæ unanimi consensu approbatus*, a *compendiaria hypotyposis seu certa forma sanæ doctrinæ*, or as it expresses it, only to furnish *rationes, ad quas omnis doctrina conformanda est.*

Our symbols, furthermore, do not desire to be, nor do they give, a system of doctrine. The Church does not need it, nor would she be served by it, in establishing and maintaining a churchly unity of faith and doctrine. Nevertheless, for the attainment of this end, she can by no means dispense with a *summa fidei*, a *certa forma doctrinæ*. For this reason the Formula Concordiæ says: *Primo ad solidam, diuturnam et firmam concordiam in ecclesia Dei constituendam necessarium omnino est, ut certa compendiaria forma et quasi typus unanimi consensu approbatus exstet in quo communis doctrina, quam ecclesiæ profitentur, e verbo Dei collecta exstet* ” And just such a form of doctrine does our Church possess, not only in her symbols, (as the Augsburg Confession itself declares that it is a *summa doctrinæ nostræ*,) but they do not leave any one in doubt as to what, in them, belongs to that *typus doctrinæ* for the Church in the present stage of its development. This is nothing more nor less than all the *articuli* or *dogmata fidei* which they expressly declare and set forth as such. With equal precision do they show, both thetically and antithetically, the peculiar meaning of the dogmas, which the

Church confesses, and the sense in which they place it upon the foundation of the Holy Scriptures. The *formula fidei* in which the *fides quæ creditur* finds expression, by virtue of the *fides quæ creditur*, must here be distinguished from its substantial contents, but it is by no means, on that account, something indifferent or non-essential. For, although adapted to the times, it is, nevertheless, a precise, historical, and, as to its matter, a well adjusted and carefully explained expression, in which the Church has embraced the truths developed, and, without which, neither a proper understanding of her dogmas could be attained, nor could there be a co-confession with the Church of them, in the sense which has been bound up with them. Nevertheless, the Church is specially concerned only about it as to its substance, as to the contents of the faith as embraced in her Formula. Just as our dogmatists—(we think of only Chemnitz, Gerhard, and Calovius,)—would have us distinguish, the *substantia dogmata* from the *terminis ecclesiasticis*, and from the *modus loquendi*, by reference to the known Augustinian *non ut illud diceretur, sed ne taceretur*. This substance is presented clearly and precisely, on the one hand, in the *credimus, confitemur et docemus*, and on the other hand, in the *damnamus*. It has its centre in that “highest and most important article of the whole Christian doctrine”—*sola in Christum fide Dei gratia*—by which everything else stands or falls. But it is, in this article, by no means exhausted, but to it belongs every, and each, topic of faith, concerning which the Church, in the designated channel, was requested to give expression, and each one of them, (as well in the antithetical limits and the thetical precision which, in that channel, it gave to that central truth, as in the constituent relations in which it has placed the separate truths to that *centrum*, and to each other, and in which these first form their confessional entirety,) in so far as this has hitherto approached completion.

If we now return to our main point, from which we started, it is manifest, from the discussion, what is essential to that *consensus doctrinæ* which attests unity of faith and limits Church fellowship, and also of what sort is. It is nothing more nor less than harmony, in all those articles of faith set forth and determined by the Church, with the Confession as its measuring rule. It is true these articles take different positions, in the sphere of the Con-

fession, according to their relation to the essential principle of our Church; the one a more central, the other farther removed from it. But this does not, in any sense, allow a justification of a distinction between fundamental and non-fundamental articles of the Confession, as regards their setting forth the faith and fellowship of the Church. The determination and limitation of the Confessional basis necessary and sufficient for this fellowship, the enlarging, or narrowing of it, does not, for one moment, rest with either the choice or preferences of the Church, to say nothing of separate or particular Synods. If the Church has recognized any single truth as based upon the Scriptures, and as an integral part of the organism of saving truth, that is, that it constitutes an *articulus fidei*, this truth becomes to the Church fundamental, no matter whether, in itself considered, standing nearer or more remote, from the *centrum*, it appears unimportant. The limit of what is necessary for an essential confession of the faith of the Church, can be decided by no other rule than the Confession itself. Every article of faith deduced under the influence of the Spirit of God from the Holy Scriptures, and recognized and set forth as such by the Church, as necessary to her continuance, and maintenance in the degree of faith reached by her, is fundamental. She can abandon none of these, without becoming untrue to her faith and to the truth recognized by her—for each article is as intimately and firmly united with the absolute foundation of its faith, (besides which, as Paul declares in 1 Cor. 3 : 11—no other can be laid,) as she knows it to be grounded in the Word of God, and well authenticated in her historic experience of salvation. Therefore, she must demand agreement in all confessionally determined articles, where a fellowship of faith, (for this alone is treated of here, and not the faith and confession stand-point of individual Christians,) in contradistinction to the granting or recognition of Church-fellowship, is discussed. A fellowship, which will truly and really confess with the Church, must confess what she confesses, and as she confesses it—must possess a faith which carries in itself all separate confessional truths, in that same substantial precision and fulness, and according to that intrinsic foundation and constitution, by which they form the unity and entirety of the saving truth believed by the Church.

This alone may be called with her *consentire de doctrina evangelii*.

Nothing less than this must be demanded for ecclesiastical harmony; but, also, only this, and nothing more. Our confessional writings contain, manifestly, more than we have thus far produced as their established articles of faith. They contain, besides, demonstrations from the Scriptures and from the connection of Christian doctrine, exegetical annotations, doctrinal and historical statements, patristic citations, etc., among which are well-known inaccuracies. Without noticing the latter, the remaining amplifications all have their historic significance, and their peculiar, although not very diverse, value; they are not, however, the intended Confession proper, but belong to the literary character of the books, in part to the private views of their authors.

We come now to the important and necessary distinction between confession and confessional writings, mistakes concerning which have avenged and must avenge themselves in the Church, a distinction of positive significance for the questions before us. The privilege, as is self-evident, can be accorded to every individual, and should remain unforbidden to him, to decide for himself, in so far as he desires and is able to do it, from the amplifications mentioned and secondary topics, his acknowledgment of the faith. On the contrary, it does not at all lie, either in the will of the Church or its power, to say nothing then of the power of ecclesiastical Synods, to place on equality with the confessional substance of our Symbolical Books, those elements which, although historically venerable, are still only accidental, and in which the times and occasions of their origin, and the persons of their authors, reflect themselves, nor is it in the power of Church or Synod to make these, in the name of the Confession, of binding or separating force, as regards the question of the *unitas ecclesiæ* and the *consensus doctrinæ*. Moreover, our Symbols themselves, in no way, either demand or favor such a relation to these elements. They declare much more:—*non delectat nos discordia*, and desired only to contend for the *manifesta veritas et ecclesiæ necessaria*. They distinguish, on this account, between “useless quarreling,” and “necessary contention,” and say expressly, on this point, that they do not wish to cut off “other explanations of the Holy Scriptures, refutations of errorists, and declarations of doctrinal arti-

cles," but give full liberty to them, in so far as they agree with the established form of doctrine. How could it be otherwise, inasmuch as the Confession dare, and shall, only unite or separate in accordance with that great, and, at the same time, firm and broad expression of the Augustana—*satis est?* But if the significance of the Confession is so great, the responsibility, which the Church takes upon herself in establishing a Confession, is not less great and weighty. Therefore she cannot be too earnestly and carefully engaged in stating with precision, what is, and what is not, her Confession, or at least what is not yet it. She has done her work conscientiously, and has a right to expect, and to demand, that nothing shall be capriciously elevated to the rank of a Confession in her name, which does not strictly belong to the Confession of the Church in the above-mentioned sense. Therefore, it would be called being more churchly than the Church, it would be a false burdening and binding of the conscience, especially would it be accepting a slavish relation to our Confessions, and, at the same time, one influenced by subjective motives, and therewith a deceptive one, if, instead of following the objective guides, (clear and amply sufficient for our questions, and, therefore, alone furnishing a measure,) which the history of our Confession, conducted by the Lord, affords, we would allow ourselves to be influenced by any other motive or interest, so that we would seal, as an article of the faith, any element of our Symbolical writings, which does not belong to the substantial confession in them.

We well know how properly to honor every effort for the unity and purity of doctrine, in a churchly sense; but the firmly drawn limits between the Confession and the Confessional writing, must be maintained with all earnestness, because indifference to it opens door and gate to that subjective judgment, and therewith to that separatistic arbitrariness, which threatens the unity of the Church no less than the same unionistic tendency, because it despotically narrows her basis. For in this way will not only the Confession easily become mechanical and be brought into question, but the Church itself, also, be reduced to atoms, because one in the proportion in which he presumes to be more Lutheran than another, will declare as necessary to the faith, one or more of those accidental

parts of our Symbols, and elevate them as the shibboleth of fellowship. Therefore, if we do not desire to help undermining the unity of the Church, which every one desires, and must desire, to see maintained, because the Church stands or falls by her unity, it is important that, denying all powerless and impracticable willing, we submit ourselves to the history of the Church, that is, to the lead and guidance of the Lord and of his Spirit as manifested in it, and that we maintain and preserve, truly and firmly, under all circumstances, the above designated limits with all clearness and energy.

As, however, all the elements of our symbolical writings are not of equal value in our inquiry into the *consensus doctrinæ*, so, on the other hand, in no way is there prepared in them and again given to us confessionally, the entire revelation of saving truth in all their comprehensiveness and extent, as found in the Holy Scriptures. The Holy Scriptures alone, possess in themselves a perfect whole. The Confession of the Church, on the contrary, is subject to development, and grows only to that full ripeness of faith and knowledge which is held before her in the Scriptures, and the establishment of which is, at the same time, made possible and warranted by them. And truly this grows internally, and especially externally, for the new perceptions, which are disclosed, enrich and make more profound the insight into the old truths already reached. Our Reformation Symbol, the Augsburg Confession, therefore, is not a mere repetition of the Œcumenical Symbols, but a genuine continuation of it, permeated by the historic spirit of the Church, and constituting an attestation, a deepening and an extension of the old faith. In like manner the Formula Concordiæ will not be merely a *repetitio*, but also a *declaratio quorundam articulorum Augustanæ Confessionis*. As is the Church, so is also her Confession—something that has been, and especially is to be. Yes, the Symbols are themselves, as it were, the land-marks of the entire development of the Church, for the history of the Church is essentially the history of her Confession, as well as of her faith, and as long as this is in motion, the formation of Symbols, on the part of the Church, can not be looked upon as completed.

In conformity with this, our Confession contains besides the symbolically developed and established articles and dogmas of the faith, also such elements of the universal

Christian and Church Creed, (we mean the apostolic symbol,) which, partly yet in embryo, partly either not at all, or only in the way of appendices, have entered into those historical agitations which give form to dogmas. There are two reasons for this, either because the Church has only been requested, from the one side, to express herself concerning them, or because they have not yet become the subject of her closer exposition and determination. In both cases, that which has attained the authority of a symbol, and is established as such, indeed becomes the regulating premise and basis for further activity in developing a Church Confession, but in the latter, not only are different opinions and convictions unavoidable, but they are justifiable and allowable by the Church. Nevertheless, these things are so only upon the supposition that they, in the first place, conform to those conditions, to which the Church herself is bound in her symbol-forming activity, namely: that nothing be in conflict with the Word of God, or the ecclesiastical *consensus doctrinæ*; and further, that they do not demand for themselves the dignity of publicly recognized dogmas, therefore church-constituting or church-separating truths, but are satisfied to be what, at the time, they really are—private and individual, even though in themselves never so well grounded Christian convictions and present results of a conscientious, and believing, searching of the Scriptures. Yes! even relative errorists, who are unavoidable in this position of affairs, the Church will bear without endangering her unity of doctrine, and she will be compelled to do this, because she is not yet in the condition, in this particular, especially as a Church, to attest any thing as an error. She will, moreover, not think of venturing to do this, as is evident our dogmatists (such as Chemnitz) themselves, start the question with reference to those who may be proved dogmatic errorists—*quinam nævi in ecclesia sint tolerabiles?*—and would have this decided in every separate case by this—whether such errorists overturn the foundation or not.*

After this exposition, as well of the difference between Confessional and Confessional writing, as also of the historical (comprising a constant growing and developing,)

* See, also, the Apology to the Augsburg Confession, and the Preface to the Formula Concordiæ.

nature of the Confession, from which follows, partly the distinction between what is fixed and what is developing, but not yet concluded, in the dogmas of the Symbol itself, partly the discrimination between ecclesiastical dogmas and Christian and theological convictions, do we first see ourselves in the position definitely to end our inquiries after what constitutes and confirms Church fellowship in the sense and spirit of our Lutheran Church, as requisite and sufficient for her *consensus fidei et doctrinæ*.

The distinction between fundamental and non-fundamental, within the given substance of the Confession, has been declared above as entirely inadmissible, and as this was incumbent upon us, so now it is our right to make that distinction available for the question under consideration, and especially with reference to the last two mentioned points. Here naturally the sense in which this distinction can alone find a place, demands a closer explanation. For, in the first place, it can be used in various interests, as our dogmatists since Gerhard, and especially since Hunnius, have already shown, although, indeed, neither in an accordant manner, nor with satisfactory clearness: as, for instance, in the interest of saving faith in Christ, or of the Holy Scriptures, or of the Church and its *consensus* of doctrine, according as the relation of faith to Christ, or to the Holy Scriptures, or the Church as a founding-basis comes into view, that is, as Hunnius and Quenstedt express it—the *fundamentum* as *substantiale*, or as *organicum*, or as *dogmaticum*.* In this connection we have only to do with the last mentioned relation. But, further, the sense, motive and tendency of that distinction changes, according as the question affects the individual Christian, and his state of salvation, and also, perhaps, his weak and erring faith, or the Church and her elements of fellowship, that is her unity and order of doctrine in a specific period of her historic development. For to the individual Christian, as such, and to his state of faith, truths, in a greater or less number, can be fundamental according to circumstances, which have not yet become such to the Church, because he can conceive himself conscientiously bound, as to his faith, by truths of the Holy Scriptures, concerning which the Church has not yet expressed herself confessionally. But for the Church and

* Schmid's Dogmatics of the Lutheran Church, 5th Ed., p. 70.

her existence, and this alone affects our inquiry, that only for the time is fundamental, as we have shown above, which she has up to the time obtained from the Scriptures, as the knowledge of salvation, and set forth in her Symbols as her Confession.

What lies outside of this *consensus* of doctrine, be it because it does not strictly belong to it, as the entire deductive side of our Confessional writings, or because it does not yet form an integral part of the same:—we mean such Christian truths, founded in the Holy Scriptures, which have not from all points of view, or not at all, become a subject of Confession—this is, also, not fundamental, or not yet such in the sense and interest of Church-fellowship, and for that unity of doctrine, which it must demand. With this view of what is not fundamental, the value, which these truths can and must have for salvation and the Church, shall not, in the least degree, be depreciated, in so far as they show themselves to be genuine Scripture truths. They must, therefore, not be declared as doctrines, which are irrelevant to faith and salvation, nor be set aside as mere theological problems, as page thirty-six of the report of Synod, through misapprehension, expresses it. On the contrary there can remain to the individual, as results of his conscientious searching of the Scriptures, and form for him a constituent part of his Christian knowledge of faith, until he be taught something better. Nor can he be prevented, in such a case, from openly expressing his individual convictions in opposition to laymen who search the Scriptures, if only—in case antagonism within ecclesiastical fellowship has already become public—he guards against producing strife and divisions among the weak and unripe members of the Church by public preaching, in which, instead of bringing harmonious evangelical doctrine into the pulpit, he brings his own peculiar theological convictions. An articulated and explicit unanimity in such doctrines, as have not yet become dogmas of the Church, but also are not in antagonism to the *consensus fidei* in hitherto established dogmas, cannot possibly be demanded, simply because no recognized measuring rule of their churchliness has yet been given, and the question concerning their conformity to the Scriptures, is as yet an undetermined polemical point. These truths, moreover, from the stand-point of the *consensus* of doctrine, have been left with the Church as open, and to the

Christian and churchly conscientiousness of the individual and his searching of the Scriptures, so that, though possibly different views may arise concerning them, they may, nevertheless, exist side by side in the Church, without injuring unity of doctrine. For; only the *dissensus* in ecclesiastical fundamental truths, is in conflict with that *consentire de doctrina*, which the Augsburg Confession shows as indispensable for the *unitas ecclesiæ*. If now we sum up our entire discussion, upon its basis we can only answer your first question, as follows:

1. That it is not only not in antagonism to the spirit and nature of our Church, and to a strict Confessional unity, which is demanded for church-fellowship, but entirely in accordance therewith, to distinguish between fundamental doctrines, that is, such as have been confessionally established, and non-fundamental, that is, such as the Church has but partially expressed herself concerning, or as yet not at all.

2. That in accordance with this, a dissent from doctrines of the last mentioned kind, does not do away with the *consensus fidei et doctrinæ*; also that differences of this kind are to be regarded and treated as open questions, and not Church-separating ones, as long as the presentation of these doctrines, neither in itself nor in its consequences, comes in conflict with what has already been Confessionally established as the *consensus* of Church doctrine; and which does not raise the objection against itself, that it is striving to be a dogma of the Church, to the exclusion, perhaps, of opposing convictions.

The Practical Result.

After the principles reached and presented under the first section of our summary, the more specially designated separate doctrines, contained in both your questions, but especially in the second, with reference to their relation to the *consensus* of Church doctrine, and their significance as to the bond of ecclesiastical fellowship, demand an opinion. These doctrines, moreover, placed upon the stand-point of Church-confession, are so very diverse in their nature, that each one of them demands a separate discussion.

We can most briefly treat the doctrine of the *ecclesiastical office* (ministry.) For even though our Symbols do not produce statements concerning this doctrine that are ex-

hausting from all points of view, because they especially take position against the hierarchy, yet their negative and positive utterances do not permit a doubt to arise, as to what doctrine of the *office* alone can claim the name of ecclesiastical. On the one side they directly reject the Levitical and hierarchical idea, to sustain which we need adduce no proofs, and teach, on the contrary, positively, that the *office principaliter et immediate*, has been given to the entire Church, that is, neither to a special class in her, nor to separate particular persons, nor to individual members of the Church, as such, but to the Church in her unity and proper existence, which is always, where even only two or three are gathered in the name of Jesus.* On the contrary, they immediately deny the theory of collegial transmission, in every form, in that they show that the *office* is an immediate divine institution, established and secured in, and with, the means of grace, and the gifts of grace necessary to the administration of them, and add that the Church has a *mandatum de constituendis ministris*. Every doctrine concerning the *office*, which moves within these thetical and antithetical statements has a right to be recognized as in conformity with the Confession, even if differences should arise from more precise declarations of separate subordinate points.

It is different with the remaining three points of doctrine mentioned, viz.: a personal Antichrist, the Conversion of Israel, and the Chiliastic Reign. These all belong to the head *de novissimis*, concerning which, following the Œcumenical Symbols, our Symbolical Books confess only the chief facts of the last things, and establish these (the return of the Lord, the Resurrection of the Dead, the Last Judgment, Eternal Life and Eternal Damnation,) as *dogmata fundamentalia de novissimis*, without declaring themselves more explicitly concerning these facts affecting salvation, and other proofs and expressions of the Holy Scriptures, grounded in eschatology. The historic occasions for this were wanting and with it also the divine direction. For this reason all special questions concerning these facts, are essentially of an exegetical nature. The results, therefore, of investigations that may be made, dare

* Smalcald Articles, page 321 : 1 ; 333 : 24, 36 ; 341 : 67, 68, 69; with which the very significant expressions of Luther, in the years 1519 and 1520 can be compared. Walch 18 : 944, and 16 : 1052.

not claim the value of Church dogmas, nor on the contrary dare they forthwith be declared as errors and those holding them as Church-dividing errorists. It should not, however, be denied, that such attempts at theological investigation could lead to opposition to the *consensus* of Church doctrine in general, and to those fundamental eschatological doctrines in particular. Where this is not the case, exegetical mistakes, indeed, can hardly fail, especially in a department of the divine word yet so dark as the prophetic; but the Church has no right to place such exegetical misunderstandings and errorists in the same category with dogmatic errors, and treat them as Church separating. So much concerning this point in general.

What now in the first place pertains to the doctrine of Antichrist, our Symbols, as is well known, contain no special doctrinal article upon this topic. It is true they frequently mention the prophecies of Daniel and Paul relating to it, but not so as to express themselves Confessionally concerning these, but only in order polemically to turn them against the Papacy. Besides the utterances of Melancthon in the Apology, and of Luther in the Smalcald Articles, do not exactly coincide. For, whilst the latter declares that the Pope and his dominion are the true Antichrist, (*papam esse ipsum verum Antichristum*,) the Apology expresses itself more guardedly, when it says: *Ita et papatus erit pars regni Antichristi, si sic defendit humanos cultus, quod justificent*. Our dogmatists finally distinguish, not only the *Antichristus occidentalis et orientalis*—the Pope and Turkish Mohammed—on which account already the indisputable establishment of the Papacy as Antichrist is impossible, but they also reckon, (as for instance, Nic. Hunnius, König, Quenstedt, Baier,) the doctrine of Antichrist—manifestly on account of the symbolical matter-of-fact presentation—as among the *articulis non fundamentalibus, qui salvo fidei fundamento in utramque partem disputari possunt*. In this condition of things, it is clear that it is ecclesiastically unjustifiable and inadmissible, to vindicate any differences upon this purely exegetical question as of separatistic force.

It is different with the doctrine of an imminent conversion of Israel as a nation, because, on account of the entire general silence of our Symbols upon it, it cannot be brought forward as a doctrine of the Church. Therefore, as little can it be combated, or rejected, in the name of the

Church, or a Synod, denied Church-fellowship on account of it, provided, in the light of Romans xi, in connection with the words of our Lord in Luke 21:24; Matt. 23:29; also Acts 1:6; 3:19, 20; and the Old Testament prophecies, to which the apostle Paul himself refers, no more is claimed than the right, to be permitted to treat this exegetical question as an open one, and also that harmony with the ecclesiastical *consensus fidei* remain acknowledged as the leading principle of searching the Scriptures. In this connection we cannot suppress the remark, that Luther himself, who, at a later period, expressed himself unfavorably, and, in part, unjustly concerning the Jews, nevertheless in all editions of his Church Postils, which appeared under his own eye, even yet in the last one from his own hand, (in the year 1543 and 1544) although in it important editorial changes in the text were undertaken, still he expressly says: "That those words of Holy Scripture concerning the conversion of Israel, have not yet been fulfilled and must yet be."* First, in the edition of 1547, which appeared after his death, were these passages rejected and changed to an opposite sense,† where the edition finally rightly says: "This matter, moreover, affects no article of the Church's faith," also, "neither through Luther's, nor through any other, could a witness or judgment be reached." It is a question for scriptural investigation, and which will be decided from the Scriptures and in accordance with them, uninfluenced by possible views and explanations of our old dogmatists, unless in opposition to the fundamental principles of our Church and Symbols, the rule is openly established, that the Scriptures must yield to dogmatics. The candor would deserve every acknowledgment, but the fundamental rupture with the Church would then also be clearly manifest. It appears to us, that there is no choice left, if we would guard against conceding this, but to refuse separatistic force and consequences, to differences in such non-fundamental doctrines as are now under discussion. If we refuse to acknowledge this fundamental principle, perchance on account of an appreciable veneration for our old dogmatists, we can on account of it at least boast of an unsound churchly position, for in this way must one logically come

* Walch 11 : 299, etc.

† Walch, Vol. XI., Pref. p, 18.

to this—to place dogmatics above the Scriptures. This would, indeed, be anti-churchly and separatistic.

We come finally to the doctrine of the chiliastic reign. With this it is otherwise than with the two doctrines discussed above, because the Augsburg Confession, Article XVII, does not merely positively acknowledge it as belonging to the fundamental dogmas *de novissimis*, but also, at the same time, with the doctrine of the restoration, expressly rejects the Chiliastic fanaticism and fantasies of it—*qui nunc spargunt Judaicas opiniones, quod ante resurrectionem mortuorum pii regnum mundi occupaturi sint, ubique oppressis impiis*. There is no doubt that our Confession here has not in view the old catholic Chiliasm in its various forms, but that of the Münzer Anabaptists and the fanatical errorists akin to them. This is manifest, not only from the words of the cited passage, but also from the phraseology which Melanchthon gives in his variations of it—an expression not prejudicial and at the same time most decided for our question: *Damnamus Anabaptistas qui nunc Judaicas opiniones spargunt et fingunt, ante resurrectionem pios regnum mundi occupaturos esse ubique deletis aut oppressis impiis*. In harmony with this, he also writes in his Dissertation: *De furoribus et deliriis Anabapt:* “Anabaptistæ adfirmant, oportere ante novissimum diem in terris regnum Christi tale existere, in quo pii dominenter et omnes reges impios opprimant ac deleant.” In like manner also, Luther expresses himself in his explanation of Psalm cx., (A. D. 1539,): “That we should not make such a kingdom out of the kingdom of Christ, nor seek such a Church, as would reign in bodily form on earth, with external, worldly power as the Pope guides, and as the Anabaptists and similar erratic spirits dream of, as though such a Church should yet be brought together before the Last Day, in which nothing but the pious and Christians, after that all enemies shall have been corporeally blotted out, shall reign in peace, without opposition and contention.” We see from these expressions, and especially from the words in them italicised by us, that the characteristic features, with which our Reformers mark the Chiliasm rejected by them, are everywhere the same. In like manner David Chytræus (1564) expresses himself; and Metzger, in his Exegesis Conf. Aug., contents himself with the simple remark, that in this Article the *Judaizantes Chiliastæ* are rejected. V. E. Löscher also expresses himself similarly, that the

Augsburg Confession "rejects that peculiar Chiliasm, or error, in which is believed that there shall be, before the last day, a glorious kingdom of a thousand years' duration in this world, ruled by the universal power of the righteous, and, the same time, the kingdom of the cross shall cease and all evil be suppressed."

The fact, therefore, is incontrovertibly this, that the Augsburg Confession has only to do with the Anabaptist errors and efforts of those times, but with them also denies all similar fanatical Chiliasm of all times, and properly rejects these errors as contrary to the Scriptures and as Judaizing, and also as opposed to the Church of Christ according to her earthly condition. At the same time, however, one of these points of doctrine mentioned above, here presents itself, concerning which the Confession has hitherto had the opportunity of only expressing itself from one side. For it places affirmatively the chief eschatological facts in their principal features, over against the rejected error, without, for example, any special explanation as to how we are to understand the coming of Christ or the last day; what the Scriptures teach concerning the resurrection of the dead; and how the passage in Revelation 20 : 1—6, in connection with the entire Holy Scriptures, is to be explained? Especially has it not at all yet expressed itself concerning the precise substance of the last question, namely: whether this prophecy must be looked upon as one already fulfilled, or as one, the fulfilment of which is yet in the future, and whether, in accordance therewith, an epoch of spiritual bloom and dominion for the Church of Christ, in her present continuance, is to be expected or not?

It forms no part of our plan, in the present opinion, to enter minutely into these exegetical questions. Each one may answer these for himself, in such a way as he may believe defensible by the Word of God and the *consensus* of Church doctrine. We desire only to have established, and to this end expect support—that we look upon these questions, neither as finally determined, nor as allowing, in attempts to solve them, a departure from the light of the prophetic and apostolic word; further, that the attention which this doctrine commands, is a characteristic feature, and one worthy of notice, of the Church and theology of the present day; finally, that it is by no means as irrelevant for the faith and for the Church, how these

questions are stated and answered, as the Synodical Report for 1864, p. 36, seems to mean. They are, in fact, yet open, exegetical questions, every solution of which cannot be ecclesiastically assented to, nor, on the other hand, is every Christian and theological conviction, resting upon an earnest and churchly-minded scriptural investigation, which does not agree with our old dogmatists, to be immediately rejected with fanatical Chiliasm, or even to be suspected as Chiliastic.

In the same way could, also, the other view, which sees the Apocalyptic prophecies already fulfilled since the times of Constanstine, or Charles the Great, be designated as Chiliasm, although turned backwards—especially so, if with our Confession we recognize, as the nature of the Papacy, that it desired to make out of Christ's kingdom a temporal sovereignty, and rule in it with external, worldly power; or if we share in the conviction of Luther, concerning the development of the Church until the Reformation, as he especially has expressed himself in those great, church-historical sermons, preached at Smalcald, in the year 1537. For in that age he knew so little of Satan being bound, that he much more pointed out, how after the analogy of our Lord's temptation in the wilderness, the Church at that time was fought against, first by the "black" devil, afterwards by an "angel" devil, and lastly by a "godlike" devil. We desire, in this connection, simply to have attention directed to the fact, that in this view from the history of the Church, the fulfilment of the Apocalyptic prophecies cannot be received as an accomplished fact, without coming into severe collision with the Seventeenth Article of the Augsburg Confession. Much more will we, as does Luther in a passage quoted at an earlier stage, have to place the papal power on the same level with those Anabaptist tendencies rejected by the Augustana. On that account, as is well known, many of our old expositors permit the Chiliastic reign to have commenced with the resurrection of our Lord, or with the destruction of Jerusalem, upon which point Chytræus moreover, who shared in this opinion, remarks, that he would not maintain this as the *propria et certa præsentis loci* (Apoc. 20,) *sententia*. In like manner Abr. Calov. expresses himself very guardedly in his Synops. Controv. (de Apoc. 20 : 2,) when he says: *Quod ad terminum a quo et ad quem numerationis*

hujus Satanicæ ligationis, de eo non possumus adeo certi aliquid definire, cum nondum omnia ex eventu probata sint.

We know well, how our dogmatists have almost absolutely judged concerning *Chiliasmus crassus et subtilis*. But on the one hand, we know also, and the Church should insist positively upon it, that their decisions, although weighty in themselves, are not of symbolical significance; and that, in questions of an exegetical nature, especially, the final word must not be conceded to them, at least when their exegesis, as in the department of eschatology, is shown to be influenced and clouded by preconceived opinions. On the other hand, it is of double importance, when such men as Nic. Selnecker, Nic. Hunnius, E. V. Loescher, Bechman of the Compend. Hutteri declare the doctrine of the Chiliastic kingdom, irrespective of Anabaptist fanaticism, as a non-fundamental one and one open to controversy. Nic. Hunnius, the evident founder of the distinction between fundamental and non-fundamental doctrines, thus expresses himself: (Diaskepsis, p. 3,) *Ad posterius genus (doctrinarum non fundamentalium) refero doctrinas propheticas, involutas futurorum eventuum involucris, quales hinc inde habet, Ezekiel de Gogo et Magogo, Apocalypsis de sanctis cum Christo per mille annos post (?) cladem Gogi et Magogi regnaturis, et alii alias, quæ in scriptis sacris numero haud exiguo exstant.* And E. V. Loescher, an especially valuable witness in this matter, writes: "In the first place, I assert or maintain in advance, that our Church and her faithful teachers, do not condemn, and never have condemned, those who merely hope that the Almighty will grant his believing ones a *halcyon* before the last day, or will grant a great conversion of Jews and heathen; yea, I do not even condemn those who do nothing more than regard Apoc. 20, and other prophecies, which treat of the blooming of the Church, as unfulfilled. Bechman, also, in his Annotations in Compend. Hutteri, Frankfort, 1703, p. 7, counted the *articulus de regno Christi millenario terreno* as non-fundamental. The Leipzig theological faculty was, therefore, fully within ecclesiastical limits, when they declared, among other things, in their Responsum of 1690: The question *De Chiliasmo subtili* (in contradistinction from the fanatical,) is a *problema theologicum* which can be controverted *salva fide pro et contra in utramque partem*.

The reasons given and the evidence produced, will be

sufficient to prove how little a denial of Church-fellowship, on account of differences in the doctrine of the Chiliastic kingdom, concerning which our Confession has not all yet expressed itself, is to be justified from the stand-point of our Church and her *consensus* of doctrine; provided therewith, the security is given, as has been done by the Synod of Iowa, in the most positive manner (see p. 37 of its Report,) that no doctrine shall be endured as churchly, which does not keep itself free from fanatical developments, and which does not maintain a firm position within the analogy of faith, and within the limits drawn by Article XVII. of the Augsburg Confession. We are, in fact, not able to see under what ecclesiastical confessional claim it can be forbidden to the individual, and especially to the theologian, in the Lutheran Church, to search the prophetic Scriptures, in the manner designated, and upon their basis to form a Christian and theological *faith*-conviction concerning the final facts of redemption; nor with what ecclesiastical right, inasmuch as our Church recognizes no exegetical tribunal, we can refuse to regard similar questions of doctrine, so long as expressed *salva fide*, as anything else than they really are, viz.: as open questions. Another *status* would, nevertheless, be conceivable, if we would grant to our dogmatists a position similar to our Church Symbols, or if we would regard the Symbols themselves as absolutely finished, and give them canonical force for the faith and the Church. But the one opposes the authority of the Church, which belongs only to the Symbolical writings, the other, that absolute ruling significance, which is the exclusive privilege of the Holy Scriptures; both, moreover, stand in open antagonism with our Church and her Symbols, which, as is known, attach great importance to the first commandment, and expressly confess: "It is of no consequence that articles of faith are made out of the words or works of the Fathers. God's word alone shall establish articles of faith, and no one else, not even an angel."* What belongs to the relationship of the Symbols to the Holy Scriptures, the Formula Concordiæ presents, in the most conclusive manner, in those pertinent principles, as accordant with the Scriptures, as in themselves true and permanent, which it is not neces-

* Smalcald Articles, p. 303 : 15.

sary here to present more in detail.* We thank the Lord our God, with all Lutheran Christians, for this relation of our Church to the Word of God and her position upon it; and in order to maintain it, with all our power, on all sides—a position reached and preserved by heavy conflicts,—it must be and remain to every member of the Church, and especially to every minister, a matter of conscience, a duty of his faith and his office. For if our Church stood otherwise, or if she at all yielded to any temptation to abandon this position, or allow herself to change it, she would not be the Church of a pure and scriptural Confession, not the Church exclusively and absolutely bound together by the truth, and of evangelical liberty in and for the truth, or she would therewith cease to be such, for she stands or falls with her normal principle, which recognizes and permits as well no liberty as no unity of faith outside, or alongside, of the Word.

Moreover, it is not even remotely our opinion, that it is the task of the Church and her ministers to busy congregations with eschatological doctrines yet in dispute, especially with what we are accustomed to comprehend under the name of Chiliasm: at least to the neglect of the great facts of God's redemption, and the central truths of the gospel. Besides, these doctrines are yet too much outside of the Church Confession, and need yet too much theological sifting and elucidation, and a more harmonious, certain apprehension, which the Lord will certainly give his Church at the right time, provided she endeavors in the right way to keep herself open for its reception. Therefore, it is also our conviction, that it is an error to suppose that there is nothing more given for faith and the Church to search after and to learn, or that it lies in the power of the Church, especially the more she nears her final goal, to go out of the way of these questions. She cannot do this, on account of the fanatical and sectarian developments which, in our day, again begin to flourish directly in the province of eschatology. If she earnestly and actively oppose these, as she should, she dare not remain satisfied with a mere negation, but, by means of these developments, must be influenced to resolve, to watch the signs of the times and the way of the Lord, and to search in the prophetic word, so that, armed with positive truth

* Compare pp. 517 : 1, 2 ; 518 : 6, 7, 8 ; 568 : 3 etc. ; 571 : 10.

drawn from the Scriptures, she may be able clearly to recognize soul-seducing and Church-destroying fanaticism in every form, may be able to oppose them with full security, and also overcome them through the grace of God.

We cannot, however, close our "Opinion," without again directing attention to the fact, that the whole matter presented to us, is an exceedingly delicate one, and one which belongs to the inmost life-sphere of the Church, and which cannot be exhausted by a surface discussion, although ever so correct, of symbolical doctrinal forms or canonical paragraphs. Its practical treatment demands an illumined eye, which knows how spiritually to recognize and judge the spiritual, and, at the same time, also demands a firm and broad churchly sense and sight, which constantly remembers, that *separation*, where truth binds, involves no less an accountability, than *union* against the truth. It demands the wisdom of that humble and forbearing brotherly love, which industriously strives to keep the unity of the spirit in the bond of peace, and which does not allow itself, either through a false liberty, or through a false bondage, to be enticed into a forsaking of the footsteps of evangelical truth. The highly esteemed Synod of Iowa will, for this reason, certainly not neglect, before everything else, earnestly to examine itself as to whether, in the liberty, which with justice it will not allow itself to be deprived of the claims, which saving truth makes for itself, remain valued and preserved as of the first importance, so that in no way the unity and purity of doctrine, by which the Church stands or falls, shall be unsettled or clouded. On the other hand, we agree with the Synod in the rejection of every treatment, more or less legalistic or mechanical, of so important a Church matter, by which, indeed, the subject might apparently be very much lightened, but not without removing its own peculiar spiritual sphere, and wounding the Church; because "necessary controversy" is interchanged with "useless wrangling," which, unfortunately, is not wanting in the Church of the present time. She must hold fast to the word of the Lord (John 8 : 31, 32,) and to that of his apostles, (Gal. 5,) in opposition to every legalistic feature and proceeding. In our day of saddening defection from the Church, and the yet more painful divisions in her midst, it is important that we examine ourselves before the Lord, with double conscientiousness, so that, on the one hand, we do not wa-

ver and yield to a false effort after unity or liberty, anything of truth, as the Lord has disclosed, and given it to our Church; but, also, on the other hand, that we do not arbitrarily separate and divide where truth unites, because the Spirit is thus quenched, further searchings in the Word of God paralyzed, and every rising theoretical or practical question immediately screwed up to the height of a fundamental and separatistic one. Moreover, these latter developments, no less than the former, must be regarded and condemned as symptoms of a sick faith, and one which has become unsafe in what is truly fundamental.

We desire, besides, not to fail in reminding you of the fact, that, as the unity of the spirit does not exclude diversity of gifts and efforts, so, also, as is well known, a more rigid and more liberal rule of judgment has prevailed at all times in our Church, as, for instance, that of Wittenberg, of Jena, and similar ones. All these, so long as they do not abandon the foundation of one faith and Confession, may claim an equal right in the Church. None of them dare seek its duty in the exclusion of the others, if it will itself remain in the truth. For they are all earnestly directed by the Lord of the Church, so mutually to acknowledge, complement and correct each other, that each one of them may see itself exposed to the temptations which, especially, threaten, in that measure in which it thinks it ought to deny brotherly fellowship to the others. This belongs, as we may already learn from the apostolic Church, to the dealings of the Lord with his Church, and to the riches of a life with Christ in God, which unfolds itself in her. Moreover, the Church, of all times, should allow herself to be shown, by the apostles and the events recorded in Acts xv., how she should conduct herself in similar circumstances, in order to maintain peace without sacrificing the truth, which is her life, and without infringing upon that liberty which does not desire to exalt itself as a mistress over the truth, but to be a servant and protectress of it.

Finally, we dare not conceal, that we see ourselves utterly unable, in questions of such general church significance, as those laid before us, and which, at this time, so very much agitate the entire Church, to justify or to regard as excusable, the one-sided, separatistic decision and

method of a particular Church Synod. We very well comprehend, that our brethren in the faith in North America, are strongly tempted to isolate themselves, and forget their connection with the collective German mother Church. So much the more, therefore, do we regard it as our duty, as the opportunity is afforded us, to remind the Lutheran Synods of North America of this, that there is but one Church of the Lutheran Confession, and to lay upon their consciences the apostolic admonition (1 Cor. 14 : 36): "What? came the word of God out from you? or came it unto you only?" We will not dispute the right of a particular Synod to couple adherence to her narrower bond with the fulfilment of certain special conditions, which she may have good reason for making. But she will have to be partly doubly careful, where doctrinal conditions are concerned, so as not to interfere with the right and calling of the whole Church; partly will she have to guard against this, that she do not interchange her bond of union with that of the Church, or regard herself as the Church. She dissolves her own connection with the Church, if she considers herself capable and authorized, not only to refuse the narrower Synodic union, but also Church fellowship, to those who stand upon the foundation of one faith and Confession, but who will not submit to those special conditions, and especially will not yield their fundamental claim to a justifiable Church liberty in questions which are yet open. For, we repeat, with our Augustana: "*Ad veram unitatem ecclesiæ satis est consentire de doctrina evangelii et administratione sacramentorum.*"

Reverend Sirs: With the request that you give our most sincere thanks to the German Lutheran Synod of Iowa for the confidence reposed in us, we greet her and the other Synods with the fraternal salutation of peace, and pray the Lord of the Church, that he would continually keep the Lutheran Synods of America, which, through his grace are one in the truth, in the same, and by means of it illumine, sanctify and unite them in a mutual, fraternal acknowledgment, in common labor in his service, and in glorifying his name. In addition, may He add his blessing to our word.

The Theological Faculty of Dorpat.

DR. F. HARNACK,
DR. J. H. KURTZ,
DR. AL. VON OETTINGEN,
DR. M. VON ENGELHART,
DR. W. VOLCK.

ARTICLE IV.

SCHMID'S DOGMATIC THEOLOGY.* TRANSLATED FROM
THE GERMAN AND LATIN.

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§ I. The Introduction treats: 1. Of *Theology in general*; 2. Of the *Subject of Theology*, Religion; 3. Of the *Source of Theology*, Revelation in general, (with an Appendix, on the use of Reason in Theology); 4. Of the *Holy Scriptures* in particular, in which the revelation is contained; 5. Of the *Articles of Faith*, into which the contents of the Holy Scriptures are resolved, and of the *Symbolical Books*, that contain the Confession of the Church.

CHAPTER I. *Of Theology in General.*

§ 2. By Theology we understand, according to the etymology of the term, the knowledge of the doctrine of God; but the word is also taken in a wider sense for the knowledge of all divine things which it is necessary for us to know in order that we may find the way of salvation.² Such a knowledge we gain, partly in a natural way, by the use of reason alone, partly in a supernatural way, by special revelation, and hence Theology is divided into *natural and revealed*.³ In both cases, however, Theology is not a mere outward knowledge, by which the understanding alone is enriched, but it is of such a nature as to make the whole man truly wise, by imparting to him a true, experimental acquaintance with God and divine things, and showing him the way in which he can be saved; hence Theology, strictly so called, must be defined, "*an eminently practical knowledge, derived from the revealed*

* Die Dogmatik der Evangelisch-lutherischen Kirche, dargestellt und aus den Quellen belegt von Heinrich Schmid, Dr. Phil. und Lic. Th., Privatdocent und Repetent an der Universität Erlangen. Zweite Auflage. Erlangen, Verlag von Carl Heyder, 1847. For the Translation of the Preface, see *Evangelical Review*, Vol. XIX., p. 16.

word of God, of all things necessary to the true Christian faith and to holiness of life, whereby sinful man may attain eternal salvation."⁴ (Hollazius.) In a secondary (metonymic) signification, Theology is the doctrine concerning God and all religious truths which serve to instruct men in regard to the means by which they can be saved. "Theology, viewed systematically and in a secondary sense, is the science of God, by which man is taught, out of the divine Word, concerning the true method of worshipping God, in Christ, unto eternal life," (Hollazius⁵).

¹ HOLLAZIUS. Theology signifies, etymologically, *λογος περι του Θεου*, i. e., both the words in which God is described, and especially the knowledge that is had concerning him, or the mode in which he is spoken of.

² The different significations in which the word is taken, are thus stated by Hollazius. "The word Theology is employed in a four-fold sense; (a) most comprehensively, for every doctrine concerning God, whether true or mixed with error; (b) comprehensively, for true Theology, either in itself considered, or as communicated; either of men on earth or in heaven; either natural or revealed; (c) specially, of revealed Theology, that guides mortal man to eternal life; (d) most specifically, of the doctrine concerning the one and triune God."

In all these significations, reference is had merely to the Theology of the creature, i. e., of the knowledge which creatures have of God, and not to that which God has of himself. Theologians distinguish also, between these, and call the former *theologia εκτυπος* (derived Theology,) and the latter *theologia αρχετυπος* (original Theology) by which they design to express that our knowledge of God, although derived and not original, is yet, nevertheless, absolutely correct, because it is derived from God, and is only the faithful copy of his own knowledge. Hollazius. "Archetypical Theology is the knowledge which God has of himself, and which in him is the model of another Theology, which is communicated to intelligent creatures. Ectypical Theology is the science of God and divine things communicated to intelligent creatures by God after the model of his own Theology, as a pattern. We prove our assertion; (1) Man was made good, in the image of God. But the image of himself consisted in a knowledge of God conformed to the divine wisdom. Therefore its archetype was the infinite wisdom of God. (2) Fallen man "is renewed in knowledge after the image of God," Col. 3 : 10. Therefore his prototype is the divine self-knowledge. For the knowledge of God

and of divine things, which the divine revelation communicates to the minds of men, is called, by the apostle, knowledge after the image of God, for no other reason than because it is expressed in imitation of the knowledge which God has of himself and of all divine things." In relation to Christ, he remarks: "Archetypical Theology belongs to Christ especially and by virtue of his nature, inasmuch as he is the eternal God; it belongs to him personally and by the communication of attributes, in consequence of the personal union, by virtue of his human nature." Ectypical Theology is divided, according to its subjects, into the *Theology of Angels and of Men*. "The Theology of men after the fall, is either that of the way, *i. e.*, of those in this life, or that of the heavenly home, *i. e.*, of those collected there. The former is that of men passing through this world and partly acquainted with God through certain means. The latter is that of the redeemed above, whose knowledge of God is immediate and perfect."

³ HOLLAZIUS. "The Theology of the way is two-fold, natural and revealed (supernatural). The former is that according to which God is known by innate ideas, and by the inspection of created things. The latter is the knowledge of God and divine things, which God communicates to man upon earth, either by immediate revelation or inspiration, (to prophets and apostles,) or by mediate revelation or the divine word, committed to writing."

⁴ Still more frequently Theology is called a *practical discipline*; as it appeared to the Theological writers, that the expression *knowledge* was calculated to give too much prominence to the mere acquaintance with the subjects concerned; they, therefore, sought a definition in which it should be distinctly expressed, that by Theology there was meant a divinely effected knowledge, such as urged its possessor to put to practice what he learned. QUENSTEDT. "A distinction is made between *theoretical disciplines*, which consist wholly in the mere contemplation of the truth, and *practical disciplines*, which, indeed, require a knowledge of whatever is to be done, but which do not end in this, nor have it as their aim, but which lead to practice and action. We think that Theology is to be numbered, not with the theoretical, but with the practical disciplines."

GERHARD thus defines: "Theology, viewed as a discipline and concretely, is a discipline *θεοδότης*, (given by God,) bestowed upon man through the Word, by the Holy Spirit, by which he is not only instructed in the knowledge of divine mysteries, by the illumination of the mind, so that what he understands produces a salutary effect upon the feelings of his heart and the actions of his life, but so that it also renders him ready and expert in informing others concerning these divine

mysteries, and the way of salvation, and in vindicating heavenly truth from the aspersions of its foes; so that men, resplendent with true faith and good works, are introduced into the kingdom of heaven." CALOVIVS. "Theology is the practical application of the knowledge derived from divine revelation, concerning the true religion, by which man, after the fall, may be led, through faith, unto eternal life." This is proved by HOLLAZIVS, as follows: "(1) Because the *immediate* aim of Theology is true faith in Christ, the operation of which is two-fold, viz.: *internal*, which embraces Christ with his benefits, and *external*, which produces good works, the fruit of righteousness. The *ultimate* end of Theology, is eternal happiness, which consists not only in the intuitive knowledge of God, but also in the enjoyment of him. (2) Because Theology treats of man, not theoretically, as the subject of its description, as certain qualities are ascribed to man in physiology, but as the subject of its operation, or how he, as a sinner, is to be freed from his misery and transferred into a state of blessedness. * * (3) Because Paul himself defines Theology to be 'the acknowledging of the truth which is after godliness,' Tit. 1 : 1."

⁵ QUENSTEDT. "The term Theology is taken either *essentially, absolutely and as a mental habitude*, for the knowledge which the mind holds and clings to, or in as far as it is an acquisition of the human mind; or *accidentally, relatively, systematically*, in as far as it is the doctrine or discipline which is taught, and learned and contained in books. The former is the primary, the latter the secondary application of the term.

As to the *subject matter* of Theology, systematically considered, *out of which it is drawn*, HOLLAZIVS states: "It consists of theological truth, *i. e.*, of facts or conclusions known or deduced from the supernatural revelation of God." In regard to the *subject matter concerning which it treats*: "Theology *in general*, discusses God and divine things, in so far as they have been truly revealed through the divine Word to sinful man, to be believed and practiced. *Specifically*, it teaches by what ways and means mortal man, corrupted by sin, is to be introduced into eternal life.

Theology is divided, according to KOENIG, into "*Catechetical* or simple, such as is required of all Christians, and *acrobatic* or more accurate, which is the province of the learned and ministers of the Word. The latter is divided, according to the method of treating it, into *exegetical*, which is employed in the exposition of the sacred text; *didactic*, strictly so called, which discusses theological subjects in order and systematically; *polemic*, which treats of theological controversies; *homiletic*, which teaches the method of preaching to the people; *casuistic*, which solves doubtful cases of conscience; Theol-

ogy of ecclesiastical government, which treats of Church discipline, visitations, Synods, &c., &c." In correspondence with these two definitions of Theology, we have "the *Theologian properly and strictly so called*; a regenerated man, firmly believing in the divine Word, that reveals the mysteries of faith, adhering to it with unshaken confidence, apt in teaching others and confuting opponents: also the *Theologian in a wider sense*; he who rightly obtains the office of a Theologian, by expounding, confirming and defending theological truths, although he be destitute of sincere holiness of disposition." The "theological knowledge of a truly regenerated and renewed man," is described as "spiritual knowledge, by which the literal sense of the Biblical language is applied according to the use designed by the Holy Spirit;" the knowledge of an unregenerate Theologian, on the other hand, as "a merely literal knowledge, which in the investigation, development and apprehension (of the sum of Scripture) is not thus applied."

But even this literal knowledge is not natural or carnal, but supernatural. It is supernatural, (a) by virtue of its origin, for it is derived from the light of supernatural revelation; (b) by virtue of its object, for the mysteries of the faith are its theme; but these mysteries of the faith cannot be comprehended without the supernatural grace of Christ, 1 Cor. 11 : 14. Therefore even a literal theological knowledge cannot be supposed without the illumination of the Holy Spirit, though this be imperfect and, as it were, pedagogical. So also HOLLAZIUS, who thus already touches the question, so much agitated in the days of the Pietists, whether an unregenerate man can be called a Theologian.

CHAPTER II. *Of the Subject of Theology, in general, viz.: Religion.*

§ 3. The subject of Theology is, therefore, Religion.¹ Religion is the way and manner in which God is worshipped, and in which man, estranged from God, is brought back to him and secures his salvation. That religion is false, according to which God is worshipped in a manner that does not accord with his nature and will; that religion is true and right in which this is done in the manner regarded as proper, and desired, by him.² This proper manner is taught in the Holy Scriptures; and thus the true religion, more accurately defined, is that in which God is worshipped according to the manner taught in the Holy Scriptures, and therefore the Christian religion is the true one.³ The proper manner of worshipping God

will manifest itself, however, first of all in that disposition of soul towards God which is agreeable to him, and, secondly, in love towards our neighbor, and the practice of all the virtues enjoined by God.⁴ In the widest sense, therefore, Religion embraces all that God commands to be believed and to be done.⁵

¹ HOLLAZIUS. "Some suppose the term Religion to be derived from *religando* (Lactantius) others from *relegendo* (Cicero). According to the former derivation, religion signifies the obligation rightly to worship God, or that which imposes upon man obligations and duties. According to the latter etymology, religion is attention to those things which pertain to the worship of God. The former derivation is more generally received."—QUENSTEDT. "Synonymous are *θρησκεία* James 1 : 26; *ευσέβεια*, 1 Tim. 4 : 8; *λογικὴ λατρεία*, Rom. 12 : 1."

² QUENSTEDT. "The Christian religion is the method of worshipping God prescribed in the Word, by which man, separated from God by sin, is led back to God, through faith in Jesus Christ, (who is both God and man,) so that he is re-united with God, and enjoys him eternally."

HOLLAZIUS. "Religion, improperly speaking, signifies the false, properly speaking, the true method of worshipping God."

³ HOLLAZIUS. "True religion is that which is conformed to the divine word."

The characteristics of true religion are thus described by QUENSTEDT: "(1) Divine sublimity (it is divine in its origin, and was made known from heaven); (2) Unity (as truth is one, so that there is one way to salvation and one method of drawing near to God,"—hence in relation to the religion of the Jews it is said "Religion is one and the same in the Old Testament and in the New Testament," only "there are different epochs of religion, the Adamitic, Abrahamitic, Mosaic)." (3) Truth. (4) Perfection (for it contains perfectly and sufficiently all things necessary to faith and christian life.) (5) Holiness (it teaches the knowledge of a holy God, the cultivation of a Holy life, it communicates holy precepts, reveals holy mysteries). (6) Necessity. (7) Utility. (8) Antiquity (for it begins immediately after the fall of the first man). (9) Invincibility. (10) Perpetuity. (11) Spontaneity (is not compulsory, but seeks to be taught, and calls for unconstrained assent). (12) Varied treatment (exposed to various persecutions, obscured, but not extinguished, oppressed but not suppressed). (13) Efficacy (in illustrating the glory of God, in soothing the conscience, in converting men, in cherishing growth in piety, &c., &c.)"

That the Christian Religion is the true one, is proved by CALOVIVS. (1) From that which is demanded of the true religion (that it be not false, absurd, nor vile—it is not new—does not and will not perish—does not leave men in their sins). (2) From the truth of Scripture. (3) From the religion of the Jews. (4) From the dignity of its rewards (for no religion can be produced in any age or nation more excellent in its rewards, more perfect in its precepts, more sublime in the mysteries which it teaches, or more admirable in the method by which it is ordered to be propagated). (5) From the sanctity of its precepts. (6) From the sublimity of its mysteries. (7) From the propagation of the Christian religion. (8) From the manner and nature of its propagation. (9) From the fame of its miracles. (10) From the magnanimity of its martyrs. (11) From the testimony of other religions. (12) From the efficacy and power of the Christian doctrine.

⁴ QUENSTEDT. “The Christian religion may be viewed either *μερικῶς*, (in part,) or *ὅλως*, (as a whole). Taken in the former sense it signifies, first and principally, the immediate worship of God, viz: *εὐσεβεία*, or the piety which has regard to the worship of God according to the first table of the law; secondarily, it signifies those other duties by which God is mediately worshipped, which have respect to the second table of the law. The love of our neighbor presupposes love to God; hence, secondarily and by analogy, the duty of love to our neighbor comes under the name of religion.

BAIER. “The term Religion signifies, *in a stricter sense*, either the habit of the will, by which we are inclined to the love and honor and worship due to God, on account of his excellence; or, those acts themselves, of honoring or worshipping God on account of his excellence; and, at the same time, it signifies, on the part of the intellect, the true knowledge of God, on the part of the will those other virtues (or virtuous acts) which aim at the honor and worship of God. But, *in a wider sense*, it denotes the whole circle of virtues or acts, that pertain to the worship of God.”

⁵ HOLLAZIUS. “Under the name of the Christian Religion is comprehended whatever is to be believed and to be done by sinful man, in order to obtain eternal life. As God is religiously worshipped by true faith and the sincere effort to perform good works, so religion, which is the form or method of worshipping God, embraces within its compass things to be believed and things to be done. In a general sense, the things to be believed are all things revealed in the written Word of God; in a more limited sense, those which are revealed in the Word of God in regard to the salvation of man; * *

most specifically, they are mysteries, above the comprehension of reason, and to be learned alone from the divine revelation for our salvation." Hence, religion consists of "*faith, and love to God and our neighbor.*"

CHAPTER III. *Of the Source of Theology, viz.: Revelation.*

§ 4. To understand what is true and real Theology, we must inquire for the source from which we derive our knowledge of it. ("The source, *principium*, is that from which anything, in some manner or other, proceeds." QUENSTEDT). This is the revelation given by God.¹ By the divine revelation we understand here, not that contained in nature, but in the Word, (*supernatural* as distinguished from *natural* revelation.)² More accurately, therefore, we say, the source of theological knowledge is the revelation contained in the Holy Scriptures,³ and this is, moreover, the only source of Theology;⁴ and neither reason,⁵ nor, subsequently, tradition, or the appeal to the consentaneous doctrine of the ancient Church,⁶ is to be ranked with it; nor are supplementary revelations now to be expected from any quarter.⁷

¹ CALOVIUS. "The term Revelation is taken either in a formal sense for the *act* of the divine communication, or objectively, for that which is divine revealed. It is in the former sense that it is here used.

² HOLLAZIUS. "We do not here speak of that *general revelation* or *natural manifestation* by which God makes himself known, both by the inherent light of nature and by the effects conspicuous in the kingdom of nature. But we speak of the *special and supernatural revelation*, which is two-fold, *immediate and mediate*. The Holy Spirit immediately illuminated the prophets and apostles, and suggested to them conceptions of things and of words concerning doctrines of faith and moral precepts. At the present day God reveals himself and his will to the human race by means of the word written by the prophets and apostles." Revelation is, therefore, defined as "the external act of God by which he makes himself known to the human race, by his word, in order that they may have a saving knowledge of him."

CALOVIUS thus states the proof that this divine revelation does actually exist: "It having been proved, if this be denied, that God is, and that there must be some way in which God is worshipped by men, we are to teach that this cannot be, unless God has himself made known the way by which he is properly worshipped; moreover,

that God wishes men to be led to the enjoyment of himself, and also, that he has revealed unto men the manner in which they are to be thus led; finally, the fact that God has revealed himself, must be taught from history, which revelation God has seen fit abundantly to accompany with miracles and documents, by which we are rendered absolutely certain that it is truly divine. Rom. 1 : 16; ch. 15 and 17; 2 Cor. 12 : 12. But as one general revelation has been made in nature, Rom. 1 : 19 *sq.*, and another special one by verbal communication, it is first to be proved from nature that God is, inasmuch as God has revealed himself unto all by his works, in the formation of this world; and subsequently it is to be shown that God has revealed himself to the human race in a more perfect manner by the Word."

³ QUENSTEDT. "The source of Theology is the written, divine revelation." HOLLAZIUS, more accurately: "Christian Theology is derived from an infallible source, viz.: divine revelation, which, for the present state of the Church, is mediate, *i. e.*, comprehended in the writings of the prophets and apostles." As proof, Jno. 20 : 31; 2 Tim. 3 : 14, 15; Rom. 15 : 4; 2 Tim. 3 : 16, 17. With regard to the different modes of revelation in ancient times, BAIER: "Formerly God employed many and various methods in revealing those things which pertain to the salvation of man, Heb. 1 : 1. Specifically: (1) By articulate language, uttered in a supernatural way; thus revelations were made to the patriarchs, Gen. 18 : 2; 19 : 1; 22 : 1; to Moses, Ex. 3 : 2; Num. 12 : 6; to the Israelites, Ex. 19 : 10. (2) By dreams or visions, presented to the minds of the sleeping, Gen. 28 : 12; Dan. 2 : 19. (3) By ecstatic visions of the waking, Ez. 1 : 4; Dan. 10 : 5; Acts 10 : 10; finally, (4) By the immediate illumination of the intellect, without the intervention of dreams and visions, 2 Tim. 3 : 16; 2 Pet. 1 : 21. But now, since God has chosen to present, in certain books, those things which are necessary to be known with reference to revealed things, in order to salvation, and not to communicate any new revelations, the only source of Theology is to be found in those ancient revelations which were made immediately to the prophets and apostles and have been committed to writing."

If, therefore, the Holy Scriptures are thus the source of Theology, we are authorized to draw the following conclusion: "Whatever the Holy Scriptures teach is infallibly true." Hence the early divines speak of a two-fold source, viz., the source indefinitely stated, *i. e.*, by a single term; and the source more fully stated, *i. e.*, by an entire proposition. The former is the Holy Scriptures. The latter, from which the doctrines of the Christian faith are deduced, and into which they are again merged, is this proposition: Whatever God has revealed in his Word, that is infallibly true, and must be reverently

believed and embraced." From the Holy Scriptures, then, as this source, are drawn all doctrinal truths. "The source whence theological conclusions are drawn, is but one, viz.: the Word of God, or "Thus saith the Lord." Theological conclusions are nothing else than truths concerning the faith, elicited and deduced from the Word of God. (E. g. from the passage 1 Jno. 5 : 7, as a source, is proved the mystery of the most holy Trinity, and the theological conclusion is drawn: there is therefore in the one divine essence a trinity of persons)."—QUENSTEDT.

⁴ QUENSTEDT. "The *sole*, proper, adequate and ordinary source of Theology and of the Christian religion, in all its aspects, is the divine revelation contained in the Holy Scriptures; or, what is the same, that the canonical Scriptures alone are the (concisely defined) source of Theology, so that out of them alone are the articles of faith to be deduced and proved."

Further: "Divine revelation is the first and the last source of sacred Theology, beyond which theological discussion among Christians dare not proceed. For every doubt concerning religion in the mind of a true Christian, is removed by divine revelation, and by this the faith of the believer grows so strong, and is so firmly established, that it frees his mind from all fear and suspicion of deception, and gives him a certain assurance."

⁵ QUENSTEDT. "Human or natural reason is not the source of Theology and supernatural things."

⁶ CALOVIUS "We (contend) that, over and above the written word of God there is at present no unwritten word of God concerning any doctrine necessary to Christian faith and life, not comprehended in the Scriptures, that ever came forth from the apostles, was handed down by tradition, was preserved by the Church, and is to be received with equal reverence."

QUENSTEDT. "The consent of the primitive Church, or of the fathers of the first centuries after Christ, is not a source of Christian faith, either primary or secondary, nor does it produce a divine, but merely a human or probable belief." In reference to this latter clause, HOLLAZIUS remarks: "(The consent of the fathers) is not to be esteemed of little, but of great importance, as a ground of credibility, as a secondary source of certain theological conclusions, and as a demonstrative and invaluable testimony that the early bishops of the Catholic Church understood and expounded passages of the Sacred Scriptures in the same sense in which the Evangelical Church of the present day understands them."

⁷ HOLLAZIUS. "After the completion of the canon of Scripture, no new and immediate divine revelation was given to be a fundamental

source of doctrine, 1 Cor. 4 : 6; Heb. 1 : 1."——QUENSTEDT. "The opposite opinion is that of various fanatics, who hold that the knowledge of God and of all doctrines that are to be believed, is to be sought, not in the written word of God, but in a revelation especially made to each individual, and in innate light, from notions, dreams, angelic communications, internal word, inspiration of the Father, knowledge internally communicated by Christ, who is essentially united with them; instruction of the Holy Spirit internally speaking and teaching,—a higher wisdom than that contained in the Sacred Scriptures."

EXCURSUS. *Concerning the Use of Reason in Theology.*

§ 5. By the term Reason, we may understand *either* the capacity of intellectual apprehension in general,—and this is essential to man, for it is only by means of this capacity, which distinguishes him from irrational animals, that he can comprehend the truths of Christianity. Of reason in this sense, therefore, we do not here speak, where we are discussing the question in how far the Sacred Scriptures are to be regarded as the only source of Theology.¹ Or, we may understand by reason, that knowledge of, and intimate acquaintance with, affairs in general, which man naturally possesses, and the ability of forming decisions in view of them.² In the latter signification, reason may, indeed, be a source of knowledge for natural things, but not for Theology, which is occupied with divine things. With these, it is true, reason, before the fall of man, came into no collision, as in fact reason, in itself considered, is not in conflict with them, for as such she is conscious of her proper bounds, does not desire to measure divine things by the rule of her natural knowledge, and knows that there are truths which, whilst they are not opposed to mere reason, are, nevertheless, far above her reach.³ But, after the fall of man, the case is different; here reason enters into conflict with divine truth. She has, therefore, no right to test the truths of revelation, still less to reject that which does not seem to accord with her own knowledge; but rather, on the other hand, to subject herself to revelation and learn from it. In the latter case, much will again become intelligible to her that before appeared contradictory, and she will again approach the condition which she occupied before the fall. But as man, although regenerated, never becomes entirely free from sin, as he was be-

fore; so reason, even in the regenerated, can never regain entirely her original power, and her decisions, even in this case, can never be authoritative in regard to divine truth.⁶ If, therefore, reason cannot decide in regard to matters of faith, it follows as a matter of course, that she cannot here have normative authority, although as a hand-maid to Theology, she may be of much assistance. The use that is to be made of her in Theology, must therefore be limited to this: that in general, by her assistance, the truths of Theology are intellectually apprehended, that she assists in the demonstration of a divine truth to the extent of her natural knowledge, and that she, at the same time, furnishes means for the refutation of opponents, by proving the agreement of divine truth with natural knowledge, in so far at least, as she has been enlightened by divine revelation.⁷

¹ CALOVIVS. "Human reason denotes *either* the intellect of man, viz.: that faculty of the rational soul (HOLLAZIUS: That intellectual faculty of man,) which we need in the investigation of subjects concerning which there is no doubt, since man understands alone by the reason or intellect." HOLLAZIUS: "Without the use of reason we cannot understand, nor prove theological doctrines, nor defend them against the artful objections of opponents. Surely not to brutes, but to men, using their sound reason, has God revealed the knowledge of eternal salvation in his word, and upon them he has imposed the earnest injunction to read, hear and meditate upon his word. The *intellect* is, therefore, required, as the *receiving subject* or *apprehending instrument*. For just as we can see nothing without eyes, and hear nothing without ears, so we understand nothing without reason. Yet, at the same time, human reason is no fountain, or original source, from which elements of doctrine may be, either directly or indirectly, derived."

² CALOVIVS. "Or, reason denotes (philosophy itself) the principles known from nature, (by the light of nature,) and the discussion or ratiocination based upon these known principles." These principles are divided into "*organic* and *philosophical*, (strictly so called.) The former (organic) relate to the mediate disciplines, grammar, rhetoric, and logic. (QUENSTEDT: "These are to be employed in Theology, since without them, neither the sense nor signification of the words can be discovered, nor the figures and modes of speech be properly weighed, nor the connection and consequences perceived, nor discussions instituted. The latter (philosophical) are again divided into absolutely philosophical principles (general or transcenden-

tal) which consist of fundamental and necessary truths, such as cannot be overthrown by any evidence, not even by the Scriptures, *e.g.*, 'it is impossible for the same thing to be, and not to be, at the same time;' and restrictedly universal philosophical principles, (special or particular,) which are, indeed, true, to a certain extent, hypothetically, or so far as mere natural knowledge extends, but which, nevertheless, admit of limitation; and which may be invalidated by counter evidence drawn from revelation, if not from nature; *e. g.*, 'as many as are the persons, so many are the essences,' &c."

³ GERHARD. "We must distinguish between reason in man before and after the fall. The former, as long as it remained such, never conflicted with divine revelation; the latter, through its corruption, opposes it continually. Natural human reason since the fall is (1) blind, darkened by the mist of error, enwrapt in the shaees of ignorance, the prey of vanity and error, Rom. 1 : 21; 1 Cor. 3 : 1; Gal. 4 : 8; Eph. 4 : 17. (2) Unqualified to apprehend mysteries and judge in regard to them, Matt. 11 : 27; 16 : 17; 1 Cor. 11 : 14, *sq.* (3) Inimical to them, Rom. 8 : 6; 1 Cor. 2 : 11; 3 : 18 *sq.*; therefore, 'to be brought into captivity to the obedience of Christ,' 2 Cor. 10 : 4, 5. (4) And we are commanded to beware of its seductive influence, Col. 2 : 8. Therefore natural human reason cannot be a legitimate guide in matters of faith, and he who is led by it in forming his decisions, cannot be a judge in theological controversies."

⁴ QUENSTEDT. "We must distinguish between philosophy (*i. q.*, reason) viewed in the abstract and with reference to its essential nature, and philosophy viewed concretely and as it exists in the subject corrupted by sin: in the former case it is in no wise opposed to divine truth; (for truth exists only as uniform and, by virtue of the mutual dependence of all its parts, harmoniously); in the latter case, however, on account of the ignorance of the intellect and the perversion of will, it is not unfrequently employed by the philosopher for purposes of misrepresentation and deception, Col. 2 : 8."

Further distinction of essentially the same import:

GERHARD. "We must distinguish between sound reason, truly and properly thus called, and sound reason, as defined by our opponents: Sound reason, truly and properly so called, as that, namely, which does not transcend the limits of its sphere, and does not arrogate to itself decisions in regard to the mysteries of faith; or which, enlightened by the Word, and sanctified by the Holy Spirit, does not follow its own principles in the investigations of the mysteries of the faith, but the light of the Word and the guidance of the Holy Spirit, this is not opposed to the faith. But our opponents under-

stand by sound reason, that which judges concerning the mysteries of faith, according to its own principles, as their practice proves." In order to remove the appearance of contradiction between reason and revelation, the distinction is also marked between *contrariety* and *diversity*. QUENSTEDT: "Philosophy and the principles of reason are not, indeed, contrary to Theology, nor this to those, but those things *which are divinely revealed in Scripture* are, nevertheless, widely different from those *that are known by the light of nature*:" whence, to the objection—"as the small light to the greater, so reason is not contrary to revelation"—the following answer is made. GERHARD: "This contrariety is not necessary, but accidental. Reason restricted to her proper sphere, is not contrary to Scripture, but when she wishes to overleap and surpass (*μεταβαίνειν και ὑπερβαίνειν*) this, and to pass judgment upon the highest mysteries of the faith, by the aid of her own principles, then, by accident (casually) she comes in conflict with Scripture which informs us in regard to the mysteries of faith. Just as the stronger light often reveals those things which were hidden in the weaker; so the light of grace, enkindled for us in the Word, makes manifest those things which were hidden in the light of nature. Just as any one, therefore, who would deny those things which are visible in the greater light, because he had not seen them in the smaller, would fail to appreciate the design and benefit of the smaller; so, also, he who denies or impugns the mysteries of faith revealed in the light of grace, on the ground that they are incongruous with reason and the light of nature, does, at the same time, fail to make a proper use of the office and benefits of reason and the light of nature." QUENSTEDT: "*Corrupt reason*, or the corrupt use of reason, conflicts with Theology when it measures the infinite by the finite, or lays down axioms as universal which are not so; *e. g.*, when it opposes to creation its vaunted axiom (*κυριαν δοξαν suam*,) 'out of nothing nothing is made.' For they are not truly universal, since they are not verified in all cases. Thus that the whole is greater than its part, *i. e.*, naturally, remains true in philosophy, yet the parts of a whole that has been blessed and miraculously increased, can exceed the unblessed whole, Jno. 6 : 9 and 13."

⁵ GERHARD. "The articles of faith, in and of themselves, are not contrary to reason, but only above reason. They may however happen to be contrary to reason; when, namely, reason claims the right to judge concerning them, according to its own principles, and does not follow the light of the Word but denies and impugns them. Again, the articles of faith are not contrary to, but merely above reason, inasmuch as reason before the fall was not yet corrupt and depraved, but since after the fall they are not only above, but also

contrary to corrupt reason, for this, in so far as it is of such a character, cannot refrain from judging concerning them by its own principles."

Here belongs also the answer to the declaration 'What is true theologically, cannot be false philosophically, for truth is one.' "Between philosophy and Theology, there is not necessarily contrariety nor contradiction, since those things which Theology teaches by revelation concerning the greatest mysteries, a sound and sincere philosophy knows are not to be discussed and valued according to the principles of reason, lest there should be a *μετάβασις εἰς ἄλλο γένος* (intrusion into a strange sphere), or a mingling up of the distinct principles of different departments. Thus, when Theology teaches that Mary brought forth, and yet remained a virgin, a wise philosophy does not assert that this is contrary to its conclusion, that for a virgin to bring forth is impossible; because it knows that that conclusion must necessarily be received with this limitation, that for a virgin to bear a child naturally, and yet remain such, is impossible, which Theology does not deny; for it declares that it was by virtue of supernatural and divine power that the virgin brought forth. But when some philosophizer makes out his axioms and assertions to be so comprehensive that by them the highest mysteries of the faith are to be adjudged, and thus invades foreign bounds, then it comes to pass, casually, that what is true theologically is false philosophically, where respect is had, not to the true use of a sound philosophy, but to its shameful abuse. Thus justice and the nature of law is everywhere the same, *i. e.*, in theory, yet law in one province is not the same as law in another, but every government exists under its own special laws. Thus truth is one, in its general conception, yet each department has its own axioms, which are not to be drawn before another tribunal, but to be left in their own sphere."

⁶ QUENSTEDT. "We are to make a distinction between the reason of man *unregenerate* and *regenerate*. The former counts the mysteries of faith foolishness, but the latter, in as far as such is its character, does not object to them. Then only and only so long is it to be regarded as such, *when*, and *so long as*, it follows the light of the Word and judges concerning the mysteries of the faith, not by its own principles, but by the Scriptures. We do not reject reason when regenerated, renewed, illuminated by the Word of God, restrained and brought into captivity to the obedience of Christ; this does not draw its opinions, in matters of faith, from its own sources, but from Scripture; this does not impugn the articles of belief as does corrupt, self-confident reason. We are, also, to distinguish be-

between reason partially rectified in this life, and that which is fully rectified in the life to come. The former is not yet so completely renewed, illuminated and rectified that it would be impossible for it to oppose the articles of faith and impugn them, if it should follow its own guidance. Just as there remains in the regenerate a struggle between the flesh and the spirit, by which they are induced to sin; so there remains in them a struggle between faith and reason, in so far as it is not yet fully renewed; this, however, excludes all opposition between faith and reason."

⁷ QUENSTEDT. "A distinction must be made between the *organic* or *instrumental* use of reason and its principles, when they are employed as instruments for the interpretation and exposition of the Sacred Scriptures, in refuting the arguments of opponents, drawn from nature and reason, in discussing the signification and construction of words, and rhetorical figures and modes of speech, and the *normal* use of philosophical principles, when they are regarded as principles by which supernatural doctrines are to be tested. *The former* we admit, *the latter* we repudiate." The following from QUENSTEDT explains and expands this idea: "It is one thing to employ in Theology the principles and axioms of philosophy for the purpose of illustration, explanation, and as a secondary proof, when a matter is decided by the Scriptures; and another, to employ them for the purpose of deciding and demonstrating, or to recognize philosophical principles, or the argumentation based upon them, as authoritative in Theology, or to decide by means of them, in matters of faith. The former we do, the latter we do not. There must be a distinction made between inferences deduced by the aid of reason from the Sacred Scriptures, and those drawn from the sources of nature and reason. The former must not be confounded with the latter. For it is one thing to use the inferences, (legitimate, necessary,) and another to use the principles of reason. It is one thing to draw a conclusion and deduce inferences from the declarations of Scripture, according to logical rules, and another to collect inferences from natural principles. A sort of illustration of heavenly matters can be sought for amongst those things which reason supplies, but a demonstration can never be obtained from that source, since it is necessary that this should proceed (*non ἐξ ἀλλοτρίων sed ἐξ οἰκείων*) from the same sphere to which the truth to be proved belongs, and not from a foreign one. We are to distinguish between the *ministry* of reason, when like a hand-maid she yields obedience to her mistress, and the *tyranny* of reason, when she arrogates to herself the power of judging in regard to things unknown and placed above her comprehension. Theology does not condemn the use, but the abuse, (of

reason) and the attempt to make of her a guide, or the magisterial and normative use of reason as a judge in regard to divine things."

This doctrine of the use of reason GERHARD develops in a manner somewhat different, although substantially the same; as follows, (under the topic, "The Use of Reason in the Rule of Faith:") (1) The *organic* use is the following: when our reason brings with it, to the work of drawing out the treasures of divine wisdom hidden in the Scriptures familiarity with grammatical accuracy of expression, with the logical arrangement of sentences, with the appreciative elucidation of rhetorical figures, and with the physical sciences; which familiarity is entirely the fruit of philosophical cultivation. This use we greatly commend, yea, we even declare it to be necessary. (2) As to the *edificative* (*κατασκευαστικός*) use of reason, it is to be thus regarded. There is a certain natural knowledge of God, Rom. 1 : 19, 20, but this should be subordinate to that which is divinely revealed in the Word: so that where there is a disagreement the former should yield to the latter: and where they agree, the former confirms and strengthens the latter. In short, as a servant it should, with all due reverence, minister to the latter. (3) The *destructive* (*ανασκευαστικός* seu *ελεγκτικός*) use, when legitimate, is the following: Errors in doctrine are first to be confuted by arguments drawn from the Sacred Scriptures, as the only and proper source of Theology, but afterwards philosophical reasons may be added, so that it may be shown that the false dogma is repugnant, not only to the light of grace, but also to the light of nature. But when the truth of any doctrine has been clearly proved by unanswerable scriptural arguments we never allow our confidence in it to be shaken by any philosophical reasons, however specious they may be."

"Although some things are taught in Theology, which can be learned in some measure by the light of nature and reason, yet human reason cannot undertake to become thoroughly acquainted with the mysteries of faith, properly so called, by means of its own powers; and such things as, already known from nature, are taught in Theology, it need not seek proof for anywhere else than in their own proper source, the Word of God, which is abundantly able to prove them. * * In this latter manner the Theologian becomes indebted, for some things, to the philosopher, not, indeed, as though he were not able to know them without the aid of philosophical principles, from Scripture, as the proper and native (*οἰκεία*) source of his own science, but because, in the course of the investigation, he perceives the truth of the proposition according to the principles of philosophy."

That to which GERHARD here merely alludes, the later Theologians,

such as QUENSTEDT, BAIER, HOLLAZIUS, develop at greater length when treating of the *pure* and *mixed articles*, by the former of which are understood those which contain truths that can be known only by revelation; by the latter, such as contain truths which may, at least in part, be otherwise known. HOLLAZIUS: "Mixed articles of faith may, in some measure, be known by the principles of philosophy. But the pure articles of faith can be learned and proved only from Sacred Scripture as the appropriate, fundamental and original source." But the remark of QUENSTEDT is well worthy of attention, that "in the *mixed* articles we grant that special (philosophical) principles may be employed, not, indeed, for the purpose of decision or demonstration, but merely for illustration, or as a sort of *secondary proof* of that which has already been decided by the Scriptures." Here belongs also the following: "The formal principles of reason no one rejects, the material, as a test of supernatural doctrines, no one in his senses receives. No material principle of reason, unless it be such as is at the same time a part of revelation, produces faith theologically. That there is a God, we know from nature; we believe it, however, only on the authority of Scripture. It does not follow that 'because axioms known by nature are a part of revelation, therefore reason is the rule of theological controversies.'" This sentence conveys the same idea as the last, quoted from GERHARD, and is designed to prevent the assignment of the right of decision in the mixed articles to reason, although she is to have something to do in them. Those Theologians who adhere to the distinctive arrangement described in Note 2d of organic and philosophical principles, admit also the use of the absolutely universal principles in Theology. It may be questioned, however, whether these are so accurately distinguished from the restrictedly universal principles which are not admissible, that mistakes may not easily arise. In regard to this BAIER thus expresses himself: "The material principles of reason are also with propriety employed; however, when they are particular or specific, they are subordinated to the universal principle (grand source) of Theology: but the universal principles of reason may be employed only when they are absolutely necessary, namely, when the demonstration of the opposite would imply a contradiction. For otherwise, if the principles of reason were employed, not absolutely, but for a specific purpose, or, so to speak, universally, and necessarily, it might easily happen that a conclusion would be reached repugnant to the mysteries or to the articles of faith, even to those of fundamental importance.

ARTICLE V.

LIFE AND LABORS OF FRANCKE.

The most remarkable man of his times, was Augustus Herman Francke. His career marked a new era in the history of the Church, and furnishes for the encouragement of God's people, one of the brightest illustrations of the power of prayer and the triumph of Christian faith. Independently of the great work which he achieved in founding the Orphan House at Halle, the greatest eleemosynary enterprise in the world, and his child-like, unwavering faith in God, he was a man of more than ordinary ability and learning, a profound thinker, an eloquent preacher, sagacious and practical in his character, earnest and untiring in his efforts, always exhibiting a cheerful, hopeful disposition, taking a comprehensive, serious view of the work of life, its magnitude and responsibility, and constantly and faithfully striving to accomplish all he could for the temporal and spiritual interests of his fellow-men. Living in an age, when, on the one hand, a subtle and dangerous scepticism, and, on the other, a cold and formal orthodoxy, were eating out the religious life of Germany, he, with Spener, Frelinghuysen and a few other kindred spirits, kept alive the sacred flame of piety, and saved the Church of the Reformation from ruin. His aims were Christian. His efforts were owned by the Master. He possessed the simplicity and guilelessness of a child, and yet he had the most accurate insight into character, a wonderful knowledge of human nature. He knew how to exercise an influence over others, and was regarded, even by his enemies, as a tower of strength, a power in the Church and the country.

Augustus Herman Francke was born March 22d, 1663, in Lübeck, Germany. His father, John Francke, held an official position in that city, but removed with his family, three years after the birth of Augustus Herman, to Gotha, where he became associated with the government of Duke Ernest the Pious, of Saxe Gotha. His mother was connected with the Schabel family, who had the control of a

large *stipendium*, with which he was very much aided in the subsequent prosecution of his Academic and Theological studies. He received his earliest instruction in his father's family from private tutors. He subsequently entered the Gymnasium at Gotha, and so assiduous was his application to study, that, at the age of fourteen, he was pronounced qualified to become a student of the University. His friends, however, considered it inexpedient and unsafe to expose him, at so precarious and tender an age, to the temptations and perils of University life. He, therefore, continued his studies two years longer at home under the immediate direction and supervision of his friends. "Study was to me, at this time," he says in his *Reminiscences*, "a most delightful occupation, and I had made an early choice of Theology as my profession. My progress was equal to the pleasure I took in my studies; and my vanity, in consequence of the progress I made in knowledge, might have become very dangerous to me, if the neglect which I experienced from my fellow pupils on account of my youth, had not humbled me. I am persuaded, that this circumstance was in reality of greater advantage to me than if I had been caressed and flattered. After I left the Gymnasium, my ambition daily increased. I desired to become distinguished for learning. This exerted an influence, even on my style of writing, and I proposed to myself as examples in the Latin language those authors marked by their florid style, until moved by the judicious advice of a friend, I returned to the noble simplicity of Cicero."

Erfurt was the first University, whose instructions he attended. Thence he was transferred to Kiel, in Danish Holstein, that he might enjoy the benefit of the *stipendium*, to which, according to the foundation, he was entitled. Here he remained three years, his studies being directed by Professor Kortholdt. He thus speaks of himself at this period: "I was well acquainted with systematic theology and Christian ethics. I was able to prove all the doctrines from the Bible. I neglected nothing of what is usually regarded as external piety. But my theological knowledge had not yet my heart. In the perusal of the Scriptures I had no disposition to make a personal application of the truth. All my aspirations centred in this one idea, that I might become a learned man." At Kiel, however, Francke did not meet with the encouragement and facilities

for acquiring the Oriental languages, which he had expected. That he might satisfy the ardent longings of his heart, he went to Hamburg, where Essardi, an eminent teacher of the Oriental languages, gave instruction. In the space of two months his progress in Hebrew was so rapid, that when the condition of the family required his return to Gotha, he was enabled, during his sojourn of eighteen months at home, in addition to the revision of his former studies, to read through the Old Testament in the original, six times. He was also diligently engaged, at the same time, in the study of the English and French, which languages, in connection with the Italian, occupied much of his attention after his removal to Leipsic, in 1681. Here, in 1685, he lectured on Biblical interpretation with great favor and success. He continued at this seat of learning two years, and then, in accordance with the counsels of his uncle, Dr. Glixon, he determined to pursue his theological studies further, under the direction of the learned and pious Dr. Sandhagen, Superintendent of Luneburg. Thither he repaired and became an inmate of this good man's family, whose conversations were generally of a religious character, and the few persons, who frequented the house, were devoted and active Christians. Under these favorable influences he was led carefully to inquire into his spiritual condition, the relations which he sustained to his God, and his prospects for eternity. He was dissatisfied with himself. Doubts and difficulties arose in his mind. He realized that he had no claims to discipleship. He experienced hours of sorrow and anguish. In a subsequent reference to this period, he says: "Dr. Sandhagen desired me, soon after my arrival, to preach for him, assigning me the appointment, several weeks, in advance of the service. In the earnest desire that my hearers might be edified, I selected as my text the words: 'But these are written, that ye might believe, that Jesus is the Christ, the Son of God; and that believing ye might have life through his name,' and as my theme, 'The true and living faith, and the difference between this and a mere imaginary and ideal faith.' As I was seriously and consecutively meditating on this important subject, I discovered that I did not possess that living faith. Finding so much that required attention in my own heart, I neglected the preparation of my sermon. My whole life passed in review before me; it seemed as if I could count all my

sins. But I soon ascertained, that the principal fountain of them all was my unbelief, or the supposed belief, with which I had so long deceived myself. Sometimes I wept. I walked my room, greatly distressed. I knelt in prayer to that God whom I did not yet know. I pleaded with him to have compassion on me. I determined, if my mind experienced no change, to tell Dr. S. that I could not preach, because I would not deceive the people. With a troubled heart I saw that I had no God, in whom my heart could trust. I bewailed my sins, but I had no Saviour, to whom I could flee for refuge. In the greatest distress of mind, I again implored the Saviour to grant me relief in my anguish, and to save me from my wretched condition. The Lord heard my prayer. My doubts vanished. My difficulties were removed. I was assured in my heart of the grace of God in Christ Jesus. I could call Him not only my God, but also my Father. All my grief subsided, all the restlessness of my heart had gone. I was so filled with joy that I could, with my whole soul, praise Him who had dealt so graciously with me. I had bent my knees in the greatest grief, and with a heart full of doubt; I arose with joy inexpressible and full of assurance. It seemed as if I had spent my former life in a deep sleep, from which I had just awaked. I was fully convinced, that the world with all its glory could not produce so sweet a joy in the human heart." The Wednesday following Francke preached. With gratitude and heartfelt joy he proclaimed that faith which he had so lately received, and which afforded him so much comfort. His residence at Luneburg he ever considered the most important period of his life, in the influence which it exercised over his future character and usefulness. "From that time," he says, "religion was my chief concern. The glory of God and the extension of his kingdom appeared to transcend in importance every other interest in the world. Honor, wealth and pleasure I regarded with indifference, with an undesiring eye."

In 1688 he left Luneburg, and, after a brief sojourn at Hamburg, he visited Dresden, spending two months with his friend, Dr. Spener. The active zeal and earnest counsels of that good and devoted man, strengthened him in his Christian character and awakened within his breast a renewed desire for the increase of practical piety and more fervent effort in the Church. He returned to Leipsic,

where he resumed his lectures in the University. They were well attended and heard with deep interest. But his success encountered violent opposition and bitter envy. He was attacked on all sides. The celebrated Thomasius, then a resident of Leipsic, fearlessly came to his rescue, and successfully defended his cause. Good was accomplished, and results the most important followed.

The scene of Francke's labors is now changed, by the reception and acceptance of a call, in 1690, to Erfurt. Here he devotes himself diligently to the work of preaching. His sermons, so practical and earnest, were received with great satisfaction and favor, not only by the citizens, but by the strangers, whom his power as a preacher had attracted to the place. Many Catholics who attended his services, either united with the Protestant Church, or manifested by their actions, that the ceremonies of their Church were of much less importance than they had previously regarded them. In a city under the control of a Catholic government, as Erfurt at that time was, such a state of things would naturally awaken jealous feeling and an acrimonious spirit. An edict was issued by the authorities of Erfurt, in the name of the Elector and the Archbishop of Mayence, to whose jurisdiction the territory then belonged, requiring Augustus Francke, as the founder of a new sect, within twenty-four hours, to leave the city. When information of these proceedings reached him, he was advised to ask for his dismissal, but he replied: "The wicked flee when no man pursueth, but the righteous are bold as a lion." He remonstrated against the unjust decree, which condemned him unheard. But the remonstrance had no effect. Neither the supplications of the citizens, nor the entreaties of the Church, availed anything. The persecuted man left Erfurt, in the autumn of 1691, amid the sorrows, the sympathies and tears of his friends, exhibiting a most Christian spirit, and impressing all with his remarkable moderation, equanimity and fortitude. But so well established was his reputation for learning and integrity, that several Protestant Princes immediately offered him protection and positions in their respective dominions. He remained for two months with his friends at Gotha, and then accepted an urgent call to Halle, for so many years the theatre of his activity and zeal, his evangelical and enthusiastic efforts.

Francke's removal to Halle marks a new and important epoch in his life. This was in 1692. He was elected to the Professorship of Oriental Languages, and subsequently of Theology, in the recently established University of Halle. He also engaged in pastoral labors, as a Christian minister, at Glaucha, a small village, on the outskirts of the city, the inhabitants of which were very degraded and grossly immoral. But he was not deterred by the circumstances from laboring faithfully for their elevation and conversion. Their ignorance and poverty imparted the first impulse to the benevolent efforts, which characterized his whole future career. He, at once, organized catechetical classes among the young of the parish, he fed the destitute who were daily crowding the parsonage, and at the same time, ministered to their spiritual wants by instructing them at his house in the doctrines and principles of the Christian religion. He assisted, in every way he was able, the neglected poor, and tried to raise up the down-trodden and the fallen, to rescue souls from ruin, to awaken new notes in praise of the Redeemer, to people new mansions in heaven. But the plans which were adopted and the efforts put forth, fell far short of his fond expectations and benevolent wishes. "One day as I was reading the Scriptures," he says, "I met with the words: 'Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver; and God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work,' and the thought arose in my mind, 'How is God able to make all grace abound toward me?' I felt as if I should like to aid the poor and the afflicted, if I were only able, but my circumstances frequently compelled me to send them away empty." Whilst he was occupied with these thoughts, he received a letter from a Christian friend who was in deep distress; he was so destitute that, with his whole family, he was threatened with starvation; he was unwilling to borrow more from any one, but if in his need he could receive help, he would never cease to be grateful. "I remembered," says Francke, "what I had just read, and was more troubled than ever to know what to do; I wept and prayed; and, at last, without holding counsel with any human being, I resolved to deal in a Christian way with my friend in his hour of extremity. I carried my pur-

pose into immediate execution, and, during the year, I gave him one hundred dollars, and relieved his family from the greatest destitution."

About this time he tried another plan of procuring funds, that he might relieve the wants of the poor. He kept a box suspended in his own house with the inscription: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Also, "Each one, not grudgingly, or of necessity, for God loveth a cheerful giver." In this way he obtained something, from time to time, although the contributions were small. One day an individual dropped in the box three dollars and a half. When he took the money in his hand he gratefully exclaimed: "This is a large sum; with this I ought to do a great work. I will now commence a school for the poor." The same day he purchased books with a dollar and a half, and engaged a student to instruct the children two hours a day, believing that God would provide other resources, when his present means were exhausted. This was the foundation of the *Orphan House*. From so humble a beginning originated that vast enterprise which, by the divine blessing, has accomplished so much for Christ and his cause.

The progress of the work was, at first, slow, but its influence and operations were gradually extended. The school was now held in a large hall, adjoining the study in the parsonage, where a box was fastened to the wall with the inscription: "For the instruction of poor children, and the purchase of the necessary books and other materials." Beneath were written the words: "He that hath pity upon the poor, lendeth unto the Lord: and that which he hath given will He pay him again." Thus he was enabled not only to continue the school, but also to relieve the wants of the poor children. Alms were distributed, two or three times a week, to attach the scholars to the school, and to render them more docile and subordinate to authority. The citizens, observing how carefully they were instructed, desired to place their children also under the same influences. The privilege was granted them, on the condition that they would pay three cents per week for the instruction. With this additional revenue, Francke could increase the compensation of the teacher. Five hours every day were thus devoted to instruction, and, in

a short time, there were sixty pupils in the school. The fame of the good man's zeal for the public welfare had, in the mean time, spread over a great portion of Germany, and many Christian hearts were animated with a desire to assist in so benevolent a work. About this time an influential Christian friend, hearing of his philanthropic labors, presented him with five hundred dollars, the interest of which was to be used, at his discretion, for indigent students. Supposing that this sum would be sufficient for the maintenance and education of one student, he made the necessary inquiries to secure a suitable subject. Four orphans were presented to him, from whom he was to make his selection. "Trusting in God," he says, "I ventured to take all four. Having once undertaken, in the name of God, to receive and educate orphans, I determined to refuse none that offered, and, in less than a fortnight, I had nine orphan children under my care, and soon the number increased to twenty." Kind hearts were prompted to supply funds as they were needed. Contributions came in from all directions, and sometimes in large sums. These were conscientiously appropriated to the object intended. Francke felt that God was with him, and his blessing was resting upon his labors.

The parsonage was now inadequate to the accommodation of the large number of scholars that applied for admission into the School. He, therefore, rented rooms of a neighbor, and employed additional teachers. But having found from experience that, during the few hours of secular instruction, comparatively little could be done in the way of impressing religious truth upon the hearts of the children, he thought his object would be more effectually attained, if they could be kept all the time under the vigilant supervision of pious teachers. For this purpose he earnestly desired to build an *Orphan House*, though he had not a dollar, with which to undertake so great a work. But he committed the interest unreservedly to a kind Providence, and relied wholly upon the promise, "The Lord will provide." In 1695 the building was commenced, without capital, or the promises of patrons, but in faith, trusting to the living God for the success of the enterprise. "Meanwhile," he says, "the faithful God and Father of the orphan, who can do for us altogether more than we ask or can even think, provided for me more richly than, with my faithless reason, I could have ever dared to dream.

By the divine favor I could now not only do something to help poor students secure an education, give shelter and raiment to the poor orphans committed to my care and keep the school in proper order, but I was able to buy the house of my neighbor, from whom I had been renting rooms, and also to build two apartments in the rear. The work had been begun in faith, and in faith I designed to continue it, not hesitating to provide all that was needed for the children, but, at the same time, carefully guarding against procuring any article, not demanded by the sternest necessity." The number of orphans increased. The house was filled to its utmost capacity, the duties of the teachers became so onerous, that it was necessary to secure additional help.

Francke's labors were now augmented by the foundation of another Institution, about this time, at Glaucha. His reputation, as an experienced and successful educator, being established, the widow of a nobleman applied to him for a private tutor for her children. But being unable to furnish a suitable individual from the number of his students, he proposed to receive and educate them at his own house for a stipulated sum. The children were sent. Other noblemen and wealthy individuals followed her example, and, in the course of a few months, so soon as the proper arrangements could be made, the *Gymnasium* was commenced under the name of the *Royal Pedagogium at Halle*. "In 1697 I made," he says, "further enlargements, in order to accommodate those who wished to pursue a more extended course of studies. I appointed skilful teachers, and formed classes in Latin, Greek and Hebrew, in history, geography, geometry, music and botany. I received fees from such parents as were able to pay for the tuition of their children. This I say, because it illustrates my entire trust in Providence, because no one paid me so much as it cost to provide instruction for his child; even when the fees were paid, there was a pecuniary loss in every case. The reception of this class of children increased our burden, and compelled me to look to God for even greater blessings upon the enterprise."

As the operations of the Orphan House, numbering now nearly two hundred pupils, were enlarged, he found it necessary to adapt its character to the changed circumstances of the school. He divided the pupils into sections, according to their sex and their attainments in study.

For those who possessed superior endowments, instructions suited to their capacity were selected, whilst others, intended for mechanical pursuits, were taught Reading, Writing and Arithmetic, and the elementary principles of Christianity. And as there was no model of an Orphan House in all Germany, and he was desirous of making his Institution as perfect as possible, he sent his Superintendent to Holland to examine similar schools in that country. He also, in humble reliance on the providence of God, purchased other buildings. But the erection of a larger edifice every day seemed indispensable.

On the 13th of July, 1698, the corner-stone of the Orphan House, founded in faith and baptized with prayer, was laid in the name of the Triune God. "Providence had blessed me," says Francke, "so far, that I had on hand a considerable quantity of lumber, although not sufficient for the building; but for the other materials, and funds to pay the workmen, I was compelled, from week to week, to look to the hand of the living God who had already given me so many reasons to trust Him. Although I had commenced with no ready money to pay the laborers, yet God opened the way for me to secure, without any difficulty, the services of a sufficient number of workmen to proceed with the House. It was my custom, and one to which they yielded with cheerful compliance, to commence the day and terminate the week with prayer." "The work," he adds, "advanced so rapidly, notwithstanding its magnitude, that in one year from the day, on which the corner-stone was laid, the roof covered the whole building, and God had silenced the sneers of those who had made light of the undertaking, and who had gone so far as blasphemously to say, that they would hang themselves on the walls, when they were high enough." The king of Prussia now regarded the project with kind interest, and manifested his appreciation of the work by voluntarily giving a hundred thousand bricks for the walls, and thirty thousand tiles for the roof. He also granted an act of incorporation, which raised the Orphan House to the rank of an Institution, recognized by the Government, with the privilege of soliciting contributions in all parts of the kingdom.

About this time the heart of a Christian gentleman, Baron Canstein, was inclined to devote a portion of his wealth to provide a Home for poor widows, and to place

it under Francke's care and supervision. An Asylum was fitted up in the vicinity of the other Schools, and soon after commenced operations with a limited number. Prayers with them were daily conducted, and Francke writes: "We have reason to think the influence of this widows' retreat was very great, and their prayers redounded to the benefit of the whole city, as well as to the Institutions under my charge. He also introduced a Free Table, as he found that many of the young men, who had devoted themselves to the acquisition of knowledge, were too limited in their means to procure the most common necessities of life. His resolution was adopted on incidentally discovering one day, that an indigent student had been without a regular meal for three days; although Francke knew not, whence the means would be secured, he looked for help to God, who had directed him to feed the hungry, and his expectations were more than realized.

How Francke multiplied and continued so many Institutions, requiring constantly funds for their support, may be learned from his own simple statements in reference to the origin, progress and success of the work, so strikingly illustrative of the power of faith and the efficacy of prayer. The continued evidences of God's presence and interest in the work strengthened his courage and continually inspired his faith, even when obstacles, apparently insurmountable, crowded his path. He tells us, that on one occasion, when all his resources were exhausted, and he knew not whence the supply would come for the heavy expenses of the ensuing week, just at the right time, God provided for his necessities; some one, he knew not the individual, was moved to send him seven hundred and fifty dollars. At another time, when they were again reduced to extreme destitution, and the steward informed him that their meat and grain were consumed, that they were without wool and clothing, he made his wants the subject of special prayer. The result was that he had scarcely risen from his knees, when a knock at the door and the voice of a friend were heard, who had brought him fifty dollars, and thus, at once, relieved his wants. In the year 1698, he sent to a Christian woman, in indigent circumstances, a ducat, as a trifling relief in her poverty. In her reply, she stated that the money had reached her most opportunely, at a time of great need, and that she had prayed to God that he would send to him a pile of ducats, in return for

the one he had given to her. Very soon after this, he received twenty-eight ducats from one place, two others from a person living in Sweden; twenty-five from an unknown individual, and twenty more from an old friend of the Institution. Prince Louis, of Württemberg, about this time, passed to his rest, and, in his dying hours, drew from his drawer a purse, containing five hundred ducats, observing, "This is for the Orphan House at Halle. "When I saw this heap of ducats lying before me," says Francke, "I remembered the prayer of the pious woman, and felt that God had answered her prayer." In the month of February, 1699, he again experienced great want. The larder was empty, and he knew not whither to turn. "Notwithstanding my poverty," he writes, "I still clung to the promise: 'Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you,' yet the care of the temporal was constantly agitating my soul with my concern for the spiritual. It required great effort to repose faith in God, undisturbed by the pressing want of the present hour. As I gave out the last penny, I uttered in my heart the prayer: 'Look, O Lord, look in compassion upon my need!' I then repaired to the University to deliver my usual lecture to the class, when I was met by a student who handed me a parcel, containing seventy dollars, for the Orphan House, from an unknown friend, more than two hundred miles distant." He adds: "And so it was always. No half week passed without bringing heavy demands on me, yet God always anticipated my wants, and raised up means at the very moment required to meet my necessities, and to strengthen my faith. Gradually I grew strong, and calm in the conviction, that every hour would bring the help to bear its burden, and my faith could not be shaken. I felt that God would carry me through, and permit me to see the realization of all my plans and hopes." But soon after this, he again felt the most distressing want. His faith was severely tested. The steward presented his account, and demanded money for the weekly expenses, the payment of which could not be postponed. "I had no money for him," says Francke, "and he had nothing for the household. This was another of our dark hours. I bade him hope on, and have faith. I determined, so soon as I had finished some business, in which I was then engaged, to retire for prayer. But just as I

was closing the door of my room, a merchant appeared, and placed in my hands an order for twelve hundred and fifty dollars, to be devoted to the wants of the Orphan House. I immediately thought of the words: 'And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.' Returning to my chamber, with a grateful heart I offered thanksgivings, instead of supplications, for my desires had been gratified, my expectations had been more than fulfilled." On another occasion he was greatly perplexed. He knew not how to meet his obligations. It was the last day of the week. Every moment he expected the steward to call for money, but he had none! He did not, however, fear. God was his "refuge and strength, a very present help in trouble." He walked in the open air, and as he beheld God's works, and admired the azure canopy of heaven, his heart was gladdened, and he thought, how delightful it was to have nothing, to lean simply on God, and to trust his providence. He felt confident, that, in his extremity, a way would be opened, that means would be furnished; his mind was at rest, he enjoyed perfect peace. On his return home, he was met by the steward, who inquired, "If any thing had come in yet?" "No!" was the reply, "but I have faith in God." Scarcely were the words pronounced, when a student entered his room with thirty dollars, which he said came from a person, whose name he was not at liberty to mention. "How much money do you need," said Francke to the steward, "to pay off the workmen?" "Thirty dollars," he answered. "Have you need of no more?" said Francke. "No!" he replied. God had marvellously provided for the exigency. The incident served to confirm the faith of both in God and his providence. "One day," writes Francke, "we were in circumstances so straitened, that I repeated with unusual earnestness the petition in the Lord's Prayer, 'Give us *this day* our daily bread.' Then I quietly and trustfully waited, assured that help would presently come. My prayer had just been uttered, when a well-known friend called, and placed at my disposal four hundred dollars. The prayer was answered, the request granted, and my heart was most deeply impressed." On another occasion, when the treasury was entirely empty, he stood very much in need of one hundred dollars. He knew not whence it would come. The

steward reported to him the great destitution that existed. As he had nothing for him, he directed him to come after dinner. In the mean time, Francke resorted to the throne of grace. The steward returned, according to orders, after dinner, but was again disappointed. He was told to come again in the evening. "A confidential friend," says Francke, "visited me in the after part of the day, and he and I united in prayer. Notwithstanding the necessities of the case, I did not feel constrained to ask importunately for supplies. I could only thank and adore God for his past mercies. When my friend left me, and I accompanied him to the door, I found the steward on the one side of the entrance, waiting for his money, and on the other side, a stranger, who handed me a purse, containing one hundred and fifty dollars for the Orphan House." "What could be clearer to me," adds Francke, "than the cause I loved and for which I labored was under the direct control of the eternal and living God, who never for a moment sleeps, and who continually testifies that, as He was to our fathers, so is He still to us?" Instances might be indefinitely multiplied to show how wonderfully prayer was answered, God's gracious promises fulfilled, and wants, as they occurred, were promptly supplied. An interest in the Institution was every where awakened, its sphere of usefulness enlarged, and contributions were received not only from all parts of Germany, but from England, Sweden, Denmark, Poland, Russia, France, and from almost every Christian country. Men every where, "as they were moved by the Holy Ghost," contributed to this benevolent enterprise. When one source ceased to flow, God opened another; when one friend failed, another was raised up. "God alone," says Francke, "is powerful, and in Him alone we may safely trust. He that confides in Him, and faithfully performs his part, will not be put to shame."

In the progress of the work, the establishment of a Book Store, in connection with the Orphan House, proved a great advantage. There was nothing of that kind, at first, contemplated, but the project originated from a very simple circumstance. Mr. Ehler, a faithful officer of the Orphan House, had, at the expense of the Institution, published a sermon, by Dr. Francke, on "Our Duty to the Poor," which, when delivered, had made a deep impression. So rapid was the sale of the printed sermon, that a second edition was immediately demanded. Mr. Ehler interpret-

ed this, as an indication of Providence, in favor of the publication of practical sermons, and as unexpected success ensued, the publication of larger works was undertaken. From this small beginning arose that immense establishment, whose power for good is still so extensively felt. The influence of the Institution was also extended by the addition of the Medical Department. Several valuable recipes for compounding medicines were received which were submitted to Dr. Richter, the Physician of the Orphan House, who successfully experimented with them. They yielded a heavy revenue, and furnished additional resources for carrying out the philanthropic purposes of Dr. Francke. He established, likewise, an Infirmary, which was useful in services rendered to suffering humanity.

A work of such magnitude now could only be executed by the most extraordinary efforts, indomitable perseverance, and by unfaltering faith in God, all of which Francke so eminently possessed. He was the pastor of a large parish, a Professor in the University, and engaged in an extensive correspondence. So prompt and faithful was he in the discharge of every duty, that he never allowed any interference with a known obligation. He usually devoted his evenings to the exclusive interests of the several Institutions, when he held a conference with the officers, with the view of ascertaining the condition of the different schools, the discipline and the method of instruction pursued; the wants and character of every orphan and pupil were the subjects of constant examination and careful consideration. But notwithstanding the self-denying and indefatigable labors of this great and good man, he experienced difficulties and trials from sources least expected. Opposition to his efforts, to his activity and zeal, was encountered from those who ought rather to have advanced than retarded his benevolent plans. Ministers of the gospel, envious of his success, endeavored to stir up the prejudices of the people against the work. Notwithstanding his devout adherence to the Lutheran faith, the purity of his life and the living power of his piety, all kinds of charges were brought against him. It was said that he attracted large congregations to his church, that he neglected his pastoral duties, that he was a fanatic and a heretic, that it was the greatest folly in him to have buildings on so immense a scale, that large sums of money

came into his hands which he appropriated to his personal use, that he was an impostor, and was laying up riches for the benefit of his family after his death, that he was too much engrossed in secular affairs, that he had lost all his religion. Thus wrongly was he judged, his actions misrepresented and his character maligned. "It needed" says Francke "a great deal of faith in God to go on my way amid such false and wicked charges, but God bade me look up and go on. Happily He strengthened me, so that, despite them all, I could proceed with my work." The *mens sibi conscia recti* was always apparent in his life. This sustained him under obloquy and persecution.

We have been considering Francke more especially in his active and benevolent efforts, as connected with the Orphan House, but we must not undervalue his labors in other departments of influence. He preached and lectured regularly, and found time to study and write. His duties, as Professor in the University, were fully and faithfully performed, and his labors in the cause of literature, with the many improvements he introduced in the work of education, were highly appreciated, and are gratefully acknowledged at the present day. In the year 1702 he established a *Collegium Orientale*, designed to advance the study of the Oriental languages among those who had already spent several years in the University and made some progress in theological science, to promote a more profound acquaintance with the Hebrew and cognate languages. Dr. Michaelis, in the Preface to his edition of the Hebrew Bible, refers to the aid he received from the members of the College, in the preparation of the work, and acknowledges that it would never have been accomplished, if *Francke's Collegium Orientale* would not have qualified men for the work.

Francke met with a severe affliction, in 1705, in the death of his valued friend, Dr. Spener, with whom he had been on the most intimate terms, and whom he had always regarded with the most affectionate interest. Deeply affected by the bereavement, he was stimulated to renewed effort, to more faithful service, for he felt that the night of death was approaching, when he could no longer work. Providence now presents another channel for his benevolent efforts. The king of Denmark, Frederick IV., desirous of sending the gospel to heathen lands, forms a missionary organization, and applies to Francke for suitable

individuals to engage in this important work. He enters gladly into these plans for the dissemination of the truth. Ziegenbalg and Plütschan, were the first missionaries that left Halle. The Danish Mission has ever since been in connection with the Institutions at Halle, and from its halls has received the most of its laborers for the Foreign field. He also, in 1714, established a Theological Seminary, and a Seminary for the education of Teachers. The condition on which the applicant was admitted, was that he had been two years a member of the University, and could produce satisfactory testimonials as to his moral character and fidelity to study. His great aim, in connection with attendance upon the Lectures of the University, was to substitute practical religion for scholastic subtleties and unfruitful speculations, and to make the young men better acquainted with the duties of the pastoral office. In 1716 he was appointed Preacher of the University. This difficult and responsible position, notwithstanding his numerous other engagements, he filled, to the satisfaction of the Faculty and the students.

It is natural to suppose that the strength of Francke would fail under the influence of his labors, the continued pressure of his arduous duties. The death of his intimate friend, Baron Canstein, with whom he had lived in uninterrupted friendship, of Herrnschmidt, and of Neubauer, so long associated with him in his labors of love, made an impression upon his system. He took several trips with the view of resuscitating his health, but the relief gained was only temporary; his physical powers gradually declined, but he assiduously continued his efforts, maintained a correspondence with his friends, and prepared for publication the first two volumes of his hortatory discourses. On the 15th of May, 1727, he delivered his last Lecture before the University, at the conclusion of which he took final leave of the audience, and gave his parting counsel. On the 24th, accompanied by several of his intimate friends, he visited the gardens of the Orphan House, when he poured forth his soul in earnest supplication to Heaven. Those who were present say, that he took a retrospective view of his past life; he referred to the fact that Providence had cast his lot in a Christian land, that he had been protected in the days of his youth, and been early brought to a saving acquaintance with the truth, that the oppressive sense of his own weakness had been changed

into the comforting conviction of God's inexpressible goodness. He confessed, that he had frequently failed in duty, but that the Saviour had been gracious to him, that he had often been overpowered with a sense of divine love, that his prayers had been answered and a fountain opened in his heart, from which unceasing streams of happiness had flowed. He adored the providence of God, which he had so richly enjoyed, expressed his gratitude that he had been permitted to live to some purpose, and turned from his offerings of grateful praise to earnest prayer and supplication on behalf of those, whom God had given him, that they might be preserved until the end, in faith, love, meekness and humility. "May I," he added, "once see them all again, and be able to say, Lord, here am I, and the children whom thou hast given me!" Under the influence of such sentiments, on the 24th he, for the last time, visited the Institutions. On the following day his disease returned with increased violence, and baffled all medical skill. He suffered the most excruciating pain. His fervent prayer was, that God might teach him, not only to *do* his good pleasure, but also to *suffer* for it. His prayer was heard. Those who had been taught by his life, how to live, were now taught by his patience, his humility, his submission, his filial confidence, how to suffer and die. His mind, as he approached the close of life, was, at times, much occupied with thoughts in reference to those who had come out of great tribulation, and whose robes were washed in the blood of the Lamb. His heart, filled with ecstatic joy, at the prospect of being so soon with Christ, would break forth in the strongest expressions, full of faith and hope. He seemed grateful that he could recall so many scriptural texts, when his physical infirmities did not permit him to pursue a regular train of thought, or to meditate with composure on connected truth. His clearness of mind he retained until the last day of his life. His faith in the promises of God was unabated. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day," was the assured expression of his confidence. On the 8th of June, 1727, he fell into a gentle sleep and passed serenely to his final rest. Such was the happy close of an honored and useful life. That God whom he always trusted, whose assistance with child-like faith, he constantly sought, was with him, watched

over his last hours, and welcomed him to a new and higher sphere of existence. He rested from his labors, but his works still do follow him.

The following is a list of the several Institutions, founded by Professor Francke:

1. *The Orphan House.* This enterprise seemed to awaken the deepest interest and warmest sympathy. Perhaps, it engaged Francke's most assiduous attention. The main edifice, six stories high and one hundred and fifty feet wide, was the largest in the city, colossal in proportions, handsomely finished, and imposing in appearance. Connected with this were other buildings, adapted to the various wants of the children, and intended to accommodate upwards of one thousand Orphans. This was erected without capital, without soliciting the funds for the purchase of the material, or for the payment of the workmen. The Lord, from day to day, in answer to prayer, supplied every thing that was required. In 1704, it was educating one hundred and twenty-five Orphans; at a subsequent period, as many as five hundred.

2. *The Normal Seminary.* This was designed for the thorough education of Teachers, and the studies pursued were chiefly those which would be of service in the instruction of others, special attention being given to those branches which were elementary. At the very commencement of his work, Francke needed teachers, and none were so ready to help him, as young men in humble circumstances, who were anxious to secure an education. These men received gratuitous instruction and boarding, and, as an equivalent, they rendered services in the Orphan House. In 1704, there were seventy-five students in this Department. The course of instruction extended to five years. For its maintenance no contributions were ever asked. It was sustained altogether by "the fervent effectual prayer of the righteous man."

3. *The Divinity School.* This grew out of the necessity of assisting in their studies indigent students in theology. From the very first Francke had employed the services of these young men studying in the University, as his co-laborers in the Orphan House and the schools for the poor. Many were thus prepared for the gospel ministry. They received special instruction from Dr. Francke and other Professors in the University, and funds came in freely for their support. In this Institution many of our earlier

Lutheran ministers,* who labored in this country with apostolic zeal, were trained, as well as large numbers who went to heathen lands to proclaim the riches of redeeming love.

4. *The Seven Schools.* These were all under the superintendence of Dr. Francke, some of them designed for the children of citizens who were able to pay tuition, and others, for those in the humble walks of life. In 1704 the pupils in these schools, independently of the Orphan children, amounted to eight hundred, the teachers to seventy.

5. *The Royal Pedagogium.* This was an Institution designed for the sons of noblemen, and men of wealth and influence, who desired instruction in the higher branches. Its benefits were subsequently extended to others. The School, at first, consisted of only twelve pupils, but in 1704 numbered seventy scholars, and seventeen teachers. Instruction was here communicated in the ancient and modern languages, the sciences and in literature. This Institution was never self-sustaining. It also was aided by voluntary gifts. God's favor was extended to this, as well as to the other departments of Francke's great work.

6. *The Collegium Orientale.* This Association, designed to advance the critical study of the Scriptures in the Oriental language, in 1704, consisted of thirteen individuals, but accessions to the number were made from time to time.

7. *The Institution to provide Free Board for Poor Students.* This was a most excellent feature in Francke's operations. Without any special resources he furnished, at first, gratuitous boarding to twelve young men; the number gradually increased, until nearly one hundred regularly sat down to their meals in the great hall of the Orphan House. This Free Table gave Francke an opportunity to study the personal character of the young men. It was made an occasion of religious improvement and enjoyment. A chapter from the Bible was read, accompan-

* Among those whose names now occur to us are: Henry Melchior Muhlenberg, D. D., Peter Brunholtz, John Nicholas Kurtz, John Helfrich Schaum, John Frederick Handschuh, John Dietrich Heintzelman, John Lewis Voigt, John Andrew Krug, Christopher Emanuel Schultze, Henry Christian Helmuth, D. D., John Frederick Schmidt, and John Christopher Kunze, D. D., all of them efficient and successful in the work of the ministry.

ied with appropriate remarks; a hymn was sung, and prayer offered. The young men were impressed with a sense of their dependence upon God for the supply of their daily wants, and their success in the discharge of duty.

8. *The Book-Store and Publishing Department.* This was designed to supply an obvious want in the Institution. At the Store were kept for sale all the publications of the Institution and a general variety of useful books. It was subsequently patronized by the citizens of Halle, in preference to any other book-store. The Publishing Establishment, small in the beginning, expanded, till it became one of the most extensive enterprises of the kind in Germany. Not only were school books issued, but standard religious works, among them the productions of Dr. Spener; also works in the Hebrew and Oriental languages. The fonts in the Greek, Hebrew, Syriac and Arabic characters, in the course of time, were the most complete in the country. The presses were also extensively used for printing the Scriptures. Millions of copies were circulated, and the good work still goes on. In the early history of the American Lutheran Church, the Bible, through this instrumentality, was furnished to hundreds who were destitute of the Word of Life. This department always sustained itself, as the greater part of the labor was performed by the older boys in the school, all of whom were trained to industrious habits.

9. *The Chemical Laboratory and Apothecary Department.* Occasional cases of sickness, at the beginning, rendered it necessary to make provision for such exigencies. This department soon became very much enlarged. A dispensary, with separate rooms for putting up medicines, connected with it, was extensively used by the people of Halle. Some of the recipes, employed by the Physician of the House, were very effective, and yielded to the Institution a very handsome income, supposed, some years, to amount to twenty thousand dollars.

10. *Other Eleemosynary Departments.* In these are included various benevolent agencies, designed to alleviate suffering humanity: *The Infirmary; A Home for Indigent Widows; An Institution for the care of the Poor in Glaucha; A Home for Itinerant Beggars.* In 1714 seventeen hundred and seventy-five scholars, and one hundred

and eight teachers, were connected with the different schools under Francke's superintendence. At the present time there are nearly four thousand, and a corps of two hundred teachers.

These Institutions owe their success to Francke's comprehensive wisdom, disinterested benevolence and fervent prayers. They form one of the noblest monuments of Christian faith and effort. Founded with a view to the glory of God, and the best interests of men, controlled by the purifying and elevating influence of the gospel, and pervaded with the spirit of Christ, they have proved a blessing to the Church and the world. Who can doubt the power of faith, the influence of prayer? What but the Christian religion could have produced results so grand for the elevation of society and the happiness of the human race? These Institutions, in successful operation, now under the direction of Dr. Kramer distinguished for his literary attainments and his efficiency in the administration of a great and complicated system, were never, it is said, more influential for good than at the present. The precious seed, sown in prayer and faith, one hundred and seventy years ago, is still yielding a bountiful harvest. God is faithful to those who are faithful to Him. His promises are as enduring as the foundations of the earth. They are Yea and Amen to them that believe. The smallest act of kindness, performed in the name of Jesus, will not be unrewarded. "Inasmuch as ye did it to the least of these my brethren, ye did it unto me." "They, that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

ARTICLE VI.

THE RESURRECTION OF THE BODY.

By Rev. S. A. ORT, Professor in the Female Seminary, Hagerstown, Md.

By the words, "There shall be a resurrection of the dead, both of the just and the unjust," is enunciated a doc-

trine, not discoverable by the human reason. Whatever of God's perfections may be apprehended through nature, whatever concerning futurity and existence beyond this life, still, unassisted mind is incompetent to bring to light the doctrine so clearly set forth by the Great Apostle. Concerning the soul, from observation and experience the conviction of endless duration may arise. It may be contended, this is no groundless assumption, since the essence of matter and spirit are essentially distinct; and as the end of material form is decay, the destiny of spiritual existence may reasonably be concluded to be immutability. But certainly no like intimation is given by nature in its ongoing respecting the body; for this ultimately becomes lifeless and returns to the dust, out of which it was made. Having no power to revive itself, and no indication to be found in the works of the material world, of the probable interposition of Omnipotence on its behalf; no prospect of a final quickening of this fleshy tabernacle could be suggested by uninspired intellect. But, on the contrary, in reference to this earthly house, the firm conviction would ever more be: "Death is an eternal sleep."

In searching the history of Pagan antiquity, no allusion to such an idea is observable. While belief in a future state has prevailed among all tribes, still a supposition that the dead body will ultimately re-live, enters not, either into their philosophical or theological speculations. When Paul most powerfully presented this doctrine to the thinkers of Athens, they imagined him a setter forth of strange gods; some mocked, and others said, "We will hear thee again of this matter." It is, hence, emphatically, a question of revelation, and is found inseparably connected with the great mediatorial work of Jesus Christ. This, however, does not forestall logical investigation. It may be impossible to comprehend this doctrine, for it is questionable, whether finite intelligence can thoroughly understand any of the fundamental tenets composing the Christian system. While this is true, still a satisfactory apprehension of them may be obtained, and sufficient evidence produced to establish their validity. Since it is impossible for unaided reason to discover the essential truths of a divine revelation, this by no means argues inability to adduce proof confirming these, after their disclosure has been made. This doctrine, then, is not to be regarded as

something simply to be believed: but is to be considered an object of faith, because of the validity of its claims. Scepticism has ever adduced this dogma as conclusive proof against the truthfulness of the Christian religion. From the time of its promulgation to the present, it has raised the voice of ridicule and bitter denunciation against the reasonableness of this doctrine, and in its arrogance has foolishly supposed to have forever settled the question, and doomed the Christian faith to eternal disgrace. The conclusions of science are continually presented as an insurmountable objection, that facts demonstrate the utter impossibility of such an event, and that, consequently, the whole matter is a manifest absurdity. But an examination of this process, renders very apparent the fact, that the premises do not warrant such a sweeping inference. This course of argument may establish strong probability against the theory that advocates the resurrection of the substance, or identical particles composing the physical framework at the time of its deposit in the grave, but, that it exposes the absurdity of all possible conceptions of such an occurrence, is a groundless assumption. It is not our purpose to review the objections that have been urged against this Biblical truth, nor to speculate concerning the nature of the body that will eventually be raised. True this has usually been the point of dispute; it is here, the forces on either side have been marshalled for conflict. Perhaps no better place for a continuous warfare could have been selected; in the region of speculation, where often no definite data are given for determining one's course, and enabling him to bear with certainty upon one point. What the constitution of the future body will be, is left undetermined by Scripture; and it may from this be legitimately argued, reason can never settle the question beyond dispute. We, therefore, leave this for others to discuss, and will only attempt to show that the doctrine is true; that finally something, whatever it may be, which the Scripture calls body, will, in reality, be resurrected. In support of this, we urge the proposition, that the idea of a complete redemption demands such an occurrence. Three facts present themselves claiming universal admission. The first is, man is not in a perfect state; the second, that sacred and profane history concur in the statement that his condition, at some past period, was vastly superior to his present; and the third is, the prevailing

conviction, among all generations, of incompetency to regain his pristine excellence. Man is a fallen creature; as such, he is a transgressor, and, consequently, subject to the penalties of a violated law. But since the government, under which he was placed, is perfect, self-recovery is impossible; as a faultless law cannot permit disobedience to pass, unpunished. If a restoration at all be possible, it must be by rendering satisfaction to the law. But how obtain justification before inexorable justice? How cancel the iniquity of a deliberate, wilful violation? Manifestly, in no other way save by substitution and vicarious sacrifice. Redemption, hence, is the only possible method by which such a result can be attained. Recovery of a fallen being must be through a price paid, and this price must be paid by one not subject to sin, and in every way competent to meet all requirements and fulfil all promises. But a necessary characteristic of redemption will be completeness, without which it would be useless and, consequently, worthless. This requires, that it be adapted to the end designed. If, then, it be competent to accomplish the object in view, it must be judged able to answer its purpose. Be it however inefficient, then must it be pronounced imperfect, since it lacks a very essential element. An important quality, therefore, in redemption will be efficiency.

Further, in order to possess completeness, it must embrace all of that class of creatures for whom it is originated. That a line of distinction should be drawn, is inconceivable; for all sinners originally occupy the same position with reference to the law and are equally loved of God. So that if it be sufficient to restore one sinner, and effect his deliverance from the consequences of evil, it will be amply able to save all. The provisions for one, will evidently be adequate for millions, and thus, since it cannot lack sufficiency, it is not necessitated to include or benefit only a limited number. Such a method, consequently, in its provisions, will contemplate a race of sinners, as a whole. Again: Man is a compound, embracing two naturally distinct elements, body and soul. The one constitutes his personality, and makes him a responsible being; the other serves as the organ, through which the latter operates. As, then, it is apparent these two elements are essential to the constitution of the being known as man, a complete redemption will include in its provisions the whole creature. A remedial system must reach,

in its work of deliverance, as far as the fall, and embrace as much of the creature as has been affected thereby. To save the soul and permit the body to remain in bondage, would be the surrendering of a very important part of the sinner to the kingdom of death. But as a prominent part of the aim in a method of restoration, would be the final and positive subjection of all enemies, the entire man must be included therein; otherwise, it would be partial and fail to gain complete mastery over the powers of darkness. A wide field, where sin exercises authority, would still exist, and hence, the very end of a redemptive measure, at least so far, would be entirely frustrated. Redemption designs the deliverance of the sinner from the curse of a violated law. In case, however, no such scheme would be introduced into the perfect government, this would be immediately visited upon the offender; in which event justice would not disunite the two natures of the creature before proceeding to execute the sentence, but as it found him, so would it inflict upon him the deserved penalty. The body would not escape, but, with the soul, would be compelled to bear the curse. If the soul only is involved in guilt, if its faculties only are blunted and carnally disposed by its voluntary disobedience, then it is requisite that a scheme of deliverance and restoration include only the part thus affected. But if more is involved; if the body likewise is subject to at least some of the evils of transgression, (although not guilty of wilful disobedience,) it must also find a place in the remedial system. Now it will not be disputed, that the fall of man affected his soul, incurred on it guilt and forced it into a most rigorous servitude. It will not be denied that it depraved the spiritual faculties, and thus gave them an ever downward tendency, which no self-effort can ever arrest, induced a disposition, radical and, by its own power, unchangeable, which perpetually impels to deeds of greater wickedness. But it is equally manifest that his body also became subject to the evils of disobedience, that it too keenly feels the sting of sin. Its powers are enervated, its life is corrupt, and thus are engendered the seeds of that disease, whose result is the verification of the decree: "In the day thou eatest thereof, thou shalt die." Certainly then some effects of the fall extend to the body as well as afflict the soul. The body is heir to death, not because this is its original destiny, but because sin has entered into the world. That two na-

tures so intimately connected in the same being could not possibly be affected by that which produced a complete revolution in the one, is inconceivable. From the very nature of the case, the results of the disobedient conduct of the one, must extend to the other; so that the body, with the soul, must be concluded under sin; and as the latter is embraced in a scheme of redemption, so must the former likewise be included. Since sin holds in subjection the body, since this tabernacle of flesh and blood returns to its native dust, it is manifest so must it evermore remain, unless it be brought up from the grave by some higher power. But such a deliverance from the dominion of death would be a resurrection. As, therefore, the restoration of the body could only be effected in this way, a resurrection is inseparably connected with the idea of a complete redemption.

It has already been intimated, that the object of a redemption demands completeness, for otherwise it would be incompetent to secure the accomplishment of its end. If, therefore, God ever introduces a remedial scheme into his moral government, it will be perfect, adapted to the wants of the creatures for whom it is planned, possessed of efficiency, and contain provisions for the whole man and the entire race. For to suppose the contrary, is to assert the truth of one of two propositions, either that God would devise an incomplete method of deliverance while his purpose is the salvation of the whole man, which would be a reflection on divine wisdom, an evident absurdity; or, that his aim was not the complete overthrow and destruction of the power of sin, which would virtually be a compromise, an act utterly impossible with the eternal and holy God. It is, hence, very clear, if there be a redemption executed, the salvation of the body is a certainty.

The manner of this salvation would, however, be at the option of its Author. If in his wisdom he deemed it proper not to allow sin to complete its work, then when his probationary period has ended, the whole creature would be translated. But if physical death is allowed to exert its power, and dissolve the body into dust, then the only other possible mode of salvation, would be a resurrection. Now, since death does reign, sweeping each generation into the grave, it irresistibly follows, if there be any redemption for man there will be a resurrection of the dead. It, doubtless, need not here be inquired

whether a scheme of redemption has been devised, wrought out, and is in the process of execution. This fact is so prominent in the world's history, and so well authenticated, that remark upon it is unnecessary.

In the revelation of this method, it is, hence, expected there will be frequent mention made of the salvation of the body, as well as the soul; and if it be found to contain direct allusions to such a truth, these must be regarded a confirmation of the idea already advanced. What then are the declarations of Scripture on this point? "Thy dead men shall live; together with my dead body shall they arise." "And many that sleep in the earth shall awake." "For the hour is coming, in which all who are in their graves shall come forth." "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from corruption. For we know that the whole creation groaneth and travaileth in pain until now, and not only they, but ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Again, if the doctrine under consideration forms any part of this system, in the working out of redemption there will be the actual occurrence. It is very apparent that he who undertakes this work must make an atonement. The price demanded by eternal justice, must be paid; which price will be nothing less than the life of the substitute. "Without the shedding of blood there is no remission." Unless a sacrifice be offered on the altar of Divinity, the soul must forever perish, the gates of mercy be eternally closed. In order, then, that the soul may be absolved from the consequences of its disobedience, the surety must die. But all the propitiatory part of this work finds its occasion in sin. The Redeemer's suffering, and his finally giving up the ghost, will be only because this exists; and by so doing he becomes subject to its power. Now while all this is necessary, it is very evident one step more is essential to the efficiency of what has already been done. For, suppose his expiration on a cross be the closing act of the substitute's mediatorial work, then his body would go down into the grave, there forever to remain, and over his tomb death would raise the shout of everlasting victory. Of what consequence to the sinner would be a redemption which leaves the under-

taker of it—the surety—under the dominion of the consequences of sin? Manifestly none. The powers of darkness would still be unconquered, and the reign of death eternal. Hitherto the work progressed by submission to the effects of sin, but now, in order that what has been done may be of avail and possessed of the necessary efficiency, a new act must be performed, which shall not be the result of submission, but a determined counteraction, resulting in the complete destruction of the power of death, and the eternal subjection of all enemies. Such counteraction would be a coming forth from the grave.

Now since a redemption has been wrought out, this fact exists, and is, consequently, to be regarded as the correlate of the idea already set forth. By reference to the history of this work, it is found that such an event has, in reality, transpired. Expressly is it declared: “Thus it behooved Christ to suffer, and *to rise from the dead*, that repentance and remission of sins should be preached among all nations. Wherefore, in order that this redemption could be effective, the Redeemer must resurrect himself. Now with reference to himself, by so doing, he has subjected all foes; but since, with respect to men, he must reign till all enemies be put under his feet, and as the last enemy to be destroyed is death, he must finally resurrect those, included in the redemption he has wrought out. As in Adam, then, all die, so in Christ, shall all be made alive. For since by man came death, by man came also the resurrection of the dead.

To all this, perhaps, it might be objected, that the resurrection of the unjust is not proved. It has been shown, that a complete redemption contains provisions for the body as well as for the soul. As, however, the latter is a free being, the benefits of a redemption must be left to its own election. But since the body is not a voluntary agent, and, at the same time, included in the remedial plan, the benefits of this scheme could not, with respect to it, be conditional. Therefore, while the finally unregenerate soul could not enjoy the blessings of a restoration, such denial would not necessarily exclude the body from participation in a resurrection.

ARTICLE VII.

THE THREE-FOLD WRITING ON THE CROSS.

By Prof. LEMUEL MOSS, A. M., Lewisburg, Pa.

“And Pilate wrote a title, and put it on the Cross. And the writing was JESUS OF NAZARETH, THE KING OF THE JEWS. * * And it was written in Hebrew and Greek and Latin.” (John 19 : 19, 20 ; compare Luke 23 : 38.)

Before entering upon the special inquiry of this paper, the providential and historical significance of the three-fold inscription affixed to Christ's Cross, we will touch very briefly upon the explanation of one or two points.

It was the Roman custom, that a person condemned to execution should have his crime inscribed upon a tablet, a small board covered with white gypsum, and bearing black letters. This tablet was hung about the neck of the criminal, and so borne by him to the place of execution. In cases of crucifixion, it was placed above the person's head on the cross. Eusebius* tells us of a martyr, who, previous to exposure to the wild beasts, was “led about in the theatre, with a tablet before him, on which was written: ‘This is Attalus, the Christian.’ ”

That the inscription or title upon Christ's Cross should have been written in three languages, admits of ready explanation from the circumstances of the case. Latin was the official language of the Roman Empire, of which Judea was now a province, and hence that language would be used in all official documents and proclamations ; Greek was the language of culture and general literary intercourse, and was, therefore familiar to most, if not all, of those who were gathered to the feast from the various provinces of the empire ; Hebrew (Aramaean) was the native speech of the province, the mother-tongue of Jesus and of those who demanded his death.† It is thought

* Eccl. Hist. Bk. 5, ch. 1.

† “The Hebrew (or, strictly speaking, the Chaldee) for the natives of Palestine, the Greek for the many foreigners, the Latin as the language of the commanding authority.” Tholuck, on John 19:20.

that this variety of languages will account for the differences in the *form* of the inscription, as given by several evangelists. It is not probable, that it would have been written, in as many tongues, without verbal modifications. These differences can be seen by bringing together the words included in the inscription, according to the four writers, thus :

MATTHEW.	MARK.	LUKE.	JOHN.
THIS IS JESUS THE KING OF THE JEWS.	THE KING OF THE JEWS.	THIS IS THE KING OF THE JEWS.	JESUS OF NAZ- ARETH THE KING OF THE JEWS.

The latter part of the title, that which contains the accusation, and which the Jews asked Pilate to change, because of its offensiveness to them, is precisely the same in each. The variations are in the proper name—Mark and Luke omitting it altogether, Matthew giving simply the name Jesus, to which John adds the name of his early home, according to the common Scripture formula, Jesus of Nazareth, or Jesus the Nazarene. It is supposed by some commentators, (as Alford) that neither evangelist preserves the exact words of the inscription, but that each gives us the substance, in language that best suited his purpose. Others (as Van Oosterzee, in Lange's Commentary,) think that "the diversity in the statements of the superscription is sufficiently explained, from the fact that in the original languages it had a somewhat different form." And so Mark, writing for Roman readers, gives a translation of the Latin; Matthew and Luke preserve the Greek; while John gives "the literal translation of the original Hebrew." The subject has been investigated by Mr. Coker Adams, of England, whose conclusion, as quoted in *The Treasury of Bible Knowledge*, by the Rev. John Ayre, is worth repeating. Mr. Adams thinks that John records the very words written by Pilate, and that the three other evangelists have preserved the inscription in the three languages—Matthew in Hebrew, Mark in Latin, Luke in Greek. There could have been but a narrow space upon the Cross, and yet the writing was to be fully legible. Now if "Jesus of Nazareth" were placed separately above the rest, and also larger, and if the three lines below de-

clared the crucified to be the "King of the Jews," all the expressions would fall naturally into order, thus:

JESUS OF NAZARETH.

THIS IS JESUS THE KING OF THE JEWS. (*Hebrew.*)

THIS IS THE KING OF THE JEWS. (*Greek.*)

THE KING OF THE JEWS. (*Latin.*)

"With this interpretation," says Mr. Adams, "every word and particle of the accounts, given by all the four evangelists agree, both with each other and with probability; the first three announcing the derisive, yet true, proclamation of their Lord to those three great nations, the fourth relating those words which visibly on the cross, no less than really in their sense, belonged alike to all."

The motive of Pilate is obvious, in wording the inscription as he did, and in refusing to make any alteration. The Jews had overcome Pilate's hesitation to order the execution, by appealing to his fear of the Roman emperor. "If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king speaketh against Cæsar." Pilate knew that his official delinquencies would make it comparatively easy for the Jews to excite against him the emperor's wrath, and the persistency of their hostility to Christ assured him, that it would be equally persistent toward himself, if he should thwart their desire.* He knew the malice, dishonesty, and envy of the Jews in charging Christ with kingly ambition, and now, at the very moment they are elated with their success, he taunts them openly before the multitude, by this ironical inscription on the cross, with their impotence and meanness. The inscription "contains no accusation, but simply a title, the purpose of which is, not so much to insult the crucified himself, as in particular the Jewish nation, as is clear at the first glance."†

But this is outward, as it appears to the spectators and

* The blot against Pilate, as a man and a judge, in his dealings with Christ, is that he was "willing to satisfy the mob," (Mark 15 : 15,) contrary to his convictions of justice and humanity. He declared Christ to be righteous, and "he knew that the chief priests had delivered him for envy," and yet he gave him up to be scourged and crucified.

† Van Oosterzee on John 23 : 38.

participants of the strange transaction. There is a higher and wider view. As the whole event of the crucifixion was "according to the determinate counsel and foreknowledge of God," so each part was ordered by an eternal purpose and in fulfilment of an eternal plan. Pilate's inscription may have been, in his intention, ironical and contemptuous, but it was, nevertheless, the public proclamation of a divine truth, and the open accomplishment of a divine prophecy. "What thou, Pilate, didst write, was not from arbitrary choice, for another guided thy hand. Thou hast prophesied, as Balaam did of old; and with thy inscription art ignorantly and involuntarily become a witness for the truth."*

It is readily recognized, also, that there is peculiar significance in the fact that three languages were chosen by Pilate for his inscription, and those three, the Hebrew, Greek and Latin. It may seem natural, or even necessary, that he should have chosen as he did. The circumstances of the case determined the choice for him. But who determined the circumstances? Here is a singular proof that divine providence had been, through all previous human history, working toward this point as toward a goal, and the world had been preparing for the coming and crucifixion of Christ. The three-fold writing on the cross is the sign and evidence of the three great lines of historical movement, through which the world's preparation had been carried forward, and which now, by their convergence here, consummated "the fulness of time." The case has been well stated by Mr. Hewson. "Casting a general view on the age of the first Roman emperors, which was also the age of Jesus Christ and his apostles, we find our attention arrested by three great varieties of national life. The Jew, the Greek and the Roman appear to divide the world between them. The outward condition of Jerusalem itself, at this epoch, might be taken as a type of the civilized world. Herod the Great, who rebuilt the Jewish temple, had erected, for Greek and Roman entertainments, a theatre within the same walls, and an amphitheatre in the neighboring plain. * * Greek and Roman names were borne by multitudes of those Jews who came up to worship at the festivals. Greek and Latin words were current in the popular 'Hebrew' of the day; and while

* Krummacher.

this Syro-Chaldaic dialect was spoken by the mass of the people, with the tenacious affection of old custom, Greek had long been well known among the upper classes in the larger towns, and Latin was used in the courts of law, and in the official correspondence of magistrates. On a critical occasion of St. Paul's life, (Acts 21 : 22,) when he was standing between the temple and the fortress, he first spoke to the commander of the garrison in Greek, and then turned round and addressed his countrymen in Hebrew; while the letter of Claudius Lysias (Acts 23) was written, and the oration of Tertullus (Acts 24) was spoken, in Latin. We are told by the historian Josephus,* that on a parapet of stone in the temple area, where a flight of fourteen steps led up from the outer to the inner court, pillars were placed at equal distances, with notices, some in Greek and some in Latin, that no alien should enter the sacred enclosure of the Hebrews. And we are told by two of the evangelists, that when our blessed Saviour was crucified, 'the superscription of his accusation' was written above his Cross 'in letters of Hebrew, and Greek, and Latin.' "†

The Cross of Jesus Christ stands at the centre of human history. All the previous history of the race found its expression there, and all subsequent history flows thence, as from its source. It is impossible to make any other fundamental division of the history of man on the earth than into ancient and modern, and the earthly life of Christ is the inevitable dividing line. So that we may say the Cross of Christ stood at the confluence of all previous civilizations and cultures. They converge and gather there as to a focus, and with multiplied power all subsequent civilizations and cultures have come from the cross and been diffused over the earth. Just as the Lake of Galilee gathers into itself the waters of the Upper Jordan, and, transferring them to its opposite shore, sends the same stream, with increased volume and power, upon its mission of blessing, through the valley below, so He who has forever hallowed the waters of that sacred sea, gathered into himself all human excellence and all divine ex-

* Jewish Wars, Bk. V. ch., 5, § 2; compare Bk. VI. ch. 2, § 4.

† Conybeare and Hewson's *Life and Epistles of St. Paul*, chapter 1. The entire chapter is full of interest and instruction, as bearing upon the present topic.

cellence—Son of Man and Son of God at once—and has transferred and diffused them over the world. It is, then, scarcely a figure of speech when we say that the Cross of Christ is the centre of human history, the pivot around which turns everything of earthly interest.

We are now able, after this lapse of time, to look back and see how all the movements of Divine Providence previous to Christ's coming, were in preparation for that event, and how all the movements of Providence, since his coming, have been simply the unfolding of the blessings which he brought. It was in the "fulness of time" that Christ came into the world; it was, then, in an important sense, when the world had attained its majority, had come to its manhood, was ready for the incarnation of Deity, the sending of the Son of God. But if we were to ask history what were its great contributions to the preparation for Christ's coming, what were the great lines of civilization and culture that converged here at the foot of the Cross, the answer would be typified in Pilate's inscription. This is the Rosetta stone which opens the records of the past. The treasures of the world were contained in the three languages of this inscription—the Hebrew, the Greek, and the Latin.* Let us look briefly and in a general way at the contribution of each.

* Mr. Hewson, in the chapter already quoted, thus sketches the main features of the period of Christ's earthly life, as it appears to the Christian's eye: "He sees the Greek and Roman elements brought into remarkable union with the older and more sacred element of Judaism. He sees in the Hebrew nation a divinely laid foundation for the superstructure of the Church, and in the dispersion of the Jews, a soil made ready, in fitting places, for the seed of the gospel. He sees, in the spread of the language and commerce of the Greeks, and in the high perfection of their poetry and philosophy, appropriate means for the rapid communication of Christian ideas and for bringing them into close connection with the best thoughts of unassisted humanity. And he sees, in the union of so many incoherent provinces under the law and government of Rome, a strong frame-work, which might keep together, for a sufficient period, those masses of social life which the gospel was intended to pervade. The City of God is built at the confluence of three civilizations. We recognize with gratitude the hand of God in the history of his world."

Neander gives a similar summary in the Introduction to his

1. And first, the contribution made by the Hebrew towards preparing the world for Christ's coming. "What advantage, then, hath the Jew? Much every way; chiefly because that unto them were committed the oracles of God," (Rom. 3 : 1, 2). And because, as Paul says again, to them "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever," (Rom. 9 : 4, 5). 'To the Jew, then, had been entrusted, in a peculiar sense, the religious preparation of the world for the coming of the Messiah. This thought takes us back to the time when the promise that had been made to Adam was transferred to Abraham and his descendants, who were called out, to be the special depositories of this great prophecy and promise of God concerning man; for in Abraham and in his Seed (which was Christ) were all the nations of the world to be blessed. We trace the path of this remarkable people, and we notice how their peculiar divine promise was nourished, how it was carried by them down into Egypt and through the Red Sea, and how it sustained them through all the varied experiences of the Promised Land. We notice, also, how the promise grew, how it gained in distinctness and fullness and grandeur of outline; prophet after prophet came, and each added something to those who had gone before, until it seemed as though the day had really begun to dawn, and the people could see the features of Him who was portrayed in the radiant visions of Isaiah. And thus God trained his people, giving them in possession this great body of religious truth, so that they alone of all the nations of the earth, knew and worshipped him.* The

Church History. To quote a single sentence: "The three great historical nations had to contribute, each in its own peculiar way to prepare the soil for the planting of Christianity; the Jews on the side of the religious element; the Greeks on the side of science and art; the Romans, as masters of the world on the side of the political element; * * all the threads of human development, hitherto separated, were to be brought together and interwoven in one web."

* "Much profit, says St. Paul, had the Jew. He had the oracles of God; he had the custody of the promises; he was the steward of the great and fundamental conception of the unity of God, the sole and absolute condition, under which the divine idea could be upheld

other nations he had permitted to wander according to their own ways, yet not meanwhile releasing them from his sovereign control. They did not like to retain him in their knowledge, and he gave them over to a reprobate mind.

Furthermore, the Jews were fitted for their part in "preparing the way of the Lord," through the severe and protracted chastisements to which their sins, especially their persistent idolatry, subjected them. But for these chastisements, they, too, would have forsaken God and made shipwreck of their sacred trust. After frequent and varied corrections, they were taken captive, their land wasted and emptied of its inhabitants—carried anew into exile and bondage. But they continued the work of their providential mission in their exile—their own minds being purified, the great truths that God had committed to them becoming more and more clear, their idolatry being wholly purged away, and their evil habit of rebellion well nigh cured.

There was only a partial return of the Jews to Palestine after their departure to Babylon, although Jerusalem was piously regarded as their religious capital, and their religious festivals there, were numerously attended. Indeed, through the subsequent political and social changes which took place in the surrounding nations, we find the Jews more widely dispersed. After the conquests of Alexander the Great, and still later, when the Roman empire had become almost co-extensive with the world, these strange people, isolated from all others by peculiar religious beliefs and practices, were everywhere present in large numbers, and everywhere active.* In striking confirmation

among men at its just elevation. No poetry, no philosophy, no art of Greece ever embraced, in its most soaring and widest conceptions, that simple law of love towards God and towards our neighbor, on which 'two commandments hang all the law and the prophets,' and which supplied the moral basis of the new dispensation. * *

Greece had valor, policy, renown, genius, wisdom, wit; she had, in a word, all that this world could give her; but the flowers of Paradise, which blossom thinly, blossomed in Palestine alone." Mr. Gladstone's Address on *The Place of Ancient Greece in the Providential Order of the World*.

* The leading Church Histories refer more or less fully to these in-

of several of the points here suggested, it is related in the second chapter of Acts that, on the day of Pentecost, "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven," a statement which is afterward explained in detail, showing that representatives from all the continents of the known world, Asia, Africa, Europe, were gathered together.

And it is to be especially remarked, that wherever the Jews went, they established their synagogues, with all the peculiar doctrines and ceremonies of their national worship. Thus throughout heathendom, with its multitudes of idols and its impure rites, they proclaimed the one only and true God. The use of synagogues does not belong to the earlier Hebrew history. It seems to have originated in the captivity and dispersion of the people, although we have no precise information on the subject. It is of great

ternational movements within the limits of the empire. The following passage is from Dr. Döllinger's valuable work, *The Gentile and the Jew in the Courts of the Temple of Christ*, Vol. II. Bk. 10, ch. 1: "In consequence of the breaking up of the Persian empire, * * the narrow territory of Judea was surrounded with settlers, whose speech, customs and creed were Greek. On the other hand, the Jews went on spreading in lands, where Greek was spoken. A good many of these were planted in Egypt, in the newly founded capital Antioch, in Lydia and Phrygia. Led on by their love of trade, they soon became numerous in the commerical cities of Western Asia—Ephesus, Pergamus, Miletus, Sardis, &c. From Egypt and Alexandria they drew along the coast of Africa to Cyrene and the towns of the Pentapolis, and from Asia Anterior to the Macedonian and Greek marts; for the national love of commerce became more and more developed, till it absorbed all other occupations. * * Thus it happened that two movements, identical in their operation, crossed each other, viz., an influx of Greek, or Hellenized Asiatic settlers, into Palestine, and an outpouring of Jews and Samaritans into the cities, speaking the Greek tongue."

Gieseler (*Church History*, Introduction, § 17) says: "At the time of Christ it was not easy to find a country in the whole Roman empire in which the Jews did not dwell." He remarks also upon the devotion of the Jews to Jerusalem, the influence of Judaism, thus spread abroad, upon heathenism, and the influence of this "intercourse with the pagans" in smoothing away "many rough points of the national character" of the Jews, and communicating to them "a great portion of the cultivation of the nations among whom they lived."

interest, however, to observe that these synagogues were singularly instrumental in promoting the spread of the gospel. The apostles were Jews, and, therefore, found ready admittance to these places of Jewish worship, while the forms of the worship itself, especially in the prominent use made of the Jewish Scriptures, gave them abundant opportunity to preach the glad tidings of a Messiah, already come. Thus they continually "disputed (reasoned) in the synagogue with the Jews and with the devout persons," and "mightily convinced (confuted) the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." Many of the first churches sprang from the divisions occasioned by these sermons in the synagogues.*

The forms and rites of the Jewish worship had become embodied, through the course of centuries, in peculiar conceptions and expressions. While, therefore, man had been trained to recognize certain things to be essential in a true religion and worship, as fully meeting his own spiritual necessities and approving themselves acceptable to God, these features had become fixed in the sacrifices and sacrificial language, which formed so conspicuous a part of the Jewish service. Hence by these prophetic types and sacrificial forms of thought and expression, a fitting body had been prepared for the new doctrines which came, as the antitypes and fulfilment of the old. How naturally

* A striking and suggestive illustration of this is given in Acts 14. It is related that Paul and Barnabas, when in Iconium, "went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. * * The multitude of the city was divided, and part held with the Jews and part with the apostles."

See the interesting article on the Synagogue, by Prof. Plumptre, in Smith's Dictionary of the Bible. Two or three of his statements may be cited. "Well nigh every town or village had its one or more synagogues." "Not 'Moses' only but 'the Prophets' were read in them every Sabbath day, and thus the Messianic hope of Israel, the expectation of a kingdom of heaven, were universally diffused." "It would hardly be an exaggeration to say that the worship of the Church was identical with that of the synagogue, modified by the new truths, by the new institution of the Supper of the Lord, and by the spiritual *charismata* (gifts)."

and yet how supernaturally the New Testament grows out of the Old. How readily the gospel announces itself in the familiar terms borrowed from the altar and the temple, interpreting, enlarging and fulfilling them. The Lamb of God forever displaced the victims, that had been offered "year by year continually," and the blood of bulls and goats ceased to flow at the appearance of the blood of Him who through the Eternal Spirit offered himself without spot to God. The old forms and terms were superseded, not by being rudely thrust aside, but by being lifted up out of the region of shadows into the reality of spiritual significance and life. The full risen Sun did not destroy the stars which had heralded his coming, only as he absorbed their light in himself.*

So the Hebrew, by the religious truth of which he had been made the privileged depository, by his long and special discipline, by his intercourse with other nations, by his forms of worship, ministered to a preparation of the world for the gospel. Unwillingly or unconsciously, yet providentially, he brought his contribution to the Cross, and was entitled to a place in Pilate's inscription.

* "There is, then, we perceive, an inherent appointed relationship between the ancient sacrifices and the sacrifice of Christ—such that we shall come into the true sense of what is meant by his sacrifice, offering, blood, only by an accurate and careful discovery of the meaning and use and power and historic associations of the ancient sacrifices. * * The forms of the altar and all the externalities of the (Jewish) ritual service, were not only to be a liturgy for the time then present, but they were to prepare new bases of words, not existing in nature, and so a new nomenclature of figures for the sacrifice of God's Son. And it took even many centuries to get the figures ready, clothed with fit associations, wrought into fit impressions, worn into use and finally almost into disuse, by the weary, unsatisfied feeling that is half ready and longing for something beyond them." Bushnell's *Vicarious Sacrifice*, pt. 4, ch. 1. "According to the epistle to the Hebrews, the ancient ritual was devised by God, apart from its liturgical uses, to be the vehicle in words of the heavenly things in Christ, moulds of thought for the world's grand altar service in Christ, the Universal offering, regulative conceptions for the fit receiving and effective use of the gospel." *Ibid.*, ch. 3. Thoroughly as we dissent from the fundamental teaching of Bushnell's book, it yet contains many things which we can sincerely admire, and these sayings are among them.

2. What did the Greek accomplish? The Bible teaches us that human history moves forward according to a divine plan. It is indeed true that in the migrations and changes of tribes and races we can see the influence of natural motives and immediate circumstances. Each one, whether he be Alexander the Great, or Alexander's meanest subject, is affected in his character and career by his passions and necessities, and the opportunity he has to satisfy them. But there is a unity running through all these, assuring us that whatever scope may be given to individual freedom or national aims, they are made subservient to a divine purpose. "When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." God determines the limits of national existence and activity, and determines them with reference to his gracious designs toward his own peculiar people,—“for the Lord's portion is his people; Jacob is the lot of his inheritance.” (Deut. 32 : 8,9.) This constitutes the unity of history,—for history, whether individual, national, or universal, is impossible without unity, without progressive movement, through conspiring influences and energies, towards some determined end. So another inspired writer has stated the all-comprehensive eternal plan. God “hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord.” (Acts. 17 : 26,27.)

This sovereignty of God's dominion over earthly affairs, in the interests of redemption, is signally displayed in the historical preparation for the coming of Him, by whom redemption was effected. Each ancient nation had a “place in the providential order of the world,” and the importance of its place may be fairly estimated by its relation to the “fulness of the time” for Christ's advent. Much might be said of the influence of Grecian civilization and literature on Christianity. Mr. Gladstone speaks of them as furnishing “the secular counterpart of the Gospel,” the “great intellectual factor of the Christian civilization.” Doubtless when the relation of ancient Greece to the introduction of Christianity is mentioned, our immediate thought is of the speech, in which the Gospel was first proclaimed and its inspired records first written. There were other valuable

contributions from the same source, but this was chief and representative of all. That the Greek tongue was providentially prepared and filled for this end, becomes convincingly manifest upon even a superficial view of the facts. This proposition however implies much more than its words openly express. Language is of slow growth, and is the spontaneous product of national character and civilization,—the monument and index of the national life, matured through long periods and by manifold agencies. To say that the Greek language had been prepared, as a universal tongue, for the permanent and universal documents of Christianity, is to say that all the constituent factors and conditioning circumstances of that speech had been divinely ordered for a providential end.* It was certainly providential that the conquests of Alexander the Great, three hundred years before Christ, should have spread Jewish and Greek colonies throughout the countries he subdued, thus bringing their religious ideas, philosophy, literature, and language, into singular combination, and diffusing them widely abroad. Alexander, as Mr. Howson says, “took up the meshes of the net of Greek civilization, which were lying in disorder on the edges of the Asiatic shore, and spread them over all the countries which he traversed in his wonderful campaigns.” The buildings of Alexandria,† in Egypt, the mingling together there of the

*“The history of religion is in one sense a history of language. Many of the ideas embodied in the language of the Gospel would have been incomprehensible and inexpressible alike, if we imagine that by some miraculous agency they had been communicated to the primitive inhabitants of the earth. Even at the present moment missionaries find that they have first to educate their savage pupils,—that is to say, to raise them to that level of language and thought, which had been reached by Greeks, Romans and Jews at the beginning of our era,—before the words and ideas of Christianity assume any reality to their minds, and before their own native language becomes strong enough for the purposes of translation. Words and thoughts, here as elsewhere, go together ; and from one point of view the true history of religion would, as I said, be neither more nor less than an account of the various attempts at expressing the Inexpressible.”—Max Müller’s *Science of Language*, second series, lecture 10.

†Alexandria, next to Rome and Antioch, was the most magnificent city of antiquity, as well as the chief seat of Grecian learning and literature, which spread hence over the greater part of the ancient

Jewish and Greek elements which led to the translation of the Hebrew Scriptures into Greek; the application of Greek philosophic methods, of various schools, to the Hebrew religious doctrines,—these typify the changes that were going forward in preparing a suitable speech for the new doctrines of the Gospel. In speaking of this period Dr Döllinger remarks :

“The Jews were a people too gifted intellectually to resist the magnetic power by which the Hellenistic tongue and modes of thought and action worked even upon such as were disposed to resist them on principle. The Jews in the commercial towns readily acquired the Greek, and soon forgot their mother tongue; and as the younger generation already in their domestic circle were not taught Greek by natives, as might be supposed, this Jewish Greek grew into a peculiar idiom,—the Hellenistic.* During the reign of the second Ptolemy, 284–247 B. C., the law of

world. The situation of the city, at the point of junction between the East and West, rendered it the centre of the commerce of the world, and raised it to the highest degree of prosperity. Its population, in the time of its prosperity, is said by Diodorus to have amounted to about 300,000 free citizens; and if we take into account the slaves and strangers, that number must be more than doubled. This population consisted mostly of Greeks, Jews, and Egyptians, together with settlers from all the nations of the known world. (The city was founded by Alexander the Great in the Autumn of the year 332 B. C.)—See *Chambers's Encyclopedia*.

*This idiom, as modified through the intervening time, became the language in which the New Testament was written,—the common Greek speech of the period. “The diction of the New Testament is the plain and unaffected Hellenic of the Apostolic age, as employed by Greek-speaking Christians when speaking on religious subjects. It cannot be shown that the New Testament writers introduced any word or expression whatever peculiar to themselves. The Septuagint furnished them with most of the religious terms they required; and as the history and doctrines of Christianity had been for some years discussed in Greek before any part of the New Testament was written, the oral or written phraseology of the Greek-speaking Christian community—supplied the rest. * * The New Testament may be considered as exhibiting the only genuine *fac-simile* of the colloquial diction, employed by *unsophisticated* Grecian gentlemen of the first century.”—Winer's *New Testament Grammar*, Translator's (Edward Masson's) *Prolegomena*.

Moses was translated at Alexandria into Greek, [the well-known Septuagint version, as it is called] probably more to meet the religious wants of the Jews of the dispersion than to gratify the desire of the King. The necessity of a knowledge of Hebrew for the use of the Holy Scriptures was thereby done away with, and Greek language and customs became more and more prevalent."

The mission of the Greek, then, with reference to the coming of Christ, was to have ready a language for the reception and promulgation and preservation of his divine message. How the mission was accomplished we have briefly indicated, so that at the appointed time "the vessel was ready, and waited for the wine of the new doctrine, which it was destined to receive." It must ever be a matter of grateful admiration to the Christian student to mark the way whereby God prepared this wondrous speech,—the speech chosen by himself as the mold, into which he would cast his own divine ideas,—the thoughts and truths that were to be given to the world for its instruction and salvation. It has been well called, in its Alexandrian dialect, "*a theological language*, rich in the phrases of various schools, and suited to convey Christian ideas to all the world." And so the Greek, bringing the accumulated treasures of centuries, in art, philosophy, and culture,—all embodied in his exquisite and admirable language,—placed them at the foot of the cross, and found a recognition of the service and a welcome to the benefits of redemption in the inscription above the head of the Crucified.

3. The Roman Empire inherited the dominion of Alexander, enlarged and extended. Palestine came under Roman control in the year 63 B. C, and at the time of Christ's advent the empire, as Gieseler remarks, "extended not only over the whole civilized world but almost over the known world." He adds also that "it is obvious how much the union of so many nations under one government, and the general diffusion of the Greek language, must have favored the heralds of Christianity."

The Roman dominion was outward and physical, solely for purposes of gain and aggrandizement. It tolerated all religions that did not resist political subserviency and pecuniary tribute. It did not hesitate to accept the civilization and language of those whom it subdued, and to assist in giving them universal currency! What therefore the

Roman accomplished in preparing the world for Christ's coming was to unite society under one government, and to make easy and direct the most rapid intercourse between all parts of the world. Uniformity of fundamental law was established and magnificent highways* were built, in order to facilitate political management and military operations, but they served equally well for the missionary labors of the first heralds of Christianity. Dr. Luthardt, in his *Fundamental Truths of Christianity*, (page 230,) so aptly presents this providential service of the Roman sovereignty that we readily borrow his words:

"All the separate states and kingdoms which had arisen from the great empire of Alexander were received into the Roman empire, and thus united also to the west, and drawn into the great stream of universal history. The Roman empire gave an external form, as Alexander's empire had given an intellectual preparation. It was by the Roman empire that nations, hitherto so reserved and exclusive towards each other, were united into one great whole, and a connection and intercourse established between them which were carried on also in the matter of universal civilization. All this contributed to implant in the minds of men the idea of a single kingdom which was to combine varieties of nations and customs in a higher unity, and thus to prepare for that great thought of Christianity,—the kingdom of God. At the same time it prepared the ways by which the Gospel might reach the western nations; for the roads upon which Roman officials and troops passed and repassed from the Capital to the provinces, or by which merchant vessels sailed backwards and forwards,

*These famous highways, so substantially built that remains of them may still be seen, attest alike the grandeur, power and oppression of the Roman Empire. By them "all the distant provinces and cities were united, and regular posts established. Beginning at Scotland, the Roman could travel on by post to Antioch, a distance of nearly four thousand miles, interrupted only by the passage of the English channel and the Hellespont." They were as "the bonds of conquest and the means of military subjection," but "they also assisted the civilization and conversion of the nations through which they passed. Christianity went forth on these roads, as a traveller and soldier, to consolidate her empire." Bushnell's *Work and Play*, lecture 11,—The Day of Roads.

served also for the messengers of Jesus Christ to travel with the word of life, from the Euphrates to Rome and Spain, in that great region of nations, within which the world's history was then transacted. This whole realm was included under one common law, to establish whose authority and make it the protecting power of public life, was the special vocation of Rome."

We cannot forbear from adding to this the testimony of an historical observer whose point of view is widely different. Prof. W. D. Whitney, in his *Language and the Study of Language*, (page 231,) says:

"It seemed at one period, as is well known, that Greece would succeed to the imperial throne of Persia, subjecting the civilized world to her sway; but the prospect lasted for a moment; the sceptre of universal dominion slipped from the hands of Alexander's successors, and soon passed over into the keeping of another and younger branch of the same family. Rome, appropriating the fruits of Greek culture, and adding an organizing and assimilating force peculiarly her own, went forth to give laws to all nations, and to impose upon them a unity of civilization and of social and political institutions. And if Christianity was of Semitic birth, Greeks and Romans gave it universality. Rejected by the race which should have especially cherished it, it was taken up and propagated by the Indo-Europeans, and added a new unity, a religious one, to the forces, by which Rome bound together the interests and fates of mankind."

Surely here is the hand of God in human history. Not more certainly do the worlds of space move toward the central point of the heavens, or the waters of the ocean follow the leading of the moon, than did all the lines of ancient activity and life yield to a mighty divine purpose, and converge about the Cross of Christ. In a most remarkable manner do all these diverse and yet conspiring influences show themselves in the Chief Apostle to the gentile nations. Paul was by birth at once a "Hebrew of the Hebrews" and a "free born" Roman citizen, and he was trained in the Greek culture of his time. We are told how he profited "in the Jew's religion," having been brought up in their chief city, "at the feet of Gamaliel;" we see him, in his restless activity, among the principal seats of Grecian literature and philosophy, at the same time securing to that language its immortality by his own

divinely-inspired epistles; we hear him, as again and again, protecting himself from his enemies by the broad shield of Roman citizenship, he appeals to Cæsar. And so Cæsar becomes the guardian of Christ's servant, and the resources of his empire minister to the spread of the Gospel. It was fitting therefore, that the inscription above the Cross should be written in Latin, as a testimony of the Roman's contribution towards ushering in "the fulness of the time."

There is another aspect to this great truth of the world's historical preparation for Christ's coming. We have looked upon the brighter side of the picture. There is a darker side, which is not less significant and instructive. We can now give it only the most hasty glance. The Jew had sadly forgotten and abused the trust committed to him. The precious treasure had been well nigh spilled from the leaking vessel. Christ came to his own, and his own received him not. Instead of a people waiting for his advent, he found the ritualistic Pharisee and the rationalistic Sadducee, to whom the Cross was a stumbling block and an offence. And as was the Jew, such were the Greek and the Roman, only more openly corrupt. Both Jews and Gentiles were "all under sin." If the latter were as the yet unawakened prodigal, still feeding at the swine trough upon the husks of profligacy,* the former were as the elder brother, clinging in selfish servility to his father's house, at once heartless and insolent. To the Greek, with his sophistry, and luxury, the Cross was foolishness. If we are asked to remember what Athens had been, we must remember also what Corinth was. It is true again that the Roman had conquered the world, but only to sink in the unutterable corruption which his outward prosperity

*See French's exposition of the parable of the Prodigal Son, in his *Notes on the Parables*. "The great famine of the heathen world was at its height when the Son of God came in the flesh. * * The Greek philosophy had completed its possible circle, but it had found no answer to the doubts and questionings which tormented humanity. * * All the monstrous luxuries and frantic wickednesses, which we read of, in the later Roman history, at that close of the world's pagan epoch, stand there like the last despairing effort of man to fill his belly with the husks. * * The experiment carried out on this largest scale, only caused the failure to be more signal, only proved the more plainly that of the food of beasts there could not be made the nourishment of men."

had engendered. Every subdued province added something to the mass of heterogeneous vices, and each accession to the multitudinous deities of the pantheon consecrated and guarded some impure rite. Every avenue that led to the Capital thus became the highway of fresh enormities, until the imperial city was overwhelmed by its own wickedness. Its outward magnificence and inward vileness recall the image of Herod Agrippa, whose gorgeous and dazzling robes concealed, but could not cure his smitten and loathsome carcass.

But in this there was manifested the world's need of a Saviour. The ruin of the race and its helplessness were demonstrated for all time. If a religion of ceremonial observances and moral precepts, without atonement for sin and spiritual regeneration, could save man, then surely the Jew might have rested in his law; if art, philosophy, and culture could restore the soul's peace with God, the Greek would not have needed the preaching of the cross; if material grandeur or political supremacy or military power could conquer lust and purge away moral defilement, then the Roman might have been as eminent in holiness as in his temporal dominion. Every possible human attempt at a solution of the moral problem had been made and all alike were miserable failures. "The world by wisdom knew not God." And so "God shut them all up together in unbelief, that he might have mercy upon all." This may therefore be rightly called a negative preparation of the world for Christ's coming. It showed him to be the Need and the Desire of all nations, although unwilling to acknowledge their necessity and unable to interpret their spiritual longings, and it showed that there is given no other name than his whereby men can be saved. That both Judaism and Heathenism became openly hostile to Christianity, and broke forth in persecution for its suppression, does not diminish the significance of the truth here maintained. These later exhibitions of antagonism and malignity only served to show how deeply diseased humanity had become, and how potent and thorough the remedy must be that should reach the case. And Christianity, by the manner of its conflict and victory, approved itself indeed the wisdom of God and the power of God.

There is, then, a divine side to human history. And the mighty movements throughout society to-day are under the guidance of Him, to whom has been committed all

power on earth and in heaven. "His kingdom ruleth over all." If the ancient civilizations prepared the way for his first advent to earth, the manifold influences of these "last times" are working together for that day, when he "shall appear the second time without sin unto salvation." If the Cross was erected at the point where converged the select streams of ante-christian life, the throne of judgment shall be set up at the confluence of all peoples, tribes, and tongues,—the ultimate terminus of all earthly activity. All nations shall flow unto it. As our limitless encouragement and hope, and as our ever-acting incentive to earnest labor, we are permitted to know that the world is moving forward, not to the crucifixion but to the coronation of Jesus Christ. The conspicuous inscription then will be, not "The King of the Jews," but "KING OF KINGS AND LORD OF LORDS."

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

Ecclesia Lutherana: A Brief Survey of the Evangelical Lutheran Church. By Joseph A. Seiss, D. D.. Philadelphia: Lutheran Book Store, 807 Vine Street. This volume is a special contribution to our Jubilee Commemoration, and is worthy of the subject and the author, whose experience with the pen, and whose abilities in the pulpit, are so well known and appreciated. In a brief compass, the history, doctrines and practices of the Church are presented, and with the excellencies so characteristic of the writer, that even those who may differ from him on some points, cannot fail to be interested and instructed. The book is brought out in elegant style, in clear, bold type, on tinted paper, so as to make it most attractive to the eye.

An Order of Family Prayer. By E. Greenwald, D. D., Lancaster, Pa. Published by the St. Andrew's Society of the Church of the Holy Trinity. The work professes to be simply a compilation, and was prepared especially for use in his own family and the families of his congregation. The most of the Prayers are translations from "Dieffenbach's House-Agenda," regarded as one of the best works of its kind, and so well adapted to keep alive in the heart devotional feeling. Although we may prefer extemporaneous prayer, we should hail with interest the appearance of any work which will awaken a spirit of devotion in the Church, and promote among us a more general observance of Family Worship.

The Foreign Mission-Work of Pastor Louis Harms, and the Church at Hermansburg. By E. Greenwald, D. D. Philadelphia Lutheran Board of Publication. The character of Pastor Harms is well known, and this compilation of his successful labors in connection with Missions, by one who has so long been interested in the missionary work, is worthy a place in our Sunday School and Church Libraries.

Dr. Parrot's Ascent of Mount Ararat. Collated from his Printed Report. By E. Greenwald, D. D. Philadelphia: Lutheran Board of Publication. This is another of the series of excellent books issued by the Lutheran Board and deserving of extensive circulation. We trust the good work commenced will be continued, that the Church may not be so dependent upon other denominations for the literature required in our Sunday School Libraries.

Conversion of Captain William E. Sees, Harrisburg, Pa. By Charles A. Hay, D. D. Philadelphia: Lutheran Board of Publication. This is a beautiful and touching tribute to the memory of an earnest and noble-hearted Christian, an account of whose conversion is presented by one well known in the Church for his rare pastoral gifts. The book impressively shows the power of divine truth, and will tend to quicken our zeal in the service of the Master.

Ecce Deus-Homo, or the Work and Kingdom of the Christ of Scripture. Philadelphia: J. B. Lippincott & Co. The object of this interesting discussion is, to show that Jesus Christ was the God-Man—neither the *Homo* merely, nor the *Deus* merely, but in his own person, the *Deus-Homo*, the materials for the argument being derived from the various facts in the life of the Redeemer. The work is not controversial, but practical, intended to present the claims and character of Christ as the Divine Man.

The Duty and the Discipline of Extemporaneous Preaching. By F. Barham Zincke. New York: Charles Scribner & Co. This cannot be called a regular treatise on the subject. It is, in great part, autobiographical, giving the author's personal experience and success in cultivating the habit of extemporaneous, yet carefully studied, discourse. The work contains many valuable suggestions.

Lectures on the Evidences of Christianity in the Nineteenth Century. Delivered on the 'Ely Foundation' of the Union Theological Seminary. By Albert Barnes. New York: Harper & Brothers. The volume comprises a series of ten Lectures, on the following topics: (1) The Limitations of the Human Mind on the Subject of Religion; (2) Historical Evidence as affected by Time; (3) Historical Evidence as affected by Science; (4) The Evidence of Christianity from its Propagation; (5) Miracles—the Evidence in the XIX Century that they were performed in the First; (6) The Argument for the Truth of Christianity, in the XIX Century from Prophecy; (7) Inspiration of the Scriptures with reference to the Objections made in the XIX Century; (8) Evidence of the Divine Origin of Christianity from the Personal Character and the Incarnation of Christ; (9) The Christian Religion as adapted to the Wants of Man, as illustrated in these eighteen hundred years; (10) Relation of Christianity to the World's Progress in Science, Civilization and the Arts in the XIX Century. It is a lucid and satisfactory exposition of the subject, presented with great candor and force, and will certainly not detract any from the high reputation enjoyed by the author.

The Atonement. By A. A. Hodge, D. D., Professor of Didactic, Historical and Polemical Theology, in the Western Theological Seminary, Allegheny, Pa. Philadelphia: Presbyterian Board of Publication. The work is divided into two parts: (1) The Nature of the Atonement; (2) The design, or intended application of the Atonement, and the argument is designed to cover the whole ground. The discussion is, of course, controversial, and written from a Presbyterian stand-point, but the faith of the Church, in which all evangelical Christians are agreed, the vicarious character of our Lord's active and passive obedience, is ably maintained. But when the distinctive views of Calvinism are presented in contradistinction to the views adopted by other Churches, the author is not so successful. The work possesses substantial merit, and will interest all thoughtful minds, while many of the sentiments will not secure their assent.

Nearing Home. Comforts and Counsels for the Aged. Philadelphia: Presbyterian Board of Publication. The materials for the volume have been gathered, from a variety of sources, with great skill and good judgment. We have been highly gratified with its examination, and can cordially commend it, especially to those for whose special benefit it has been compiled. It is a most acceptable contribution to the literature of the whole Church.

On Both Sides of the Sea: A Story of the Commonwealth and the Restoration. By the Author of "Chronicles of the Schönberg-Cotta Family." New York: M. W. Dodd. The narrative is resumed where it ended in the "Draytons and the Davenants," and presents a vivid picture of one of the most exciting and eventful periods in English History. The story commences on the day of the execution of Charles I., and concludes in New England, at a distant period of forty years. Mrs. Charles is a woman of genius and piety, and, in reproducing the past, possesses great power.

The Beggars of Holland and Grandees of Spain. A History of the Reformation in the Netherlands, from 1200 to 1578. By John W. Mears, D. D. Philadelphia: Presbyterian Publication Committee. This is a reliable narrative, connected with a most important era in the history of a noble people, and is told with great spirit and interest. Dr. Mears has shown judgment in the selection of the subject, and skill in its treatment.

The Hymn of Hildebert and other Mediæval Hymns. With Translations. By Érastus C. Benedict. New York: A. D. F. Randolph. These Hymns are presented in a most beautiful and artistic style and are worthy of the attractive form in which they are presented. These compositions give a glimpse of the piety of the gifted authors whose light shone so brightly during that Mediæval period of Christianity, and belong to the whole Christian Church. There are seventeen pieces in all, including *Dies Iræ*, *Stabat Mater Dolorosa*, *Veni, Creator Spiritus*, the Latin and English on opposite pages with appropriate notices of their respective authors.

A Dictionary of the Bible, comprising its Antiquities, Biography, Geography and Natural History. With Numerous Illustrations and Maps engraved expressly for the work. Edited by William Smith, LL. D., Classical examiner of the University of London. Hartford, Conn.: S. S. Scranton & Co. Philadelphia: Parmelee Bros. Dr. Smith's Dictionary is generally regarded as the best of its kind in the English Language. In the preparation of the work, the most

recent researches have been used, and the services of the most eminent scholars employed, so as to make the work complete and entirely reliable. It is unnecessary to speak of the excellencies of the Dictionary, as it has been endorsed by the leading men of all denominations. The Hartford edition we commend for popular use.

American Edition of Dr. William Smith's Dictionary of the Bible. Revised and Edited by Professor H. B. Hackett, D. D., with the co-operation of Ezra Abbot, A. M. Assistant Librarian of Harvard University. New York: Hurd & Houghton. Parts VII and VIII of the unabridged edition of this valuable serial have been laid on our table. Vol. I, reaching to the word Gennesaret, is now completed. We are glad to see the publication of this standard work prosecuted with the characteristic energy of the House, and in their usually elegant style.

Memoir of Geo. W. Bethune, D. D. By A. R. Van Nest, D. D. New York: Sheldon & Co. This is the Biography of one of the brightest ornaments of the American Pulpit, a man of versatile gifts, of ripe scholarship, and of more than ordinary æsthetic culture, well known as a Christian scholar and philanthropist. The narrative is well presented, and we are sure that the volume will be welcomed by many friends, in whose memory still linger pleasing recollections of the distinguished subject of the Memoir.

A Memoir of the Life and Labors of Francis Wayland, D. D., LL. D., Late President of Brown University, including Selections from his Personal Reminiscences and Correspondence. By his Sons, Francis Wayland and H. L. Wayland. In Two Vols. New York: Sheldon & Co. Dr. Wayland filled a large space in the public mind. His influence reached far beyond the denomination with which he was so prominently identified. He was a clear, logical and independent thinker, an eminent preacher and teacher, a man of generous impulses, earnest zeal and noble courage. His career in these pages is fully and honestly told; his own words and acts reveal to others the varied excellencies he possessed, the important services he performed.

Joseph H. Kennard D.D. A Memorial. By J. Spencer Kennard. His Son and Successor in the Pastoral Office. Philadelphia: American Baptist Publication Society. From our childhood we have known of the earnest, self-denying and successful labors of Dr. Kennard, and the memoir by a grateful and affectionate son appropriately portrays the subject in the various relations which he maintained in life. The work possesses peculiar interest, particularly to the denomination with whose ministry he was so closely connected.

The Life of John P. Crozer. By J. Wheaton Smith, D.D. Philadelphia: American Baptist Publication Society. This is a most beautiful tribute to the memory of a modest, exemplary faithful Christian man. His life was devoted to active business pursuits, in which he was eminently successful. The charm of his character consisted in his unostentatious and steady piety, uniform kindness of heart, and his practical judicious philanthropy. During the War we frequently met him at the meetings of the Christian Commission, and learned to value his great moral worth and important services.

Life of Josiah Quincy of Massachusetts. By his son, Edmund Quincy. Boston: Ticknor & Fields. This is a charming book, and the author may well claim the gratitude of the public for the deeply interesting and valuable contribution, he has made to our biographi-

cal literature. It is a history not only of the man whose virtues and services are here embalmed by filial affection, but of the memorable times, in which he lived and participated. Such Memoirs are opportune. The subject is worthy, the material rich, the instruction valuable and the influence salutary.

Theological Index. References to the Principal Works in every Department of Religious Literature, embracing nearly seventy thousand citations, alphabetically arranged under two thousand heads. By Howard Malcolm, D. D., LL. D. Boston: Gould and Lincoln. The preparation of this work necessarily involved a vast amount of labor, and although there are many omissions and some defects in the classification, it will prove a valuable help to the student of Theology. Dr. Malcolm and his excellent publishers are entitled to the cordial thanks of every friend of Christian knowledge for the service they have rendered.

The Epistle to the Hebrews with Explanatory Notes. To which are added a condensed view of the Priesthood of Christ, and a Translation of the Epistle, prepared for this book. By Henry J. Ripley, D. D., Late Professor in Newton Theological Institution. Boston: Gould and Lincoln. This volume, regarded as the best and most important of Dr. Ripley's works, is the result of a careful and continued study of the Epistle in the original, and cannot fail to contribute to a clearer and more comprehensive understanding of this interesting portion of the Scriptures.

Memories of Olivet. By J. R. Macduff, D. D. New York: Robert Carter and Bros. This work is uniform in design with the author's "Memories of Gennesaret," and "Memories of Bethany." A recent personal visit has confirmed him in the long-established impression, that the Mount of Olives is the most interesting locality in Palestine.

Light and Truth: or Bible Thoughts and Themes. By Horatius Bonar. New York: Robert Carter and Bros. An impressive and earnest effort to promote the devout study of God's word, and to win for it more of our love and reverence. Like all the productions of Bonar the work commends itself to our approval.

The Young Man Setting out in Life. By William Guest. American Tract Society. This little volume consists of four lectures: Life—How will you use it? Sceptical Doubts—How you may solve them; Power of Character—How you may assert it; Grandeur—How you may reach it; and is well adapted to arrest the attention of young men, and meet their wants. The force of the argument and the earnestness of its tone cannot fail to make an impression.

The Sabbath-School Index. By R. G. Pardee, A. M. Philadelphia: J. C. Garrigues. This volume comprises a brief history of the rise and progress of Sunday Schools, modes of instruction, practical examples in illustrative, pictorial and object-teaching; also suggestions in reference to the use of the blackboard, the management of infant classes, teacher's meetings, conventions, institutes, and other subjects connected with this great Christian work. The author gives the result of his forty-five years experience in this important field of labor as well as the best thoughts of Sunday School teachers and superintendents in our own land and in Great Britain.

The American Sunday School Union, by its numerous and attractive publications, is rendering the country very important service.

The Institution is worthy of the cordial support of all Christian denominations. *Story of a Chinese Boy*, *The Orphans of Glen Elder*, *Nelly, or the Best Inheritance*, *Stephen Grattan's Faith*, *The Hermit*, beautifully illustrated, we have recently examined, and regard them all as most deserving of the place they are intended to occupy in our Sunday School literature.

Natural History of Enthusiasm. By Isaac Taylor. New York: Robert Carter and Bros. The Carters have done good service in reproducing this well known volume of Dr. Taylor, whose works contain so many useful thoughts and valuable suggestions. The author describes in its various forms that fictitious piety which so frequently appears in times of unusual religious excitement, and endeavors to show the difference between it and true religious principle.

Life and Letters of Elizabeth, Last Duchess of Gordon. By Rev. A. M. Stuart. New York: Robert Carter and Bros. Independently of its religious character, the work will interest the reader on account of the introduction of so many prominent historical incidents, with which its subject was brought in contact during her protracted life, from 1794 till 1864.

Bible Hours: Being leaves from the Note-Book of the late Mary B. M. Duncan. New York: Robert Carter and Bros. This book is the result of a careful study of the Scriptures, consisting of brief meditations, giving the meaning of the sacred text with practical suggestions. Several pages have been added to this edition, giving directions in the management of children, and a few pieces of poetry.

The Visitor's Book of Texts: or the Word brought nigh to the Sick and Sorrowful. By the Rev. A. M. Bonar. New York: Robert Carter and Bros. This will be found a useful guide to those who are called to visit the sick and the afflicted. There is, perhaps, no Christian duty, in which persons so much fail, and in the performance of which judicious counsel is so much needed.

The Heavenly Life: Being Select Writings of Adelaide L. Newton. Edited By Rev. John Baillie. The Epistle to the Hebrews, compared with the Old Testament. New York: Robert Carter and Bros. These volumes are from the pen of a highly gifted English woman, whose physical sufferings for some years were very great, but whose life was a living fellowship with the Holy One. In the "Heavenly Life" her earnest intelligent piety is exhibited on every page, and the "commentary on Hebrews" is full of precious thoughts connected with the grand theme of the Epistle.

History of the United Netherlands: From the Death of William the Silent to the Twelve Years' Truce—1609. By John Lothrop Motley, D.C.L. In Four Vols. Vols. III and IV. New York. Harper and Brothers. These volumes cover a period of nineteen years, a period of the most thrilling interest, the narrative beginning with the days immediately succeeding the assassination of Henry III., and terminating with the time when the Republic was formally admitted into the family of nations, and its independence virtually acknowledged by Spain. Of Mr. Motley's qualities as an historian, it is unnecessary to speak. In these volumes he well sustains his reputation. Written in a pure and graceful style, on every page you meet with evidences of the most thorough research, careful reflection, impartiality and candor. The copious index adds greatly to the value of the work.

The Old Roman World, the Grandeur and Failure of its Civiliza-

tion. By John Lord, LL. D. New York: Charles Scribner & Co. This is an exceedingly interesting volume by one, who has, for years, been a diligent student of history, and is fully competent to discuss the topics presented. Facts are generalized, and the reader is left to examine, at his leisure, learned authorities, in which, too often, by minute details, the argument is obscured and art is concealed in a mass of learning.

The Canterbury Tales. By Geoffrey Chaucer. From the Text and with the Notes and Glossary of Thomas Tyrwhitt. Condensed and arranged under the text. A New Edition. Illustrated by Edward Corbould. London: Geo. Routledge & Sons. New York: 416 Broome St. Chaucer, the father of English Poetry, was quite a voluminous writer. But of his productions the *Canterbury Tales* are best known. The first edition of which was published in 1475. The publishers have conferred a very great service in presenting the public with this cheap yet beautiful edition of an author, in whose study there is a growing interest at the present day.

The Queens of American Society. By Mrs. Ellet. Author of the "Women of the American Revolution," etc. New York: Charles Scribner & Co. This volume furnishes sketches of nearly three hundred women, prominent in social life, or connected with important public events, and is full of anecdote, incidents and descriptions of dress and entertainment, at different periods in the Republic, which give historic value to the work. Full justice is done to the Christian character and benevolent spirit of many of these heroines. The volume is adorned with several very fine portraits.

Letters from Europe. By John W. Forney, Secretary of the Senate of the United States. Philadelphia: T. B. Peterson & Brothers. These Letters, written by the author during his recent tour abroad, and now collected and carefully revised, contain his impressions of men and things, presented with great clearness of thought, freshness of language and his characteristic energetic spirit, and abound in interesting information and valuable statistics. It is a very readable book, interesting and instructive, with a full alphabetical and analytical index for reference.

Gleanings from the Harvest-Fields of Literature. A Melange of Excerpta, curious, humorous and instructive. Collated by C. C. Bombaugh, A. M., M. D. Third Edition. Baltimore: T. N. Kurtz. Dr. Bombaugh's work, which has been thoroughly revised and enlarged, contains a large amount of curious and valuable information, not found in any other single volume, and is designed for all classes and all seasons. The mechanical execution of the book is most beautiful, and reflects the highest credit upon the Publisher.

Martin Chuzzlewit; Dombey and Son; Old Curiosity Shop; Little Dorrit. By Charles Dickens. With Original Illustrations. By S. Eytinge, Jr. Boston: Ticknor & Fields. Scarcely any thing need be added, in the way of commendation, to what has been previously said in reference to this attractive edition of an author whose merits are generally conceded. This edition is characterized by clearness of typography, excellent illustrations, good binding and cheapness, and also contains several stories not found in any other American edition.

Pictorial History of the Civil War in the United States of America. By Benson J. Lossing. Vol. II. Hartford: T. Belknap. The

second volume of this attractive work has made its appearance. It includes in the record the narrative of the war eastward of the Alleghany Mountains to the close of the battle of Fredericksburg, in the operations of the Army of the Potomac; the beginning of the Siege of Charleston; the movements of the Armies of the Ohio and of the Cumberland to the close of the battle of Murfreesboro', and of the Armies of Tennessee, Missouri, and the Gulf, to the fall of Vicksburg and Port Hudson. The author, in the preparation of the work, enjoyed unusual facilities for collecting authentic and valuable material, from Southern as well as Northern sources. He visited many of the scenes and localities which he describes, and had personal interviews with the prominent leaders on both sides. The work is illustrated with several hundred engravings on wood, sketches of persons and places, taken by the author and others, and unites artistic with literary excellence. It is written in a clear, animated style, with great candor and sincerity, and in an earnest, patriotic spirit. It is decidedly the best history of the Civil War, for popular reading, yet presented to the public.

History of the American Civil War. By John W. Draper, M. D. LL. D., Professor of Chemistry and Physiology in the University of New York. In Three Volumes. Vol. I. New York: Harper & Bros. In this elaborate work the author presents his views of the causes of the War, and the events preparatory to it, considered, not in a partisan, but in a philosophical and impartial, spirit. The war, in his opinion, originated in past influences and in past history, and was not the result of the passions and fanaticism of the hour. The true cause of these social convulsions, is traced to the silent influences of nature. His first inquiry is, therefore, into the physical characteristics of the country, its topography and meteorology. He, then, discusses the tendency to antagonism impressed on the American population, by climate and other physical causes, until it gradually develops into the geographical parties whose contest for supremacy in the Union, ultimately resulted in Civil War. The author's favorite theory of the irresistible influence of climate on the growth of national character and ideas, is presented with ability and learning, and will be read, even if not endorsed, with interest.

Women of the War: Their Heroism and Self-Sacrifice. By Frank Moore, Author of the *Rebellion Record*, etc., etc. Hartford, Conn.: S. S. Scranton & Co. The country is under great obligations to Frank Moore, for the services he has rendered in gathering so much valuable material in connection with the literature of the late War. Woman participated in its perils; it is right that she should share its glories. With the brave men who risked every thing in our conflict for the Union, they deserve to be enshrined in the affections of the nation. The book is beautifully printed, and illustrated with several fine steel engravings.

The Weaver Boy, who became a Missionary: Being a story of the Life and Labors of David Livingstone. By H. G. Adams, New York: Robert Carter & Brothers. This is a most interesting narrative of the experience, adventures and labors of a good man, the energies of whose whole life were directed to a great and noble object, the evangelization of Southern Africa. The singleness of purpose, lofty courage, indomitable perseverance and devoted zeal, which his remarkable career exhibits, illustrate most strikingly the character of

the true missionary, and will deeply strengthen the interest which the Christian world, at the present time, feels in his personal safety. The materials of the work have been derived chiefly from Dr. Livingstone's travels and valuable researches, published in 1857, and 1865. The book furnishes interesting information in reference to the manners and customs of the several African tribes, their productions, and the work of missions among this benighted race.

The Forest Boy: A Sketch of the Life of Abraham Lincoln. By Z. A. Mudge. New York: Carlton & Porter. The Life of our late good President is here told in a simple, familiar way, adapted to interest and instruct the young. The writer has used his materials with great skill and excellent taste.

Elements of Physical Geography, together with a Treatise on the Physical Phenomena of the United States. Illustrated by one hundred and fifty engravings, &c. By John Brocklesby, A. M., Professor of Mathematics and Natural Philosophy in Trinity College, Hartford, Conn. Philadelphia: E. H. Butler & Co. Among the educational works, in the special department to which it is devoted, this is the most thorough and comprehensive discussion of the subject, with which we are acquainted. The materials seem to have been collected from the best sources, and the illustrations are admirably executed.

Fred, Maria and Me. By the Author of the "Flower of the Family." New York: Charles Scribner & Co. This quaint and beautiful story of New England life, appeared originally in the "Hours at Home." We are not surprised, that its republication in this permanent and artistic form should meet with so much general favor.

The House on the Hill: or Stories for Charlie and Alice. By their Mother. New York: A. D. F. Randolph. Many of the incidents here narrated, actually occurred, and although written for the family of the authoress, they are given to the public with the hope that they may interest other children. Mr. Randolph's books for the young may be safely recommended.

Sunny Hour Stories. On the Wing. By Nellie Eyster. Philadelphia: Duffield Ashmead. This is the third volume of this interesting and useful series, written by Mrs. Eyster of the, Lutheran Church in Harrisburg. The charm of the work is its naturalness, the successful reproduction of home scenes, and its admirable adaptation to the capacities of the young. We look with interest for a continuation of the series.

The Clifford Household, by J. I. Moore; *Elsie Dinsmore*, by Martha Farquharsen; *The Little Fox*, or the story of Captain Sir F. L. McClintock's *Arctic Expedition*, by S. T. C. These are all from the House of M. W. Dodd, New York, who has by his valuable publications done so much to purify and elevate our juvenile literature.

A Sequel to "Peep of Day" New York: Robert Carter & Bros. An excellent little work, written in a plain simple style, and adapted to instruct and interest the youthful mind.

Two Thousand Miles on Horseback. Santa Fe and Back. A Summer Tour through Kansas, Nebraska, Colorado and New Mexico in the year 1866. By James F. Meline. New York: Hurd & Houghton. A narrative in the form of familiar letters, written at the time when the incidents were fresh in the mind, by an Army Officer who had opportunities for careful observation concerning a country, in which we all feel a deep interest.

The Lovers' Dictionary: A Poetical Treasury of Lovers' Thoughts, Fancies, Addresses and Dilemmas. Indexed with Ten Thousand References. New York: Harper & Bros. The title sufficiently indicates the design and scope of the work, which contains a wealth of thought from the best poets through the whole range of American and English literature on the particular subject, such as is not to be found in any single volume. It will certainly secure the attention of those who are interested in what the author calls the "tender science."

The Rebellion Record: A Diary of American Events. D. Van Nostrand. Part LXXI, with portraits of Major-General J. C. Davis and Major General F. C. Barlow, of this serial, so frequently commended, has made its appearance, and is full of interesting matter connected with the war.

The Evangelical Alliance of the United States of America, containing the Constitution and list of officers, Dr. Smith's valuable report to Fifth General Conference and Dr. Prime's report on the Conference at Amsterdam has been published by Robert Carter & Bros.

Analysis and Proof Texts of Dr. Julius Müller's System of Theology, by Prof. H. B. Smith, D. D., reprinted from the "American Presbyterian and Theological Review," will be found of special value to Theologians, though they may not be able to accept all the views of the eminent author. Publisher, Rev. J. M. Sherwood, New York.

The Early History of the Lutheran Church, in the State of New York: A Discourse delivered before the Hartwick Synod in the Lutheran Church of Richmondville, N. Y. Sept. 21st 1867. By G. A. Lintner, D. D., President of the Synod. Published by Resolution of Synod.

Address, at the Funeral of Mrs. Susan E. Musser, wife of William Musser, Esq., Sept, 18th 1867, By Joseph A. Seiss, D. D.

The Privileges and Obligations connected with the Great Reformation: A Jubilee Sermon, preached in Trinity Lutheran Church, Reading Pa., December 29th 1867. By Rev. Jacob Fry, A. M., Pastor.

Ninety-Five Theses, for the Seventh Semi-Centennial Jubilee of the Reformation, with notes and Appendix. Baltimore: T. Newton Kurtz.

The Jubilee Service: An order of Divine Worship for the Seventh Jubilee of the Reformation, commencing Oct, 31, 1867. C. P. Krauth, D. D. Philadelphia: J. B. Lippincott & Co.

Address to the Churches on the Reformation Jubilee of 1867. By J. G. Morris, D. D. .

The Lutheran Church and Why I love it? A Jubilee Peace Offering from the Maryland Jubilee Association. By W. D. Strobel, D. D.

The Lutheran Church. By Joseph A. Seiss D. D.

The Jubilee. By Joseph A. Seiss, D. D.

Seventh Jubilee of the Reformation. Ein feste Burg. Translated by Rev. C. P. Krauth, D. D. Music arranged from the German. Published by Rev. H. M. Bickel.

Hymns for the Seventh Semi-Centennial Jubilee of the Reformation. By Rev. Matthias Sheeleigh, A. M., Philadelphia: J. B. Rodgers.

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This number contains some of the most valuable and interesting papers that have ever appeared in the *Evangelical Review*. Prof. Valentine's article on Revivals is by far the ablest discussion of the subject, we have ever read from any pen in our Church. It is eminently scriptural, earnest and sober. Dr. Burrows' paper on Growth in Grace, is in the best style of impassioned logic. Prof. Koons' translation of the communication from the Theological Faculty at Dorpat, is valuable historically. We are glad to see Dr. Hay's translation from Schmid's Dogmatic. The paper on Francke is interesting and sprightly. The number before us we do not hesitate to pronounce as rich and strong as any number of that prince of all theological periodicals, the *Bibliotheca Sacra*.—*Lutheran Observer*.

The *Evangelical Quarterly Review* for April has appeared with usual promptness. It is an interesting number, and contains articles of ability and value, although the positions taken are, in many cases, such, as we cannot approve.—*Lutheran Standard*

The translation of the Opinion of the Faculty of Dorpat, and that of Schmid's Dogmatic, are ably done. The former is a very valuable service to the cause of true doctrine; and the latter, if continued as begun, will not fail to call forth the thanks of all who love the Lutheran Church, and the truth, to which she testifies.—*Luth. and Mis.*

The ability that characterizes the management of this Review and the general literary excellence of its articles give it not only a prominent position in the Church, but also, among all the periodicals of its class. Among other articles of merit and interest, in the April number, may be found one entitled "Confessional et Extra-Confessional," translated from the German by Prof. Koons of Muhlenberg College, and another on the "Resurrection of the Body," by Prof. S.A. Ort, also an exceedingly interesting account of the "Life and Labors of Francke."—*Evan. Luth.*

The *Evangelical Review* for April sustains the well known ability of the Review.—*Lutheran Visitor*.

The April number of this Quarterly contains an unusual amount of practical matter. The general reader will find here much to interest and instruct. The *Review* continues to grow in public favor.—*Ref. Ch. Messenger*.

Dr. Stoever's excellent Quarterly comes promptly to hand, laden with spoils gathered by our Evangelical Lutheran friends.—*Congregationalist*.

THE
EVANGELICAL
QUARTERLY REVIEW.

NO. LXXV.

JULY, 1868.

ARTICLE I.

A QUESTION IN ESCHATOLOGY: WILL THERE BE A MILLENNIUM BEFORE THE RETURN OF JESUS?

By JOSEPH A. SEISS, D. D., Philadelphia.

The sublimest sacred predictions yet remain to be fulfilled. Pre-eminent among these is, the personal return of the Son of Man to this world, in regal glory, and judicial power. All the Creeds, Confessions of Faith, Articles of Religion, Covenants, and Doctrinal Platforms, of all the Churches of Christendom, Ancient and Modern, Oriental and Western, Primitive and Mediæval, Roman, Greek and Protestant, acknowledge and set this forth as one of the great fundamental and unmistakeable doctrines of Christianity and Christian hope, about which no doubt should ever cross a believer's mind. It is so thoroughly and inseparably identified with the Christian religion, and so fully and constantly presented by the Sacred Scriptures, that there can be no genuine Christianity where it is not one of the most living and prominent articles embraced.

When this coming again of the Lord Jesus is to occur,

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its accompaniments, its objects, its results, though subjects of legitimate Christian inquiry, we do not now intend to discuss. We propose a single question, entirely apart from all other topics which do not necessarily enter into it. That question, is the one stated in the caption of this Article: WILL THERE BE A MILLENNIUM BEFORE THE RETURN OF JESUS?

The term *Millennium*, etymologically, signifies *a thousand years*—*a chiliad*,—and hence also the words, *chiliast* and *chiliasm*. Any space of a thousand years, is a *Millennium*. There have, therefore, been almost six *Millenniums*, or *chiliads* of human history.

But usage has somewhat restricted the meaning of the word to a particular thousand years, or to a long period of time which is described in the Scriptures as a *mille anni*.

The passage which has given rise to the name, and which most directly and fully sets forth the Millennium, confessedly is, Rev. 20 : 1—7; where the Apostle John says: “I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the Dragon, that old serpent, which is the Devil and Satan, and bound him *a thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till *the thousand years* should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ *a thousand years*. But the rest of the dead lived not again until *the thousand years* were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him *a thousand years*. And when *the thousand years* are expired, Satan shall be loosed out of his prison.”

Here, then, is a very specific and important *mille anni*—a most significant *χίλια ἔτη*—a Millennium or Chiliad which separates itself from all other *Millenniums*, and is marked with the most exalted features of which the Christian Scriptures treat.

There be some who regard this Millennium as *past*. This theory had its most able advocate in Professor George Bush, in his "*Treatise on the Millennium*," 1832. According to his interpretation, the binding of Satan was the fall of the Pagan Roman empire, commencing the thousand years in the fifth century, and ending it in the fifteenth, with the establishment of the Turkish dominion in Western Asia; the Angel was the ministry of the empire; the bottomless pit was the unknown world beyond the Roman dominion; the thrones were those of England, France, Spain, Portugal, Italy and Germany; the souls were the Waldenses, Albigenses, Lollards and others; the rest of the dead were the unregenerate, &c. And having thus satisfied himself that the Millennium is past, it was an easy step for him, a few years after, to deny the doctrine of the bodily resurrection of the dead.

Luther has been quoted as having held that the Millennium began about the time the Apocalypse was written, and that it ended with the Turkish invasions.* We question whether Luther ever so wrote, and much more that he intended this to be taken as the proper interpretation of the passage. The most reasonable belief is, that he had no settled opinion on the subject, never having given the

* *Randglossen*, Rev. 20. "Die tausand Jar müssen anfangen, da dis Buch ist gemacht; den der Türke ist allererst nach tausend Jaren kommen. Indestz sind die Christen blieben und haben regieret, ohne des Teufels Dank. Aber nun will der Türke dem Pabst zu Hülfe kommen, und die Christen ausrotten, weil nichts helfen will."

Of these *Randglossen* in general, we may say, with Fabricius and others, that they have not always been the same in the various editions of Luther's Bible, that many of them were changed even by himself, and that manifold alterations were made in them before, and still more after, his death; that it is doubtful how far they are to be attributed to him; and that whilst some of them furnish much light and information, there are others of which "it must rather be said that they savor of erroneous opinions once held by Luther, which, in justice to him, must be received with reference to the condition of the times; on which account liberty has long ago been taken to alter very materially some of them, as also to order them away." Fabricius' *Centifolium*, pp. 168, 169. See also Walch's Luther, Preface to Vol. XXI. The note above quoted, is not in the edition of 1522, nor that of 1524. It also relates to a book to which Luther gave but little attention.

attention to the Apocalypse, which he gave to other portions of the Holy Scriptures. The tradition of the school of "the Prophet Elias," with which he prefaces his chronology of the world, would require a very different location of this final *χίλια ἔτη*.*

But the commonly accepted doctrine is, that the thousand years of Rev. 20, is still future. "Nothing is more certain," says Bishop Newton, "than that this prophecy of the Millennium and of the first resurrection hath not yet been fulfilled, even though the resurrection be taken figuratively." Dr. Bogue pronounces it useless to spend a moment to prove, that the Millennium does not now exist, and, from the accounts of the past periods of the Church, "has not yet commenced its joyful course," but is "reserved for the last days." Professor Bush also agrees, against his own theory, that "no phraseology in prayer, in preaching, in the religious essay, or in the monthly concert address, is more common than that of *millennial* state, *millennial* reign, *millennial* purity, *millennial* glory, &c., all betokening the expectation of a *coming* condition in the affairs of the Church." Indeed, as every one may readily verify for himself, the modern pulpit, platform, book, newspaper, and almost everything, is *full of Chiliasm*, even where Chiliasm is the most fiercely denounced, all looking to some happy time of a thousand years yet to be realized in this mortal life.

I. CURRENT THEORY OF THE MILLENNIUM.

The fairest and most satisfactory way of presenting the prevalent ideas on the Millennium, will be, to let leading teachers on the subject speak for themselves.

* Walch's *Luther's Schriften*, XIV., 1117.

"A saying of the disciples of Elias the Prophet. Burgensis parte I, Distinct. 3, Cap. 4.

SCRUTINII.

SIX THOUSAND YEARS THE WORLD SHALL STAND.

Two thousand idle, or unoccupied.

Two thousand the Law.

Two thousand the Messiah.

These are six days of a week before God.

The seventh is the continuous Sabbath.

Psalm 90 : 5, and 2 Peter 3 : 8.

To the Lord a thousand years are as one day."

Dr. Daniel Whitby may be considered the father of the system now generally approved. We therefore give him the first place in the list. In the title of his Essay on the subject, we already have the substance of his teaching: "*A Treatise on the true Millennium*," showing that it is not a Reign of persons raised from the dead, but the Church flourishing gloriously for a thousand years after the conversion of the Jews, and the flowing of all nations to them thus converted to the Christian faith." In the second chapter of this Treatise, he expresses himself more fully: "I believe, then, that after the fall of antichrist (Popery), there shall be such a glorious state of the Church, by the conversion of the Jews to the Christian faith, as shall be to it life from the dead; that it shall then flourish in peace and plenty, in righteousness and holiness, and in pious offspring; that then shall begin a glorious and undisturbed reign of Christ over both Jew and Gentile, to continue a thousand years during the time of Satan's binding; and that, as John the Baptist was Elias, because he came in the spirit and power of Elias, so shall this be the Church of martyrs, and of those who had not received the mark of the beast, because of freedom from all the doctrines and practices of the antichristian Church, and because the spirit and purity of the times of the primitive martyrs shall return; that Satan hath not yet been bound a thousand years, nor will be so bound till the calling of the Jews, and the time of St. John's Millennium; that the true Millennium will not begin till the fall of Antichrist, nor the Jews be converted till that time, the idolatry of the Roman Church being one great obstacle of their conversion; that then shall be great peace and plenty, and great measures of knowledge and righteousness in the whole Church of God; and that, after the fall of Antichrist, *and before the second coming of our Lord to Judgment*, the Jews shall be converted, and become a most famous Church again."

Dr. Bogue, who has written with spirit on the subject, and whose "*Discourses on the Millennium*" have been largely read and accepted, says: "Allow me to mention in a few words, what I conceive to be the Millennium of the Christian Church, which God has graciously revealed by his servants the prophets. It appears, then, that there will be far more eminent measures of divine knowledge; of holiness of heart and life; and of spiritual consolation

and joy, in the souls of the disciples of Christ, than the world has yet seen: and these will not be the attainments of a few Christians, but of the general mass. This delightful internal state of the Church will be accompanied with such a portion of external prosperity and peace, *and abundance of all temporal blessings*, as men never knew before. The boundaries of the Kingdom of Christ will be extended from the rising to the going down of the sun; and Antichristianism, Deism, Mahometanism, Paganism and Judaism, shall all be destroyed, and give place to the Redeemer's throne. By the preaching of the gospel, the reading of the Bible, and the zeal of Christians in every station; by the judgments of heaven on the children of men for their iniquities; above all, by the mighty efficacy of the Holy Ghost, will the glory of the latter day be brought about. Religion will then be the grand business of mankind. The generality will be truly pious; and those who are not, will be inconsiderable in number, and most probably be anxious to conceal their real character; and their sentiments and practice have no real weight or influence on the public mind. The earnest desire which every pious soul must feel for the long continuance of this glory, will be gratified to hear, that the time mentioned in prophetic language, as the period of its duration, is a thousand years. Such I believe to be the doctrine of the Millennium."

A. A. Hodge, in his "*Outlines of Theology*," which is extensively accepted by Presbyterians of this country, thus answers the question: "What is the scriptural doctrine concerning the Millennium? 1st. That the gospel is to exercise an influence over all branches of the human family, immeasurably more extensive and more thoroughly transforming than any it has ever realized in time past. This end is to be gradually attained through the spiritual presence of Christ in the ordinary dispensation of Providence, and ministrations of his Church. 2d. The period of this general prevalency of the gospel will continue a thousand years, and is, hence, designated the Millennium, Rev. 20: 2—7. 3d. The Jews are to be converted to Christianity, either at the commencement or during the continuance of this period. 4th. At the end of these thousand years, *and before the coming of Christ*, there will be a comparatively short season of apostacy."

Dr. J. Pye Smith, in his "*First Lines of Christian The-*

ology," has a like statement, that we are confidently to expect, in this world, and before the Second Advent and the Judgment, "the progress and final triumphs of the Messiah's reign: the conversion of the Jews to Christianity: the downfall of Popery and Mohammedanism: the extinction of Heathenism, and the general prevalence of true religion in a pure form." p. 695.

So, also, Dr. S. S. Schmucker, in his "*Popular Theology*," which was for a long time used as a text-book in the Gettysburg Theological Seminary, says: "There will be an extraordinary and universal diffusion of the gospel over the whole earth, *prior to the close of the present economy.*"

* * The Millennium will consist of an extraordinary and general diffusion of Christianity successively among all the nations of the earth, effected through the increased application of the appointed means of grace, in all their legitimate forms, by professing Christians, accompanied by extraordinary effusions of the Holy Spirit." Chap. xx.

The "*Encyclopædia of Religious Knowledge*" says: "Respecting the real Millennium, we may observe the following things: 1. That the Church will arrive at a state of prosperity which it never has yet enjoyed. 2. That this will continue at least a thousand years, or a considerable space of time, in which the work of salvation may be fully accomplished in the utmost extent and glory of it. *

* 3. This will be a state of great happiness and glory. The Jews shall be converted, genuine Christianity be diffused through all nations, and Christ shall reign by his spiritual presence, in a glorious manner. * * Pagans, Turks, Deists and Jews, will either be entirely converted, or be as few in number as real Christians are now. * *

At length, after a brief space of severe trial, the scene mingles with the heavens, and rising in brightness is blended with the glories on high. The mysteries of God on earth are finished, the times of restitution of all things are fulfilled. The Son of God descends. The scene closes."

Richard Watson's "*Biblical and Theological Dictionary*" states the matter thus: "With regard to the nature of the Millennial state, or the blessings which shall be more particularly enjoyed during that period, the following things seem to be marked out in prophecy: that it will be a time of eminent holiness, that there is reason to expect a remarkable effusion of the Holy Spirit, * * a univer-

sal spread of the gospel, diffusing the knowledge of the Lord throughout the world, in a more extensive and effectual manner than ever it was before, * * light and religious knowledge shall root up Pagan, Mahommedan, and Antichristian delusions, * * the Jews will then be converted to the faith of the Messiah, * * the purity of visible Church communion, worship, and discipline, will then be restored according to the primitive apostolic pattern, * * will be a time of universal peace, tranquility and safety, * * civil rulers and judges shall then be all maintainers of peace and righteousness, * * *the saints shall then have the dominion*, and the wicked shall be in subjection, * * at length the Son of God descends, and the scene closes."

So also Albert Barnes, in his "*Notes, Explanatory and Practical, on the Book of Revelation*," to the question, "What, then, will be the state of things during that long period of a thousand years?" answers: "(a) There will be a great increase in the population of the globe [this men call a *spiritual* Millennium, in which carnal pleasures are quite absent!]; (b) there will be a general diffusion of intelligence on the earth; (c) that period will be characterized by the universal diffusion of revealed truth; (d) it will be marked by unlimited subjection to the sceptre of Christ; (e) there will be great progress in all that tends to promote the welfare of man; (f) it will be a period of the universal reign of peace; (g) there will be a general prevalence of evangelical religion; (h) it will be a time when the Hebrew people will embrace the Messiah whom their fathers crucified;" and much more of the same sort, all *before the coming of Christ*.

So, also, Professor P. Fairbairn, in his "*Prophecy viewed in respect to its Distinctive Nature, its Special Function, and Proper Interpretation*," describes "what is known as the Millennium, or the thousand years' reign of Christ and his saints," as "something more than the infusion of a better spirit into the kingdoms of the world—an actual remodeling of the state of things among men—a fresh organization of the social fabric, such as would formally commit the administration of affairs into the hands of the Lord's people, by making personal piety and worth the essential qualification for civil rule—the entire framework of society shall be cast anew, so as to lay open all the avenues of life for the good, and close them against the

evil—the saints not merely shall become more numerous and powerful than hitherto, but shall formally possess the kingdom under the whole heaven, and exercise its dominion—the spiritual shall carry it over the natural in the ordinary affairs of the world—these are then to appear before the world as its guides and rulers—by them somehow the world is to be presided over and governed—the Church shall then have ceased to be distinct from the world [repealing God's description of his people as peculiar, separate from the world, and a little flock]—such being the view of the Millennial state presented to us in the twentieth chapter of the Apocalypse, taken in its plain, (!) broad import." And all this, it is affirmed, will take place *before the return of the Saviour*, and on this side of the resurrection of the dead.

We have numerous other statements to the same effect, in books and papers, large and small, from all varieties of sources. We have quoted so many, in order to make it clear and evident, in the words of influential and accredited writers, that the prevailing doctrine of modern Christendom, respecting the future, is, that the world is to progress, and is progressing, towards a golden age of universal happiness, righteousness, liberty and peace, to last for a thousand years, or an indefinite long period this side of the second Advent, in which vice, wickedness, oppression, tyrants and wicked ones, will everywhere be brought under the sway and rule of Christians, and Christian principles; and that this is to be gradually accomplished by the advancements of science, improvements in the arts of civilized life, and the increase of missionary zeal, helped by increased measures of the Spirit of God, and such providential directions of the affairs of men as may facilitate the efficiency of the spiritual appliances already possessed. We wish to show, as we have now shown, that the popular and professional teachings of the modern Church are *full of Chiliasm*, and Chiliastic promises and hopes, of the most earthy, carnal, coarse, and secular sort; and that leading men, and those who are largely guiding and fashioning the faith of Protestant Christendom, are rapidly inaugurating *a new article of faith*, unknown to the early ages, and fixing it in the public mind as an undoubted part of proper Christian belief,—an article purely Chiliastic, and one which we think can be shown to be delusive,

unwarranted, and damaging to the whole character and being of the Church, the gospel, and the best interests of souls.

We are, then, authorized by the facts, to say, that the common teaching and belief is, that there is to be awaited, and prayed and labored for, a Millennium of universal righteousness, liberty and peace, in this world, prior to the return of Christ and the day of Judgment.

II. IS THIS THEORY ORTHODOX AND TRUSTWORTHY?

For our own part, we have been led to regard it as erroneous and unwarranted. And, as important consequences are involved, we propose to indicate some of the considerations which compel us to arraign all such Chiliastic notions, and to pronounce against them as an innovation upon the proper faith of the Church. There is mischievous error on the one side or the other, and it becomes every honest inquirer to be rigid and faithful in his endeavors to find where the mistake lies. To be satisfied with vague and undefined impressions,—to treat the whole realm of the subject as a sort of *terra incognita* into which it is dangerous to venture,—to make it a point of superior judgment, as some have done, to avoid all attentive investigation,—or to give the ecclesiastical *damnatio* to everything beyond a few loose generalities, is as discreditable on the score of good sense and true Christian science, as it is inconsistent with genuine piety and a solid faith. It pertains to the Church, especially its teachers, to be able to give some positive answer touching the “things to come,” as well as on what relates to the nature of God, the Person and Atonement of Christ, the Sacraments, and the means of salvation. The Master has also given special promise of the Holy Spirit in reference to this department of inquiry, Jno. 16 : 13. And it certainly becomes every Christian to know what he is to expect concerning the Church of which he is a part, and on what those expectations are based. With industry and candor we have endeavored to fulfil, in this regard, what we hold to be every one’s duty, and have reached a confidence of conviction which we believe to be solidly founded, and which cannot easily be shaken. It is no pleasure with us to have to differ so much from many whom we esteem in other respects, and whose general learning and capacity may far

exceed our own; but truth is greater than all men, and must be pursued and held at all hazards. If it can be shown that we have not the truth, we are ready to retract. But, until convinced by such arguments as ought to influence and control the conscience and belief of men, we are bound, before Him to whom all are alike accountable, to assert and maintain, that the modern doctrine of the Millennium, as set forth in the preceding extracts, and now largely received, is an interpolation of the proper and saving gospel of Christ.

III. IT IS NOT IN THE CREEDS.

It is true, that no creed has ever been framed by man entirely exhaustive of the contents of Divine Revelation. But, as remarked by a recent writer, on the opposite side of this question, who meant it to be taken as a firm basis on which to start: "The Creeds universally received, in ancient and modern times, by the Roman, Greek, and Protestant Churches, as well as those portions of other Creeds or Confessions, containing doctrines in harmony with them, and recognized by all orthodox denominations, must be presumed to accord with the Divine Word. Were it not so, the whole Church, of every age, and in every land, must have been allowed to fall into error, a supposition scarcely reconcilable with the care which Christ exercises over his Church, or with the gracious promises he has given. The *quod semper, quod ubique, quod ab omnibus*, must, if not absolutely authoritative and final, at least weigh much with all who do not despise authority." Next after the Scriptures, then, the most important witnesses in the case are the Creeds. But what is very remarkable, and itself largely conclusive on the subject, no such doctrine as that described in our quotations, appears in, or is at all deducible from, any approved official Creed or Confession in Christendom, from the beginning of Christianity until now.

The oldest, the greatest, the most universally accepted, and, in all respects, the most essential of the Church's reflections of the truth of God, is what is known as *The Apostles' Creed*. As to its substance, if not as to its exact form, it is admitted to be truly apostolic. It has been acknowledged and confessed from the earliest periods of Christianity to the present time, as embodying the faith of

the true disciples of our Lord, from first to last. Greeks, and Latins, and all Churchly Protestants, receive it, as comprehending, in a few simple words, the true and ever-abiding substance of the glorious gospel of the blessed God. But it knows absolutely nothing of a thousand years' subjugation of the world, and of the wicked, to the dominion of Christ and his saints, prior to his return to judge the quick and the dead. It shows us the Saviour at the right hand of God, the Father, and his coming again from thence, but nothing between, save the common world as he left it, and as he will find it at his return, interspersed with a community of saints—an *ἐκκλησία*—a body of called or elect ones, whose very title settles the fact that it is made up of *the few chosen out from the many*, leaving the great mass of mankind ever outside of itself.

For the first and best three hundred years of the Christian Church, this was the universally acknowledged Creed of Christendom, and none other existed. We have numerous rehearsals of its contents, from the expositors and apologists of those times, all agreeing in substance, and mostly in the very words. We find it in Polycarp's Epistle to the Philippians, who was the personal friend and disciple of the Apostle John. Justin Martyr, also a few years the contemporary of St. John, was familiar with its articles and succession of parts as we now have it. He made its clauses the underlying theses of his Apology to the Emperor Antoninus, and gave paraphrastic recitations of portions of it in his Dialogue with Trypho, the Jew. Irenæus (A. D. 180), in his book *Against Heretics*, gives it almost word for word, as that Rule of Truth which the Church, throughout all the earth, held and preserved with common care, as the precious legacy derived from the Apostles and their disciples. The eloquent Tertullian (A. D. 199) speaks of it as the apostolic *Regula Fidei*, and rehearses its import in several places, in thorough harmony with its articles as we have them. The Apostolical Constitutions, which also belong to the Ante-Nicene period, give it as the confession to be made at Baptism. We learn from Cyprian (A. D. 250), that it was in use in the African churches in his time. Lucian (A. D. 300) gives it in amplified form as that which was believed by Christians "agreeably to Evangelical and Apostolical Tradition." It has also been collected from the Catechetical Lectures composed by Cyril of Jerusalem (A. D. 350). But, in none of these

recitations of the proper apostolic faith can it be for one moment pretended, that anything of a general or universal dominancy of Christians or of Christianity for a thousand years before the return of Christ is to be found. On the contrary, we have conclusive testimony, that such a doctrine was entirely alien to what the leading Bishops and Divines of the Ante-Nicene period received and taught as the true Christian and apostolic faith, and is wholly inadmissible on the theory which they held.

If the Apostles' Creed is in any sense apostolic, then Barnabas, the friend and companion of St. Paul, received and believed it, and had unusual opportunities for a right understanding of its meaning. But Barnabas, in his catholic Epistle, and professedly treating of the things relating to "the last times," after quoting the words in Genesis 2 : 2, "And God made in six days the works of His hands; and He finished them on the seventh day, and He rested the seventh day and sanctified it," has these important observations: "Consider, my children, what that signifies, He finished them in six days. The meaning of it is this, that in six thousand years the Lord God will bring all things to their consummation (*consummabit*). For with Him one day is a thousand years: as Himself testifieth, saying, 'Behold this day shall be as a thousand years.' Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is that He saith, 'And He rested the seventh day?' He meaneth this, that when His Son shall come, and abolish the season of the wicked one, and judge the ungodly; and shall change the sun, and the moon, and the stars; then He shall gloriously rest on that seventh day. He adds, lastly, 'Thou shalt sanctify it with clean hands and a pure heart.' Wherefore we are greatly deceived if we imagine that any one can now sanctify that day which God has made holy, without having a heart pure in all things. Behold, therefore, He will then truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity shall be no more, all things being renewed by the Lord) shall be able to sanctify it, being ourselves first made holy. Lastly, He saith unto them, 'Your new moons and your sabbaths, I cannot bear them.' Consider what He means by it; the sabbaths, says He, which ye now keep, are not acceptable to Me, but those which I have made; when

resting from all things, I shall begin the eighth day, which is, the beginning of the other world."*

We do not here insist on the perfect correctness of these views of Barnabas. The Scriptures, indeed, tell us, that he was "a good man, and full of the Holy Ghost;" this, together with his long companionship with the inspired Apostles, and very high place in the Church in its purest days, ought to have some weight in preventing too hasty a rejection of what he so solemnly writes. It is enough, however, for our present purpose, to have it solidly established, as it is established by this quotation, that he fully believed and taught, that the world is to run on, in its accustomed mixed and evil course, till the end of the six thousand years; that then the Son of God, our Lord Jesus Christ, is to come again, to judge the wicked one and his ungodly seed, reform the system of nature, and introduce a Millennial Sabbath of glorious rest and blessedness for the saints, anterior to the final and eternal state. These points settled, it follows with inevitable certainty, that, in

* "Καὶ ἐποίησεν ὁ Θεὸς ἐν ἑξ ἡμέραις τὰ ἔργα τῶν χειρῶν αὐτοῦ, καὶ συνετέλεσεν ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ, καὶ κατέπαυσεν ἐν αὐτῇ, καὶ ἡγίασεν αὐτήν." Προσέχετε, τεκνα, τί λέγει τὸ "συνετέλεσεν ἐν ἑξ ἡμέραις." Τοῦτο λέγει, ὅτι συντελεῖ ὁ Θεὸς κύριος ἐν ἑξακισχιλίους ἔτεσι τὰ πάντα· ἡ γὰρ ἡμέρα παρ' αὐτῷ χίλια ἔτη. Αὐτὸς δὲ μαρτυρεῖ, λέγων· "ἰδοὺ, σήμερον ἡμέρα ἐστὶ ὡς χίλια ἔτη." Οὐκοῦν, τεκνα, ἐν ἑξ ἡμέραις, ἐν τοῖς ἑξακισχιλίους ἔτεσι, συντελεσθήσεται τὰ πάντα. "Καὶ κατέπαυσε τῇ ἡμέρᾳ τῇ ἑβδόμῃ." Τοῦτο λέγει· ὅταν ἐλθὼν ὁ υἱὸς αὐτοῦ καὶ καταργῇ τὸν καιρὸν ἀνόμου, καὶ κρινεῖ τοὺς ἄσεβεῖς, καὶ ἀλλάξει τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τοὺς ἀστερας, τότε καλῶς καταπαύσεται ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ. Πέρας γέ τοι λέγει· "ἀγιάσεις αὐτήν ἐν χερσὶ καθααῖς, καὶ καρδίᾳ καθαρά." Εἰ οὖν, ἣν Θεὸς ἡμεραν ἡγίακε, νῦν τις δύναται ἀγιάσαι, εἰ μὴ καθαρὸς ὢν τῇ καρδίᾳ ἐν πᾶσι, πεπλανήμεθα. Ἴδ' οὖν· ἄρα τότε καλῶς καταπανόμενος ἀγιάζει αὐτήν, ὅτε δυνησόμεθα αὐτοὶ δίκαια, ἀπολαμβάνοντες τὴν ἐπαγγελίαν, οὐκέτι οὐσης ἀνομίας, γεγονότων δε καινῶν παντῶν ὑπὸ κυρίου. Τότε δυνησόμεθα αὐτήν ἁγιάσαι, αὐτοὶ ἁγιασθέντες πρῶτον. Πέρας γέ τοι λέγει αὐτοῖς· "τὰς νεομηνίας ὑμῶν, καὶ τὰ σάββατα ὑμῶν οὐκ ἀνέχομαι." Ὁρᾶτε, πῶς λέγει· οὐ τὰ νῦν σαββατα ἐμοὶ δεκτα, ἀλλ' ἃ πεποίηκα, ἐν ᾧ, καταπαύσας τὰ πάντα, ἀρχὴν ἡμερᾶς ὀγδόης ποιήσω, ὃ ἐστὶ, ἄλλον κόσμον ἀρχὴν.— *Barnabæ Epistola xv.*; Hefele's *Patrum Apostolicorum Opera*, pp. 39, 40.

his learning of the apostolic faith, the modern doctrine, of a Millennium of general sovereignty for the Church before Christ comes, not only has no place in that Creed, but can by no possibility come into it.

Justin, also, renowned for his learning, sainted for his unflinching confession of his Lord, and celebrated as a martyr to the Christian faith, must have understood the Creed which he so ably defended. He also speaks of John's *χίλια ἔτη*, and various prophecies relating to it. But, so far from allowing of their fulfilment before the return of Christ and the resurrection of the just, he specifically locates that fulfilment *after* the second Advent, and claims this as the universal faith of all orthodox believers, pronouncing those of a doubtful mind upon the subject "not of the pure and pious judgment of real Christians," at any rate, not "every way orthodox."* With this eminent and learned father, then, and with all those proper Christians for whom he spoke, a Millennium, such as modern theologians tell of, was not to be found in the Apostolic Creed, and could not be admitted without a heterodoxical mutilation of the true Christian faith.

Irenæus, the powerful confuter of heresies, whose name has ever been held in the highest esteem in the Church of Christ, again and again rehearsed the faith which all true Christians maintained. The Apostles' Creed he claimed and defended as his creed. But not a word did he ever

* *Dial. cum Trypho. cap. 80.* Πολλοὺς δ' αὖ καὶ τῶν μη [by some adverse hand or other, this μη does not appear in the copies we now have, but many learned men among the older writers, such as Daillé, two mentioned by Thirlby, and many more among modern critics, such as Münscher, Münter, Schwegler, Brooks, and others of their class, replace it, as quite indispensable to the intelligibility of the sentence, and to avoid the self-contradiction of the author, which otherwise must ensue. The subsequent statement contains an equivalent expression.] τῆς καθαρᾶς καὶ εὐσεβοῦς ὄντων Χριστιανῶν γνώμης τοῦτο μη γινώριζεν εσίμανά σοι. Τοὺς γὰρ λεγομένους μὲν Χριστιανούς, ὄντας δὲ ἀθέους καὶ ἄσεβεῖς αἵρεσιωτας, ὅτι κατὰ πάντα βλάσφημα καὶ ἄθεα καὶ ανοητα διδάσκουσιν * * Ἐγὼ δὲ καὶ εἴ τινες εἰσιν ὀρθογνώμονες κατὰ πάντα Χριστιανοί, καὶ σαρκὸς ἀνάστασιν γενήσεσθαι ἐπισταμεσθα, καὶ χίλια ἔτη ἐν Ἱερουσαλὴμ οἰκοδομηθεῖσα καὶ κοσμηθείησιν καὶ πλατυνθείησιν οἱ προφῆται Ἰεζικιήλ καὶ Ἡσαΐας καὶ οἱ ἄλλοι ὁμολογοῦσιν. See also *Cap. 81*; and *First Apology, Cap. 11*.

say about a triumphant culmination of the kingdom of heaven, anterior to the return of the Saviour to raise the dead and judge the world. He believed, with Barnabas, in a glorious Millennial Sabbath, in which the earth is to put on her holy day attire, and all the saints are to be gathered with holy patriarchs, to enjoy the blessedness of a renovated world, preparatory to the eternal enjoyment of God. He also affirmed that this is the teaching of the Scriptures, and was the teaching of the Apostles and their disciples. But, like Barnabas, Papias, and Justin Martyr, he specifically located this glad time *after* the return of Jesus to destroy Antichrist, and to raise the holy dead.* And

* See *Account of the Life and Writings of Irenæus*, by James Beaven, M. A., pp. 233—255, where the original quotations, in illustration of this statement, are given in full. Also Greswell *On the Parables*, Vol. I., pp. 288, 289. Dodgson, in his translation of Tertullian (Oxford, 1854, p. 121—123), remarks, that both S. Irenæus and Justin M., speak of the Millennial glory to be introduced by the second coming of Christ, ‘as belonging to the full soundness of faith. S. Irenæus speaks of those who ‘being *thought* to believe rightly, pass over the order of the advancement of the righteous, and know not the gradations by which they are practiced for incorruption,’ as ‘admitting heretical sentiments;’ (5. 31. 1.) ‘sentiments, borrowed from heretical discourses, in ignorance of the dispensations of God, and the mystery of the resurrection of the just, and of the kingdom, which is the beginning of incorruption, by which kingdom, they who are accounted worthy, are gradually habituated to receive God.’ (*Capere Deum*, 5. 32. 1.) He speaks of it as something undoubted, questioned only by ‘some *accounted* [but not really] orthodox,’ and the opposed views, as novel apparently in the Church, ‘transplanted (*transferuntur*) from heretical discourses.’ He speaks also of ‘some, essaying to allegorize’ other prophecies. (5. 35. 1.) * * Thus, again, ‘All these and other sayings [of Isaiah touching the Millennial state] are without controversy spoken of the resurrection of the just, which takes place after the coming of Antichrist, and the destruction of all nations under him, in which [resurrection of the just] the Christians shall reign in the earth, growing by the sight of the Lord, and through Him shall they be habituated to receive the glory of God the Father, and shall, in the kingdom, receive a conversation and communion and unity of spiritual things with the holy angels.’ (5. 35. 1.) * * In like way, S. Irenæus says, that the righteous shall, *in this their true Sabbath*, have ‘a table prepared for them by God;’ (Iren. V. 33. 2.) yet that were no earthly feast. * * This

whether his views were in themselves exactly true or not, the fact that he so taught and believed, arrays his great name against all who would interpolate the Apostolic Creed with the doctrine of a Millennium of universal righteousness and peace before the coming again of the Lord Jesus.

Tertullian, that man of rare and sanctified genius, whom Spanheim places "in the first rank of the fathers, in erudition, accuracy, and eloquence," also held the same views as Justin Martyr and Irenæus on this subject, and taught them as part of the common Christian and Apostolical faith. He, indeed, assigns a period of triumph and glory for the saints in the same world in which they suffered for their Lord, and gives its duration as a thousand years; but he is very specific in his representation, that it is to embrace all the holy ones that have ever lived on earth, and that it is not to be experienced in the natural or mortal life, but in another, *after the resurrection*, in order to which Christ must first come again as he has promised.* And as he denies that there is to be a Millennium of dominancy and glory for the Church in mortal life, it is manifest that he found no such a Millennium in the Apostle's Creed, and could not allow of its being put there.

Hippolytus, the distinguished bishop of Rome, the MS. of whose great work *Against all Heresies* was found in a convent of Mount Athos only so recently as 1842, believed and taught in these matters the same as those already mentioned;† thereby demonstrating, that the modern ideas of a

doctrine Eusebius states to have been the prevailing doctrine in the Church * * until the early part of the third century; held by most, *questioned by none whose name has been preserved.*"

Dodgson was not a believer in this doctrine.

* See his third book against Marcion, cap. xxiv.; *De Resurrectione*, cap. xxv.; *Adversus Hermogenum*, cap. xi.; *De Anima*, cap. xxxv.; and many other places in his works.

† In his interpretation of the Visions of Daniel and Nebuchadnezzar, the following passage occurs: "The first appearance of our Lord in the flesh took place in Bethlehem, under Augustus, in the year 5500; and he suffered in his thirty-third year. And six thousand years must needs be accomplished, in order that the Sabbath may come, the rest, the holy day, on which God rested from all his works. For the Sabbath is the type and emblem of the future kingdom of the saints,

Millennium before Christ comes did not enter into his learning of the Apostolic Creed, and are wholly incompatible with what he accepted as the proper Christian faith.

The same is also to be said of the great African bishop and martyr, Cyprian, who took pleasure in ranking himself among the disciples of Tertullian. He taught that the dangerous time of the Antichrist had then already begun to draw near; that the sixth thousand years were verging toward their close; that, until the end of this mixed order of things, evil and adversity would abound and increase; and that, when the six thousand years were out, Christ would re-appear, destroy Antichrist, and bring a glorious and heavenly millennial Sabbath.* With him, therefore, the Apostolic Creed admitted of no Millennium of blessedness and dominion for the Church on earth before the return of the Son of Man.

Clemens Alexandrinus, Melito, Commodian, Victorinus, Methodius, Nepos, Appollinarius, and especially the eloquent and accomplished Lactantius,—all of whom are known to have held and inculcated the doctrine of a Millennial Sabbath preceded by the return of Christ,—also come in as witnesses, that the doctrine of a glorious Millennium for the Church *in this life* has no place in the Apostle's Creed, to which they all devotedly adhered, and is in itself alien to the proper Christian faith. Nor is there a sentence, in any Church writer, from St. Paul to the Council of Nice, to which the advocates of the modern doctrine of the Millennium can appeal as authority for their flattering dream.

We may, therefore, take it as absolutely certain, that no Millennium of universal righteousness, holiness and peace, this side of the return of Christ, was found in the Apostle's Creed for the first three hundred years of its existence, and that its incorporation into the Christian faith is radically at war with the public teachings and belief of

when they shall reign with Christ, WHEN HE COMES FROM HEAVEN; as John says in his Apocalypse: For a day with the Lord is as a thousand years."—*Clarke's Ante-Nicene Christian Library*, Vol. VI., p. 447.

* See his *Epistles* 58 : 8; 59:—61 : 3; 63 : 15, 16. Also his *De Exhortatio Martyrii*, Preface to Fortunatus, and toward the conclusion. On the general prevalence of this view, see Cotelier. Annot. in *Epist. Barnab.*, Edit, Oxon., p. 90, a.

all the great apologists, expounders and bishops of that period, from whom we have this glorious "form of sound words," and whose utterances on the subject have reached us.

Neither did the formation of the subsequent Creeds introduce the slightest change on this topic. Teleological points were not in question in the disputes which originated the deliverances of the great Council of Nice, nor in those which realized their decision in the *Symbolum Quicunque*, which bears the name of Athanasius. Those agitations and consequent enlargements of the Creed had reference to the Trinity, and the Incarnation and Person of the Son of God, leaving the Eschatological portions standing precisely as they had been for the centuries preceding. The very slight verbal amplifications introduced, contain not the least modification of the sense, as always received and understood. After the article of Christ's ascension, and session at the right hand of God, the Apostle's Creed had: "From thence He shall come to judge the quick and the dead;"* and the original form of the Nicene Creed has: "and He shall come to judge the quick and the dead;"† and the afterwards amended form has: "and He will come again with glory to judge the quick and the dead;"‡ and the *Symbolum Quicunque* has: "Whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account of their works."§ The three Ecumenical Creeds are thus a perfect unit, in expression and substance, on this subject. The later ones only repeat what was in the first, and add nothing one way or another upon our point of inquiry. And as the modern doctrine of the Millennium is not in the Apostle's Creed, but really conflicts with the public teachings of the greatest expounders and apologists of that Creed for three hundred years, so neither can it be pretended that it is in the Nicene, or the Athanasian Creeds.

Neither is it to be found in the Confessions of the Re-

* ἐκεῖθεν ἐρχόμενον κρίναι ζῶντας καὶ νεκρούς.

† καὶ ἐρχόμενον κρίναι ζῶντας καὶ νεκρούς.

‡ καὶ πάλιν ἐρχόμενον μετὰ δόξης κρίναι ζῶντας καὶ νεκρούς.

§ *Inde venturus est judicare vivos et mortuos. Ad cujus adventum omnes homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem.*

formation. The Augsburg Confession nowhere contains it, either in its original form, or in any of the ancient variations. It is not in the Catechism of Luther, larger or smaller. It is not in any of the Articles out of which the Augsburg Confession was formed. It is not in the Apology of the Confession. It is not in the Smalcald Articles, or the appended Tract. It is not in the Form of Concord, either in the Epitome, or in the fuller Exposition. It is not in the Confession of Saxony, nor in the Confession of Wurtemberg. It is not in the Confession of the Four Cities, nor in the Confession of Basle. It is not in the Confession of Helvetia, either the Former or the Latter. It is not in the Confession of France, nor in the Confession of England, nor in the Confession of Belgia, nor in the Confession of Bohemia. It is not in the Confession of Scotland, nor in the Articles of the Church of Ireland, nor in the Judgments of the Synod of Dort, nor in the Confession of the Assembly of Westminster. And of the entire list of accepted Church Confessions worth a notice, whether ancient or modern, Catholic or Protestant, it must be conceded, that not one of them knows anything of the modern doctrine of the Millennium, as described in our extracts.

IV. IT IS NOT IN THE CHURCH'S BOOKS OF DEVOTION.

None of the Liturgies contain it. If it were so much a subject of proper Christian hope, effort and prayer, as represented by those who teach it, we would naturally look for some expression of it in those forms in which the Church, for so many ages, directed her addresses to her God and Redeemer. But we search in vain for anything of the sort for the first sixteen hundred years of her existence, including the period of her greatest purity and most fervent Missionary zeal. Four great Liturgies of the ancient Church, with their variations in different regions, have come down to us: *The great Oriental*, ascribed to St. James, and with which is connected the names of Basil and Chrysostom; *The Alexandrian*, with which is connected the name of Cyril; *The Roman*, of Gregory I, and Ambrose; and *The Gallican*, with its several derivatives in Spain, Britain and Ireland. In these Liturgies we have Litanies, Collects, Prayers and thanksgivings, expressive of every variety of Christian feeling, necessity, hope, duty, and consolation; but never a line looking to the universal sway of truth and piety on this side of the day of Judg-

ment. And the Liturgies and prayers of the Reformed Churches are equally without recognition of anything of the kind. Take them all, from Luther's German Communion Service, onward for two hundred years, and not a sentence can be found in them that contemplates such a state of things for the Church in this life as it is now taught that we are to expect.

Even more might we count that this doctrine would express itself in the Church's *Hymns*, if indeed a part of her accepted faith. Our modern Hymn-writers are full of it. Scarcely a lyric now appears without traces of this new fancy upon it. And if the Church had at all so believed, it is impossible that her Hymnists should never once have alluded to what now seems to have become the crown of Church poetry and Missionary appeal. But in all the hundreds of sacred odes that were sung in the early and mediæval ages, none ever allude to a Millennium of triumph and glory for the Church in this present world, before the resurrection of the dead.

Many a Hymn and metrical Homily did Ephraem the Syrian, sing, and precious to this day are they to those who use his language. Many of them also speak of the near coming of Christ to Judgment, and refer to that as the only hope of the Church against her enemies; but nowhere do we find any allusion to a time of glory for her till then.*

The grand Trinity of early Christian Hymns is the "Tersanctus," the "Gloria in Excelsis," and the "Te Deum." They, and the Church songs of their time, Greek, African and Syrian, tell of Jesus, the living Saviour, the Son of Mary and the Son of God—Jehovah stooping from heaven and becoming an infant of days for our salvation, hymned by angels, and worshipped by shepherds and wise men—the Lamb of God taking away the sins of the world by the sacrifice of himself; the Bearer of the Cross and the pains of death to recover what was lost in Adam—the Victor of Death by his resurrection, through which he has opened to men the gates of Paradise, and now reigns in heaven to minister grace and mercy to his suffering chil-

* "*Select Metrical Hymns and Homilies of Ephraem Syrus*," (†A. D. 684,) Translated from the original Syriac, by the Rev. Henry Burgess, Ph. D. London, 1853

dren, who, in all their earthly life and history reflect his Cross and rejection of men till he comes in the glory of the Father to judge the quick and the dead, and thus to set his toiling Church at liberty. But they know nothing of the superlative modern theme of a thousand years of glory and dominancy for the people of God before the resurrection of the dead.

We have with some care looked through the Ambrosian Hymns, in which the stream of Christian Psalmody first flowed in the tongue of Virgil, Cicero, and the Vulgate, and have found such verses as—

“Now, following in the steps He trod,
 ‘Tis ours to look for Christ from heaven,
 And so to live that it be given
 To rise with Him at last to God ;”—

“For quickly the day is approaching,
 When life through these cold limbs shall flow,
 And the dwelling restored to its inmate,
 With the old animation shall glow ;”—

“High o’er the clouds He comes to reign,
 Gives hope to those who in Him trust ;
 The Paradise which Adam lost
 He opens wide to man again ;”—

and many thrilling anticipations for the Church and people of God; but all so connected with the return of Jesus, the Resurrection and the Judgment, which are spoken of as near at hand, that the idea of a Millennium of glory and triumph before that day, is quite excluded.

In the Mediæval ages, Adam of St. Victor sung the “*Mundi Renovatio*,” but he linked it with the Resurrection, begun in the resurrection of Jesus, and consummated only at the recall to life of all that sleep in Him, with continued sorrow for the Church till then. An unknown author sung the “*Dies illa, Dies vitæ*,” but could find no hope or day of rest and glory for the Church before that “Day when Death itself shall die,”— even that day when

“—the King desired for ages,
 By the just expected long,
 * * * * *
 Cometh with salvation strong.”

In the twelfth Century, Bernard, the monk of Cluny,

wrote "*De Contemptu Mundi*," in about three thousand lines, in which he traced the relation of the Church and the world to the final outcome of the people of God in a *Golden City*, his description of which is perhaps the most thrilling piece of Christian composition extant. But in that marvellous poem, of which the Church will never tire, he traces the growing evils of an evil age, in which it is the portion of Christians, in all the course of this world, to suffer and testify amid ever thickening darkness, till the Monarch and Judge of quick and dead shall come,

"To terminate the evil, and diadem the right."

No expectant of a day of universal triumph for the Church before the return of Jesus, could ever write:

"Hora novissima, tempora pessima sunt, vigilemus !
 Ecce minaciter imminet Arbiter Ille supremus :
 Imminet, imminet, ut mala terminet, æqua corònet,
 Recta remuneret, anxia liberet, æthera donet.
 Auferat aspera duraque pondera mentus onustæ,
 Sobria muniat, improba puniat, utraque juste.
 Ille piissimus, ille gravissimus, ecce venit Rex :
 Surgat homo reus, instat Homo Deus, a Patra Judex.
 Curre, vir optime, lubrica reprime, præfer honesta,
 Fletibus angere, flendo merebere cœlica festa.
 Luce replebere jam sine vespere; jam sine luna:
 Lux nova, lux ea, lux erit aurea, lux erit una.
 Cum Sapiëntia, sive Potentia Patria tradet
 Regna Patri sua, tunc ad eum tua semita vadet :
 Tunc nova gloria pectora sobria clarificabit,
 Solvet enigmata, veraque Sabbata continuabit.
 Liber et hostibus, et dominantibus, ibit Hebræus ;
 Liber habebitur, et celebrabitur hinc Jubilæus.
 Patria luminis, inscia turbinis, inscia litis,
 Cive replebitur, amplificabitur Isrâelitis :
 Patria splendida, terraque florida, libera spinis,
 Danda fidelibus est ibi civibus, hic peregrinis.
 Tunc erit omnibus insipientibus ora Tonantis
 Summa potentia, plena scientia, pax, pia sanctis.*

* The late Doctor John Mason Neal, has thus rendered these lines into English :—

The world is very evil;
 The times are waxing late :
 Be sober and keep vigil;

The Judge is at the gate :
 The Judge that comes in mercy,
 The Judge that comes with might,

And in all the collections and selections of Latin Hymns, translated or untranslated, we search in vain for the blessed Millennium before the coming again of the Lord Jesus "with power and great glory," to raise his sleeping saints from their graves, and to give rewards to his servants, the prophets.

The same is true of the Hymns of the Reformation. Luther's great Battle Song, "*Ein feste Burg*," certainly does not recognize it, as he himself never did, but contemplates the world as full of Devils and of strife, persecuting the truth, and oppressing its adherents, who must needs suffer on till the kingdom of glory is revealed, but who in faith and hope of that kingdom they may meanwhile cheerfully endure the loss of all things. The scarcely less famous Hymn of Gustavus Adolphus, is of the same character, and is framed to the same underlying ideas. In all their mighty struggles, these heroes of the faith, never dreamed of the conquest of this Godless world to the Church, or to the dominion of righteousness, holiness and peace, for a thousand years before the revelation of Christ to judge it. To stand fast to the truth against multiplying treacheries and assaults, and to be found faithful when the Judgment should come, was the spring of their heroism, and the height of their holy ambition. And for a hundred years after their time, in all the thousands of Protestant Hymns, never one appeared, that we have been able

To terminate the evil,
 To diadem the right.
 When the just and gentle Monarch
 Shall summon from the tomb,
 Let man, the guilty, tremble,
 For Man, the God shall doom.
 Arise, arise, good Christian,
 Let right to wrong succeed;
 Let penitential sorrow
 To heavenly gladness lead;
 To the light that hath no evening,
 That knows no moon nor sun,
 The light so new and golden,
 The light that is but one.
 And when the Sole-Begotten
 Shall render up once more
 The kingdom to the Father
 Whose own it was before;—
 Then glory yet unheard of

Shall send abroad its ray,
 Resolving all enigmas,
 An endless Sabbath-day.
 Then, then from his oppressors
 The Hebrew shall go free,
 And celebrate in triumph
 The year of Jubilee;
 And the sunlit Land that reeks not
 Of tempest or of fight,
 Shall fold within its bosom
 Each happy Israelite:
 The Home of fadeless splendor,
 Of flowers that fear no thorn,
 Where they shall dwell as children,
 Who here as exiles mourn.
 Mid'st power that knows no limit,
 And wisdom free from bound,
 The Beatific vision
 Shall glad the saints around.

to find, in which the least trace of a temporal Millennium, as now taught, is to be discovered. On the contrary, German Hymnology abounds with effusions, in which our fathers sung of growing evils, from which nothing but the Judgment, which they looked for as near at hand, was to give deliverance. Such for example, as the Hymn, written by Erasmus Alberus, in 1553, beginning:

Gott hat das Evangelium
Gegeben, dass wir werden fromm.*

*We translate a portion of this Hymn, as follows; regarding it as still more intensely true in its application to our times, than in its original references.

God hath his blessed gospel given,
To fit our needy souls for heaven;
But most the precious treasure spurn,
Nor care its saving truths to learn.

This is a signal that the end is near:

True search for the pure word of God,
By greed and lust for earthly good
Is overborne; and yet men say,
Danger and doom are far away!

This is a signal that the end is near:

Inventions daily multiply
Ungodliness to deify,
And by mere human might to seize
What'er may bless; what'er may please.

This is a signal that the end is near.

The christian name is greatly praised,
Yet few to pious lives are raised;
In truth, God's laws are all defied,
And man exults in godless pride.

This is a signal that the end is near:

Where now can brother's love be found?
All lands with robbery abound.
There is no faithfulness, no faith;
"Give me but money," each one saith.

This is a signal that the end is near:

Feasting is now the world's chief trade,
And villainies all ranks pervade.
From all restraint each would be free,
And earth is full of infamy.

This a signal that the end is near.

Come, therefore, blessed Lord and King,
And with Thee earth's deliverance bring;
Thy creatures from hell's fires defend,
Make Thou of all these ills an end.

And let us see the longed-for Judgment Day!

Also that written by Bartholomäus Ringwald, about the year 1600, commencing—

Es ist gewisslich an der zeit,
Das Gottes Sohn wird kommen
In seiner grossen Herrlichkeit,
Zu richten bäs' und frommen.

Also that famous production of Dr. Philip Nicolai, written about 1608, "*Wachet auf! ruft uns die Stimme.*" Also that written by Melchior Bischoff, in 1614,

Auf dein' Zukunft, Herr Jesu Christ,
Hoffen wir alle stunden;
Der jüngsten Tag nicht fern mehr ist,
Dran werden wir entbunden.

Also that written by Paul Gerhard, the sweet singer of the Lutheran Church, written in 1676,

Die Zeit ist nunmehr nah;
Herr Jesu, Du bist da:
Die wunder, die den leuten
Dein' Ankunft sollen deuten,
Die sind, wie wir gesehen,
In grosser Zahl geschehen.

People who could honestly write, approve, and devotionally sing such Hymns, as they still stand in the German Hymnbooks, had no idea of a Golden Age of dominion and peace for the Church in the course of this world. It certainly was no part of *their* faith or hope. And when we thus in vain search all the deliverances and utterances of the Church, for more than sixteen centuries of her existence, for anything like the modern doctrine of the Millennium, it is hardly legitimate to admit the possibility of its being true. But there is something of a more positive sort to be adduced.

V. THE GREAT CONFESSIONS ARE AGAINST IT.

We have already intimated its inconsistency with the Ecumenical Creeds, in their statements concerning the Church. It is part of Christianity to believe that there is a Church, which is to continue till the Lord comes. The New Testament denotes that Church by the word *ἐκκλησία*;

and the first two Catholic Creeds do the same.* That word must therefore describe it, according to the sense of the Apostles, and the makers and confessors of the Ecumenical Creeds. Nor can there ever come a time in its history, in this world, in which that designation will no longer be strictly applicable to the Church, or fail to accord with its real character.

But when we search for the etymological meaning of ἐκκλησία, and the signification which the users of the Greek language invariably attached to it, we find inseparably lodged in it the idea of a *calling forth*, in which some are disconnected from others, and in which the great mass is always contemplated as outside of the smaller circle of the called ones. Ἐκκλησία is unmistakeably from ἐκ καλεῖν, to *call out from among*,—*evocare*. Augustine properly says: "*Ecclesia quippe ex vocatione appellata est.*" The main stress of the word, from its derivation, and from its uniform use, falls upon the idea of *evocation*. There is first of all a *calling*—κλησίς. There is next a *calling out from among others*—ἐκ-κλησίς. And there is, as the result of this evocation, a *company of called or elected ones*—ἐκκλησία. The whole process of the Gospel, and the result of that process, are grasped into the narrow compass of this one expressive term. And with equal clearness and certainty it includes the idea of a smaller party, separated from, and co-existent with a larger one. Ἐκλεκτοὶ presupposes οἱ πολλοί. It is a gross contradiction to speak of a calling or choosing *out of* where there is no discrimination in favor of some over against others. Where the particle ἐκ is introduced, whether separately or in composition, there must be something *left*; as well as something *moved*. It is essentially partitive. By the laws of language, it necessitates two parcels, existing at the same time, the second of which has been constituted by fragmentary separation from the first, whose major portion is contemplated as remaining in its original position.* An ἐκκλησία can never embrace

*Apostles' Creed: Πιστεύω εἰς * * * ἁγίαν καθολικὴν ἐκκλησίαν.

Nicene Creed: Πιστεύομεν * * * εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν.

The Athanasian Creed says nothing on the subject of the Church, as such, but assumes and proceeds upon what had been already expressed in the prior symbols.

*For example, ἐκ παντῶν—"chief from among all;" ἐκ παντῶν

all, in any legitimate or authorized use of that word. It always assumes that the dominant majority is still outside of itself. The whole world converted to the Gospel, and pure religion in saving and sanctifying sway over all the masses of living men, would render the term ἐκκλησία no longer applicable or true; for the reason that there would be no unchristian mass out of which such a calling could occur, and to which the Church's peculiar vocation places it as a correlative. Either the whole idea of ἐκ καλέω falls to the ground, or the people who are the subjects of that ἐκκλησίαις can never be the general body or dominant majority of mankind. The world must continue to be the world, or the Church must cease to bear that character of severed relation to it, which is so happily, fully and scripturally expressed in its designation as ἡ ἐκκλησία.* And as The Apostolic and universally accepted Creed of the Church makes it an integral part of the Christian faith, in all ages, to believe in an ἐκκλησία—an elect body distinct from all the world, though existing in all parts of the world,—it is thereby affirmed to be against the true faith, to assume that the world, *en masse*, is to be converted, or that righteousness and general sanctification are to obtain the mastery over earth's degenerate populations, so long as this period of the Church is appointed to run. The idea of a Millennium of universal dominion for truth and salvation before

αθηναίων—“*from among* all the Athenians;” ἐκ τοῦ λαοῦ (Acts 3:23) *from among* the people;” ἐκ τοῦ ὄχλου (Acts 19: 33)—“*out of* the multitude;” ἐξ ὑμῶν αὐτῶν (1 Cor. 5: 13)—“*from among* yourselves;” ἐξ ἀνθρώπων (Heb. 5: 1) —“*from among* men.”

*The observations of Flacius (*Clavis Scrip. S. V. Ecclesia*.) are well worth consideration in this connection. “Quia Ecclesia a verbo καλεῖν venit, hoc observetur primum; ideo conversionem hominum vocationem vocari, non tantum quia Deus eos per se suumque Verbum, quasi clamore, vocat; sed etiam quia sicut herus exturba famulorum certos aliquos ad aliqua singularia munia evocat, sic Deus quoque tum totum populum suum vocat ad cultum suum (Hos. xi. 1) tum etiam singulos homines ad certas singularesque functiones. (Acts xiii. 2.) Quoniam autem non tantum vocatur Populus Dei ad cultum Dei, sed etiam vocatur ex reliqua turba aut confusione generis humani, ideo dicitur Ecclesia, quasi dicas, Evocata divinitus ex reliqua impiorum colluvie, ad cultum celebrationemque Dei, et æternam felicitatem.”

Christ comes, is thus in conflict with the highest and most authoritative utterances which the Church has given of her conception of proper Christian doctrine concerning herself.

And in exact accordance with this representation, the Augsburg Confession also pronounces. In the Twenty Third Article, our Confessors assert to the Emperor, as their belief and confession, that they were *then living in "the last times and days foreshown in holy Scripture, in which the world is to become ever more and more degenerate, and mankind more sinful and weak."** In their view, then, the idea of a Millennium of general sanctity and blessedness this side of the day of Judgment, is quite inadmissible, and contrary to the truth. But, in the Seventeenth Article, they express themselves still more pointedly, and formally "*condemn those who spread abroad Jewish opinions, that, BEFORE the resurrection of the dead, the godly shall occupy the kingdom of the world, the wicked being everywhere suppressed.*"† A certain doctrine is here specifically described. That doctrine is, that a dominancy of the good, and a sovereignty of the pious in the government and influence of this world, are to be attained *before* the coming of Christ to raise the dead. It is, in all its elements, the exact doctrine of our modern Millennialists, as given in our extracts. But it is stigmatized as partaking of the falsities of the carnal dreams of the Jews, and is unequivocally condemned.

The same description and *damnatio* are contained in the subsequently varied edition by Melanchthon, with this further explanatory and significant addition. "For we are sure that, seeing the godly must obey the magistrates that be over them, they must not wring their rule and authority

*"Derhalben wollen wir uns in Unterthänigkeit zu Kaiserl. Majest. vertrösten, das Ihre Majest. also ein christlicher hochlöblicher Kaiser gnädiglich beherzigen werde, *das jetzund in letzen Zeiten und Tagen, von welchen die Schrift meldet, die Welt immer je ärger und de Menschen gebreechlicher und schwächer werden.*"—Müller's Symbolischen Bücher, p. 50.

† "*Hie werden verworfen etliche jüdische Lehre, die sich auch jtzund eräugen, das vor der Auferstehung der Todten eitel heilige, fromme ein weltlich Reich haben und alle gottlosen vertilgen werden.*"

"*Damnante et alios, qui nunc spargunt judaicas opiniones, quod ANTE resurrectionem mortuorum pii regnum mundi occupaturi sint, ubique oppressis impiis.*"—Müller's Symb. Büch. p. 43.

out of their hands, nor overthrow governments by sedition; forasmuch as Paul willeth every soul to be subject to the magistrates. Rom. 13 : 1. *We know also that the Church in this life is subject to the cross, and that it shall not be glorified till AFTER this life; as St. Paul saith, 'We must be made like to the image of the Son of God.'* 1 Cor. 15 : 49. And therefore we do utterly condemn and detest the folly and devilish madness of the Anabaptists.* Two propositions are here laid down as containing the proper teachings of the word of God, over against the "opinions" which the Confessors repudiated and condemned: *first*, that Christians are bound to be obedient to the government under which they live; and, *second*, that the Church is never in this life to obtain a position of universal triumph over the reigning ungodliness of the adverse and persecuting world. And this again sweeps overboard the modern doctrine of the Millennium.

Most heartily do we agree, that Chiliasm is repudiated and condemned in this article of the fundamental Confession of the Lutheran Church, and of Protestantism. But it is above all, *that* Chiliasm, which proposes to the pious the rule in this world's empire, the sovereignty over evil, general suppression of the wicked, and an era of universal righteousness and prosperity *before* the resurrection of the dead. Hence, also, John Conrad Goebel, in his voluminous exposition of the Augsburg Confession, thus draws out the meaning of this part of the Seventeenth Article: "The idea of a golden age in this world, before the resurrection of the dead, is a mere phantasm, not only contrary to the entire Holy Scripture, but especially contrary to the clear and lucid prophecies of the Lord Jesus Christ and His beloved apostles, where they speak of the times immediately preceding the day of judgment—Matt. 24 : 23 ; 1 Tim. 4 : 1 ; 2 Tim. 3 : 1 ; 2 Peter 3 : 3 ; and other places, where more may be seen upon the subject. Nothing

*"Scimus enim quod pii debeant obedire praesentibus magistratibus, non eripere eis imperia, non dissipare politas per seditionem, quia Paulus precepit, Omnis anima magistratui suo subdita sit. SCIMUS ITEM, QUOD ECCLESIA IN HOC VITA SUBJECTA SIT CRUCI, ET PRIMUM POST HANC VITAM GLORIFICABITUR, sicut Paulus inquit, Oportet nos similes fieri imaginis filii Dei; quare Anabaptistarum amentiam et diabolicum furorem damnamus et execramur."—Corp. Ref. (Melanch. Op.), vol. 26, p. 361.

is there said or predicted of a golden age, but only crosses and tribulations which touch all the estates of the world. Concerning ecclesiastical affairs, it was predicted that in the last times many false Christs and false prophets shall arise, and shall do great signs and wonders, and deceive, if it were possible, the very elect. Concerning hearers, it was predicted that love should wax cold in the hearts of many, and faith wane to such a degree that Christ himself asks: 'When the Son of Man cometh, shall He find faith on the earth?' Will that be a golden age? Concerning matters of state, it was predicted that unrighteousness shall sway them, and there shall be wars and rumors of wars, nation rising against nation, and kingdom against kingdom. Will that be a golden age? Concerning the family, it was predicted that the son shall be against the father, the daughter against her mother, and that a man's foes shall be those of his own house. Will that be a golden age? Concerning common life, it was predicted that there shall be distress of people on earth, and trembling, and fainting for fear, and for looking after the things that are to come upon the earth, and tribulation such as was not from the beginning and never shall be again. Will that be a golden age? And if we will only consider this matter a little in the fear of God, it will be seen that this fanatical notion contradicts all Scripture, as *it is contrary to this article of our common Christianity* * * Here on earth, while the world lasts, we are in the militant Church, and have to suffer as God wills, waiting patiently for the true golden age, and the kingdom of the adorable Trinity, not in this world here on earth, but in the future kingdom of eternal glory and blessedness."*

The Apology of the Augsburg Confession, which ranks next to the Augustana itself, and is of very high symbolic authority in the Church of the Reformation, also pronounces adversely to this modern theory, where it says: "We see that *these are the last times*, and that as the aged are weaker than the young, so also the whole world and all nature are in their last period, and in decline. Sin and vice are not becoming less, but increase daily. We learn

**Die XXI, Art. Aug. Conf. in Predigen Erklärt*, pp. 1256—59. A recent writer in "*Das Tausend jährige Reich*:" Güterslough, 1860; also presents the meaning of this *damnatio* of the Augustana as striking this very point.

from the book of Genesis, that such sin and incontinence also prevailed before the flood. Likewise in Sodom, Sybari, Rome, and other places, fearful debauchery prevailed before they were destroyed. *These were examples which portray how it will be in the last times, immediately before the end of the world.*"* No gradual recovery of the world to holiness, or effectual suppression or supersedure of wickedness, such as to realize a Millennium of general righteousness and peace *before* the day of judgment, can be for one moment maintained under such presentations as we here have from the amiable Melanchthon's pen. His great Apology quite excludes it.

To the same effect is the expression given in the Articles of Smalcald, where, utterly despairing of any such sublime fortune for the Lord's people this side of the Saviour's own personal return, this sentence occurs: "*O thou dear Lord Jesus Christ, do thou thyself hold council, and deliver those who are thine by thy glorious Advent!*"† No one, holding that it is appointed to the Church to have a Millennium of universal glory and triumph in this world, could affix such an utterance to such a document. It sets out the coming again of the Lord Jesus as the only hope of redemption from the perpetual depressions which have always been upon the people of God.

The Latter Confession of Helvetia, written by the pastors of Zurich, in 1566, and approved and subscribed, not only by the Tigurenes themselves, and their confederates

* "*Wir sehen, das dies die letzten Zeiten sein, und wie ein alter Mensch schwächer ist denn ein junger, so ists auch die ganze Welt und ganze Natur in ihrem letzten Alter und im Abnehmen. Der Sünde und Laster wird nicht weniger, sondern täglich mehr.* * * Wir sehen in dem ersten Buch Mosi, das solche Laster der Hurerei auch hatten überhand genommen für der Sündfluth. Item, zu Sodoma, zu Sybari, zu Rom und andern Städten ist gräuliche Unzucht eingerissen, ehe sie verstöret wurden. In diesen Exempeln ist abgemalt, wie es zu den letzten Zeiten gehen werde, Kurtz für der Welt Ende. Derhalben, so es auch die Erfahrung gibt, dass jetzund in diesen letzten Zeiten Unzucht stärker, denn je, leider eingerissen, sollten," &c. Müller's *Symbol. Büch.* p. 245.

† "Ach lieber Herr Jesu Christe, halt du selber concilium und erlöse die Deinen durch deine herrliche Zukunft. Es ist mit dem Pabst und den Seinen verloren; sie wollen dein nicht."—Müller's *Symb. Bücher*, p. 298.

of Berne, Schaffhausen, Sangallia, Rhetia, Mülhausen, and Bienne, but also by the Churches of Geneva, of Savoy, of Poland, and likewise of Hungary and Scotland, delivers itself on this subject the same as the Lutheran Confessions. In the Eleventh Article, "*De Jesu Christo*," we find this declaration: "Out of heaven the same Christ will return unto Judgment, *even then, when wickedness shall chiefly reign in the world, and when Antichrist, having corrupted true religion, shall fill all things with superstition and impiety, and shall most cruelly destroy the Church with fire and bloodshed.* Now Christ shall return to redeem his, and to abolish Antichrist by his coming, and to judge the quick and the dead, Acts 17 : 31. For the dead shall arise, and those which shall be found alive in that day (which is unknown to all creatures) shall be changed in the twinkling of an eye, 1 Cor. 15 : 51, 52. And all the faithful shall be taken up to meet Christ in the air, 1 Thess. 4 : 17. * * We, therefore, condemn all those which deny the true resurrection of the flesh, and those which think amiss of the glorified bodies. * * Moreover, we condemn the Jewish dreams, *that before the day of Judgment there shall be a golden world in the earth; and that the godly shall possess the kingdoms of the world, their wicked enemies being trodden under foot: for the evangelical truth, Matt. 24 and 25, and Luke 21, and the Apostolic doctrine in the Second Epistle to the Thessalonians 2, and in the Second Epistle to Timothy 3 and 4, are found to teach far otherwise.*"*

* "*Ex cœlis autem idem ille redibit in judicium, tum, quando summa erit in mundo consceleratio, et Antichristus corrupta religione vera, superstitione impietateque omnia opplevit, et sanguine atque flamma ecclesiam crudeliter vastavit.* Redibit autem Christus, adserturus suos, et abolitûrus adventu suo Antichristum, judicaturusque vivos et mortuos. Resurgent enim mortui, et qui illa die (quæ omnibus incognita est creaturis) superstites futuri sunt, mutabuntur in momento oculi, fidelesque omnes una obviam Christo rapientur in æera. * * Damnamus ergo omnes negantes veram carnis resurrectionem, non recte sentiunt de clarificatis corporibus. * * Damnamus præterea Judaica somnia, QUOD ANTE JUDICII DIEM, AUREUM IN TERRIS SIT FUTURUM SECULUM, ET PII REGNA MUNDI OCCUPATURI, OPPRESSIS SUIS HOSTIBUS IMPIIS Nam evangelica veritas Matt. 24 et 25, Luc. item

It is as plain as words can make it, that such a doctrine, as that described in our extracts, is totally irreconcilable with this deliverance. According to this Confession, Christ comes to a world, not in a righteous and pure condition, but to one thoroughly apostate and wicked. He is to come "*when wickedness shall chiefly reign in the world,*" and when all things are full of superstition and impiety. Antichrist is to be abolished only by Christ's return to judge the quick and the dead. That profane and devilish power, whatever it may be, is to carry on its abominations till then. But so long as Antichrist continues to corrupt religion, deceive the world, and destroy the Church, it is simply absurd to talk of a golden age of universal piety, purity and peace. And "a golden world in the earth," or the possession of the kingdoms of the world by the godly, before the day of Judgment, is here specifically singled out for condemnation, as a Jewish dream, contrary to evangelic truth and apostolic doctrine. The modern theory of the Millennium is rank heresy under this Confession.

The Confession of the Westminster Assembly also touches upon this subject, and in a way also adverse to those who put a thousand years of glory and triumph for the Church between us and the day of Judgment. In the conclusion of the last chapter, we find these words: "As Christ would have us to be certainly persuaded that there shall be a day of Judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will he have that day unknown to men, that they may shake off all carnal security, *and be always watchful, because they know not at what hour the Lord will come.*"

It is here affirmed, that the day of Christ's return is absolutely unknown to men; that it is so ordered and appointed of God; and that this uncertainty as to the time is intended directly for the purpose of inducing a state of constant expectancy of it as impending, and liable to break upon the world at any moment. But if we are sure that there is an era of a thousand years yet to come, before Christ shall come, then we know so much about the time as to render it morally impossible for us to be anticipating

18, et apostolica doctrina 2 Thess. 2, et in 2 ad Tim. 3 et 4, cap. longe aliud perhibere inveniuntur."—Niemyer's *Collectio Confessionum*, pp. 485, 486.

it in our day, much less every day. The very object, therefore, for which this Confession declares the time to be withheld from the knowledge of man, is defeated; and what it enjoins as the proper attitude of a Christian, with reference to the impendency of that coming, is made impracticable. To "be ever watchful" for the Lord's coming, necessarily involves a confident belief that he is to come, a full persuasion that he may come at any time, and a constant alertness lest he should come and find us unready. We cannot be said to be watching for an event to which we attach no idea of probable nearness, or which we are sure cannot occur for a long period after we are dead. To fulfil the meaning of the word *watch*, there must be uncertainty as to the time of the appearance of that for which we watch, and an acknowledged possibility that it may appear at any moment. Remove the possibility of Christ's coming before a thousand years hence, and man but plays the fool to be watching for it to-morrow. And as the Westminster divines pronounce it to be the will of God, and the duty of faith, for Christians to be "*always watchful*" for the Lord's coming, it is utterly contrary to them to insist upon the intervention of a thousand years before that coming can possibly occur. If Christ may come any day, it is absurd and heretical to assert that there will certainly be a Millennium first; and if there must yet be a Millennium before his coming, then it is worse than lunacy to be expecting it before the Millennial era has run its course. Either we must admit, that the doctrine of a Millennium before the return of Jesus is without reliable foundation, and too doubtful to be worthy of a moment's confidence, or, we must conclude, that the Westminster divines, in their simple reproduction of the plain utterances of Christ himself, have mistaken in representing it to be the Christian's business to be ever looking for the day of Judgment, believing that the last trump may sound any hour.

Other Confessions, such as the Confession of Basle, the Confession of Saxony, the Confession of Wurtemberg, the Confession of France, and the Articles of the Church of England, express themselves after the same tone and spirit, and in some instances in almost the same words with the Confession of Augsburg. We thus have the sense of the greatest and most authoritative Creeds and Confessions of universal Christendom, at irreconcilable

variance with this whole theory of a Millennium of glory and dominion for the Church before the return again of the Lord Jesus.

VI. THE GREAT OLD THEOLOGIANS ARE AGAINST IT.

Luther wrote, preached and published: "*This is not true, and is really a trick of the Devil, that people are led to believe that the whole world shall become Christian. It is the Devil's doing, in order to darken sound doctrine, and to prevent it from being understood. * * * Therefore, it is not to be admitted, that the whole world, and all mankind, shall believe on Christ; for we must continually bear the sacred cross, that they are the majority who persecute the saints.*"*

In his exposition of Daniel 12 : he says: "I am persuaded that the day of Judgment must be at the door; for the signs which Christ, and the Apostles Peter and Paul, have foretold, are all now well accomplished, the trees are budding, the Scriptures are green and blooming."†

A guest having suggested to him, that, if the world should last, there might yet be many improvements, Luther exclaimed: "God forbid! it would be worse than all the past. There would arise many other sects, which are now hidden within the hearts of men. May the Lord come and cut all short, for *there is no hope of improvement!*" Again, he says, "that the Papal Church should reform is an impossibility; neither will the Turks and Jews. * * I see nothing else to be done but to say, Lord, Thy kingdom come!" And again: "*You will ere long see wickedness prevail to such an extent that life will become a heavy burden, and everywhere the cry will be raised, God, come with Thy last judgments!*" And again: "It is my hope that the last day is not far off, and will not tarry many years; for *the Word of God will again subside and become*

*"Das is nicht wahr, and hats eigentlich der Teufel zugerichtet, das man gläubt, die ganze Welt werde Christen werden. Der Teufel hats darum gethan, das er die rechtschaffene Lehre verdunkelte, das man sie nimmer recht verstünde: Darum hüte euch dafür. * * Darum müst ihr es nicht also verstehen, das die ganze Welt und alle Menchen an Christum werden glaüben; denn wir müssen immer das heilige Creuz haben, dass ihr das mehrere Theil sind, die die Christen verfolgen."—*Walch's Luther*, vol. II, cols. 1082—83.

†*Ibid.* VI Col. 14 89.

obscured, and great darkness come, through want of faithful ministers of the word, who cannot be obtained. And then the world will become profligate and ungodly, and people will live like brutes and wild beasts, and in all their vicious vulgarity go on as if they were superlatively safe. Then shall the voice ring: Behold the Bridegroom cometh! For God will not and cannot endure it longer. He must punish, with his last Judgment, satiety and neglect of his word, and knock the bottom from the tub."* And still again: "I will permit no man to take from me my belief that the day of Judgment is near at hand. Christ's words and these signs (Luke 21 : 2—537) move me so to conclude * * * As I look around me, I have not the slightest misgiving upon this point. Amen."†

Luther, therefore, had no expectation of a coming thousand years of glory for the Church on earth, before the return of Jesus. A Millennium of blessedness and light for mankind this side of the day of Judgment was heresy to him.

Melanchthon was of the same mind; as we have already learned from the Augustana and its Apology. His own language elsewhere is: "*The true Church will always suffer persecution from the wicked to the end of time, and in the Church itself the good and the evil will continue to be blended together.*" A thousand years of such a state as our modern Millennialists picture, is therefore quite impossible, as he had learned the Scriptures. He believed and affirmed, with Luther, that the world was rapidly approximating the day of Judgment; that the last times of growing evil and hopelessness had already set in in his day; and that, as he computed, from Daniel and others, one hundred and thirty-two years added to 1868 is the utmost limit to which the advent of the Lord can be delayed.‡ It was, therefore, utterly out of the question that he should approve the modern doctrine of the Millennium. He could only regard it, as he also called it, a reprehensible and mischievous conceit.

Calvin's views were alike decided in the same direction. Having spent a few hours looking through his Commentaries, with respect to this point, we find him clear and

*Walch's *Luther's Schriften*, XXII. Col. 21.

†*Ibid.* XI. Col. 67, sqq.

‡*Melanchthoni Opera*, tom. II, p. 525.

positive upon the continued adverse fortunes of the Church in this world.

In Matt. 13 : 24—43, the Parable of the Wheat and Tares, he says: "In my opinion, the design of the Parable is simply this: *So long as the pilgrimage of the Church in this world continues, bad men and hypocrites will mingle in it with those who are good and upright*, that the children of God may be armed with patience, and, in the midst of offences which are fitted to disturb them, may preserve unbroken steadfastness of faith. * * * This is no doubt, a very distressing consideration, that *the Church is burdened with the reprobate to the very end of the world; but Christ enjoins on us to exercise patience till that time, that we may not deceive ourselves with vain hopes.*"

So on Matt. 24 : 30, he writes: "THERE IS NO REASON THEREFORE, WHY ANY PERSON SHOULD EXPECT THE CONVERSION OF THE WORLD, for at length—when it shall be too late, and will yield them no advantage—they shall look on him whom they have pierced."

So on Luke 18 : 8, he writes: "Christ expressly foretells that, FROM HIS ASCENSION TO HEAVEN TILL HIS RETURN, UNBELIEVERS WILL ABOUND; THERE WILL BE ALMOST NONE TO LOOK FOR HIM. Would that we did not behold so manifest a fulfilment of this prediction!"

Likewise on John 15 : 18, he remarks: "After having armed the Apostles for the battle, Christ exhorts them likewise to patience; for the Gospel cannot be published without instantly driving the world to rage. Consequently, it will NEVER BE POSSIBLE for godly teachers to avoid the hatred of the world, Christ gives them early information of this "

On 1 Tim. 4 : 1, we read: "At that time certainly it could not have been expected that, amidst so clear a light of the Gospel, any would have revolted. But this is what Peter says, that AS FALSE TEACHERS FORMERLY GAVE ANNOYANCE TO THE PEOPLE OF ISRAEL, SO THEY WILL NEVER CEASE TO DISTURB THE CHURCH."

On 2 Tim. 3 : 1—7, he writes: "Under the last days, he includes the universal condition of the Church, and informs Timothy what will be the future condition of the Kingdom of Christ [in this world]; for many imagined some sort of condition that would be absolutely peaceful, and free from any annoyance [just the imagining of our modern Millennialists]. In short, he means that THERE

WILL NOT BE, EVEN UNDER THE GOSPEL, SUCH A STATE OF PERFECTION, THAT ALL VICES SHALL BE BANISHED, AND VIRTUES OF EVERY KIND SHALL FLOURISH; and that, therefore, THE PASTORS OF THE CHRISTIAN CHURCH WILL HAVE QUITE AS MUCH TO DO WITH WICKED AND UNGODLY MEN AS THE PROPHETS AND GODLY PRIESTS HAD IN ANCIENT TIMES. * * * So then, if at the present day many whom we justly abhor are mingled with us, let us learn to groan patiently under the burden, when we are informed that THIS IS THE LOT OF THE CHRISTIAN CHURCH."

In a sermon on the same, he asks: "Why does the Apostle, both here and elsewhere, speak of the last days, when he forewarns believers that they must prepare themselves and make provision for many troubles and annoyances? It is because this fancy was so common, that matters would go much better than before; because formerly, the prophets, when speaking of the Kingdom of the Lord Jesus Christ, said that everything would be astonishingly reformed, and the world would obey God, that his majesty would be adored by the high and low, that every mouth would sing his praise, and every knee would bow before him. In short, when we hear such promises, we think that we must be in a state of angelic holiness, now that Christ has appeared. Many concluded, IN THEIR MISTAKEN FANCY, that since the coming of the Redeemer, nothing but the most correct virtue and modesty would ever be seen, and that every thing would be so thoroughly regulated, that there would presently be no more vices in the world."

And so on 2 Peter, 3 : 3, he says: "The meaning is, that the more God offers himself by the Gospel to the world, and the more he invites men to his kingdom, the more audacious on the other hand will ungodly men vomit forth the poisons of their impiety."

There could therefore be no Millennium of universal righteousness, liberty, and peace, under his showing. It was all unscriptural FANCY to him.

The same is to be said of John Knox, as the titles, as well as the contents, of some of his papers show. Refer for example to "A Godly Letter sent to the faithful in London, Newcastle, Berwick, and to all other within the realm of England, that love the coming of our Lord Jesus, by John Knox;" or to "A Comfortable Epistle sent to the afflicted Church of Christ, exhorting them to bear his

cross with patience, LOOKING EVERY HOUR FOR HIS COMING AGAIN to the great comfort and consolation of his chosen, with a prophecy of the destruction of the wicked. Whereunto is joined a most wholesome counsel, how to behave ourselves in the midst of this wicked generation touching the daily exercises of God's most holy and sacred Word, written by the man of God, J. K." And in his "*Treatise of Fasting*," which has the additional weight of having been published in the name of the General Assembly, this strong sentence occurs: "What were this but to reform the face of the whole earth, WHICH NEVER WAS, NOR YET SHALL BE, TILL THAT RIGHTEOUS KING AND JUDGE APPEAR for the restoration of all things."

Dr. Leonhard Hutter, in his *Compendium locorum Theologicorum ex Scriptura*, delivers his learning of the teachings of the Scriptures, touching this point, to the effect, that "*we cannot be in doubt that the end of the world is near at hand*, for the reason that the signs are, for the most part, fulfilled, which the word of the Lord and his apostles has given as the precursors of the end;" showing that he could admit no such doctrine as that of a glorious Millennium before the return of the Lord.*

Dr. Nicolas Hunnius, in his *Epitome Credendorum*, expresses himself in similar language. He held that the day of the Gospel was nearing its close; that "the last times are to be evil, and not prosperous;" that "the devil is to manifest himself in his most heinous shape as the end approaches;" that there is to "be severe war against the saints, besides many devilish temptations;" that "the Church on earth is like the ship in which Christ sat, which was covered with the waves, and ever surrounded by enemies on all sides;" and that "Antichrist shall be taken away AS SOON AS THE SON OF MAN COMES TO JUGDE THE WORLD," but no sooner.† He knew of no place for a Millennium of any sort, before the return of Christ, much less for one of universal and uninterrupted blessedness and triumph for Christianity.

Dr. John Andrew Quenstedt, in his *Theologia Didactico-polemica*,‡ declares himself directly to the point: "Nullum terrenum regnum et vitam omnibus spiritualibus et cor-

* Francke's Edition by Guerike, (1837) p. 171.

† Edition of Gottheil, Nuremberg (1847), pp. 266. seq. 291.

‡ Wittenberg (1685), IV. p. 649.

poralibus deliciis affluentem, *ante consummatum judicium*, esse expectandum, ut somniant Chiliastæ." A Millennium, abounding in whatever delights, ON THIS SIDE OF THE DAY OF JUDGMENT, was to him an empty DREAM, and an unchristian delusion.

Many more theologians and Biblical students, prominent and honored as leaders in the earlier periods of the Protestant Churches, might be quoted to the same effect. We have given the greatest names in Reformed Christendom, and they are, without exception, thoroughly against the doctrine of a golden period for the Church or the world, anterior to the return of Christ and the resurrection of the dead.

VII. ITS CHIEF PROPOUNDER GAVE IT AS A NOVELTY.

Dr. Lillie has said of it, that "it is very questionable whether, even so late as two hundred years ago, it had yet been heard of among men." It is a system of allegorized Patristic Chiliasm, which had been hinted at before, but which was first distinctly and exegetically enunciated by Daniel Whitby, D. D., who offered it "to the consideration of the learned" as a "*new hypothesis*" "Having employed some thoughts," says he, "upon the mystery of the conversion of the Jewish nation, mentioned by St. Paul (Rom. 9), and comparing the glorious things, he there says of it with what the prophets had foretold of the same thing, in very high expressions, I began to compare them with what was written in the Revelation concerning the new Jerusalem, the new heavens, and the new earth, and the bride of the Lamb made ready for a marriage with Him; and finding that this bride was thought by the best commentators to be the Jewish church and nation (?), represented formerly by our Saviour as not having on her wedding garment: that the new heavens and the new earth were things promised to the Jews; that the new Jerusalem was described in the very words of the prophet and Jewish writers, speaking of that glorious state they expected towards the end of the world, I was strongly inclined to conceive this glorious conversion, which St. Paul saith shall be, even to the Gentile, life from the dead, and which is by the prophets frequently represented as the new birth, revivescence, resurrection of their dead church and nation by the Messiah, so that death shall be no more,

MIGHT BE the very resurrection intended by St. John; and the flourishing condition and union both of the Jewish and the Gentile Church thus raised from the dead, and so continuing in peace and plenty, and a great increase of knowledge and of righteousness, and a return of the primitive purity of doctrine and manners, MIGHT BE the reign of the saints on earth a thousand years, which the Apostle mentions; this naturally led me to a discourse of the Millennium, WHICH BEING FRAMED ACCORDING TO THIS NEW HYPOTHESIS, I shall now offer it to the consideration of the learned.*

Either, then, Dr. Whitby, who thus claimed to be the author of the theory, was greatly mistaken, and other investigators of the subject have been in like manner mistaken, or this Whitbyan Millennium, described in our extracts, is a NOVELTY—an innovation upon the preceding faith and teachings of the Church,—with no show whatever of historic orthodoxy. Its distinguished propounder gave it originally as a mere “HYPOTHESIS,” and a “NEW” one; as an unproved and yet unapproved thesis, never before broached.

We are surprised, that a thing of such origin should have crept into such prominence and formidableness in the thinking, preaching, praying, and joyous hoping of Christian people. Whitby died on the 24th day of March, 1726. Two hundred years ago, this now largely cherished doctrine existed only in one man's mind, who gave it as a new thing—as a compromise between the ancient Chiliasts and their modern opponents—as the possible result of a new method of dealing with otherwise plain prophecies! To-day, alas, it is proclaimed on the platform, preached from the pulpit, set down in systems of Dogmatics, and defended in Christian Polemics, as a vital part of the Church's faith, the indispensable motive to evangelic zeal, and the grandest hope of the world! Fortunately, it has not yet found acknowledgment in any of the Church's Creeds; and, for the sake of truth and the safety of men, we pray that it never may. But, it is amazing, that with such a history, it should have advanced to such a dignity.

And yet, perhaps, we ought not to wonder. When we consider how the fancies, follies and inventions of men

*See his *Treatise on the true Millennium*, appended to last vol. of Patrick, Lowth, Whitby and Lowman's *Commentary and Paraphrase on the Old and New Test.* p. 1118.

crept into and swayed the Church under the papacy, wrenched it from its apostolic foundations in the very root matters of salvation, filled the house of God with the abominations of a disguised paganism, and, in the course of a few centuries, transmuted the professed body of Christ into Antichrist; we should hardly be startled at what has happened with "THIS NEW HYPOTHESIS." Not one of the papistic errors, by which the faith of the Church was overlaid before the Reformation, was in any manner contained in the Creeds to which Rome professed to adhere. The history of every one of them presents a striking parallel to the history of the Whitbyan Millennium. There was in no instance less plausibility in their favor, than in this "hypothesis," which has so captivated and debauched the Protestant Churches. One by one Rome's ruinous heresies came in along side of the true and saving doctrines of the Gospel. First they were brought forward as NEW HYPOTHESES, which pleased and flattered the natural man, won the admiration of some enthusiastic imaginations, and then gradually settled themselves around the Christian heart, as if they belonged to the one only faith. And so it was with this Whitbyan dream. It is an invention of man, or, as Luther boldly says, OF THE DEVIL. It was not at all known in the Church for the first sixteen hundred years of its existence. Its principal inventor put it forth as a new theory. But it fell in with the rationalizing fondnesses of human nature. It readily and delightfully adapted itself to the heathen and worldly philosophies of human perfectibility and self-redemption. It furnished splendid materials for pleasing poetic oratory on high Christian occasions. It seemed to be exactly reflected in the humanitarianism, liberal advancement, materialistic improvements, popular emancipation, educational progress, and extension of civil freedom, which have so specially marked the last century. It is an attractive thing for the carnal imagination to dwell on. And so it made friends, won upon men imperceptibly to themselves, clothed itself in prophetic images which it has stolen from their proper subjects, and found lodgment in the Sanctuary of the Lord, where it has no more right to be than the Romish dogma of the Immaculate Conception.

VIII. THE SACRED SCRIPTURES CONFUTE IT.

The ultimate test of all doctrines is the inspired Word

of God. What has been said and written about our putting human Creeds above the Divine Revelation, is mere empty rhetoric, if not something very much worse. With the Formula of Concord, we hold, and expect to hold forever, and rigidly to hold, on this and all other subjects, that the Sacred Scriptures, of the Old and New Testaments, ALONE, are the sole and infallible Rule by which all teachers and doctrines are to be tried and judged. "If they speak not according to this word, it is because there is no light in them." And if the Whitbyan Millennium can be clearly shown to be in strict accord with the Sacred Canon, we shall hold ourselves in readiness heartily to embrace and preach it, even though it be in none of the Creeds, Hymns, Liturgies, or great Theologians of the earlier Christian ages. But, on the other hand, if it conflicts with God's Word, and cannot, by a close, fair and legitimate interpretation, be shown to be a part of the inspired teachings, we claim, in the name of truth and religion, that it be renounced, as a human conceit and a pernicious falsehood; which we also believe it to be.

We gladly concede, that there are many and precious promises and prophecies in the Word of God, which carry us forward in anticipation to a time, when universal righteousness and immortal blessedness shall be the glorious inheritance of the earth,—when from the rising to the setting sun the Lord's name shall be praised, and nowhere, on land or sea, a single creature of his hand any longer disown his authority, break his laws, or stand antagonistic to His holy will,—and when "every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Sacred texts to this effect, may be collected and classified to any extent that our Millennialists may choose; we say in advance, of the whole of them, that we admit them all, and rejoice in them, and assign to them a literalness, ampleness, and absoluteness of meaning, even beyond any who are likely to controvert this article; at any rate, to the full measure that any one may demand. But the question is, Do these prophecies and promises refer to the Millennium, or to any period of time whether long or short, *anterior to the return of Jesus and the resurrection of the dead?*

To make out the case of the Whitbyan Millennialist, it needs to be unmistakeably shown, by direct proofs of holy

Scripture, that these much abused and much perverted passages, must necessarily be fulfilled *before* the equally full and certain promise that Christ is to come again. This never has been shown, and never can be shown; but is directly in the face of some of the most marked texts usually quoted for that purpose.

Take Isaiah 2, which is prominent in the eye of those who are hoping for a Millennium of universal peace and holiness this side of the day of Judgment. There the prophet writes: "It cometh to pass at the end of the days, the mountain of the house of Jehovah will be set at the top of the mountains, and exalted over hills; and all nations pour into it. And peoples in multitudes go and say, Come, let us go up to the mountain of Jehovah, to the house of the God of Jacob; let him instruct us out of His ways, and we will walk in His paths: for instruction will go out from Zion, and the word of Jehovah from Jerusalem. * * And they forge their swords into coulters, and their spears into pruning hooks: nation lifts not up the sword against nation, neither do they exercise themselves in war any more. * * And Jehovah, He alone stands exalted in that day. * * In that day will a man cast away his idols of gold and his idols of silver, which they made for him to worship, to the moles and to the bats.* All this is admirably beautiful; and, taken alone, very well suits to garnish the Whitbyan theory with Scriptural phrase. But it ignores the most vital points in the prophecy, and just those points which demonstrate that this happy state of things is not to precede the return of the Lord.

According to the theory of our extracts, the Millennium is to be a gradual evolution, wrought out in the ordinary course of progressive evangelization. But not so does the prophet here paint the introduction of the happy day he has in view. Judgment, and awful terror, and the manifest presence of Jehovah himself, are distinctly indicated. Observe verse 10, and what follows: "Creep into the rock, and bury thyself in the dust, *before the terrible look of Jehovah, and before the glory of His majesty.*" As Delitzsch rightly notes, Jehovah here manifests himself in the fiery glance of Judgment; and then "The people's eyes of

*We give the translation of Dr. Delitzsch, the ablest Hebraist and critic now living. See his *Commentary on Isaiah in loc.*

haughtiness are humbled, and the pride of their lords is bowed down; for Jehovah of hosts hath a day over everything towering and lofty, and over everything exalted, and it becomes low. * * And they will creep into caves in the rocks, and cellars in the earth, *before the terrible look of Jehovah, and before the glory of His Majesty, WHEN HE ARISETH TO PUT THE EARTH IN TERROR.*" What is this but the "*Dies iræ, Dies illa,*" of which Thomas of Celano so famously sung? It is the exact parallel of Rev. 6:12—17, which all agree to refer to the day of Judgment. Delitzsch says, "*the prophet is here describing the last Judgment.*" This certainly is true, at least as to its incoming. And it is only in connection with that terrible revelation of the judicial majesty and glory of Jehovah, that this blessed transformation and sanctification in the estate of society and of the world, is to come. This old Testament *locus classicus* of our Whitbyan Millennialists, thus utterly fails them. The glad things it tells of come not *till Judgment comes*, even "the Day of the Lord."

Take, again, Daniel 7:12, and Rev. 11:15, and 20:16, which furnish the strongest language in the prayers and addresses we hear touching the glories of the imagined Millennium before Christ comes. But, in each of these instances, there are distinct references to the manifestation of the Son of Man in judicial Majesty, in advance of the splendid achievement. Thus, in the first instance, the prophet, in the preceding verse, says: "I saw in the night visions, and, behold, one like *the Son of Man came with the clouds of heaven.*" Is not this unmistakeably the "coming with power and great glory," which Christ himself refers to the day of Judgment? And it was only when the Son of Man thus *came*, that "there was given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve him." In the second instance, it is only when the seventh, which is the *last*, trumpet is sounded, at which *the dead are Judged*, and the prophets and saints receive their rewards, that the voice goes up: "The kingdoms of this world are become the Kingdoms of our Lord, and of His Christ." And in the remaining instance, the Lord of lords and King of kings *comes forth in glorious majesty out of the opened heavens*, followed by the saint-garbed armies of the sky, *to judge and make war*, and treads "the winepress of the fierceness and wrath of Almighty God," as the prelude to the binding of Satan,

the enthronement of the martyrs, and the blessed and holy reign of the saints with Christ. It is useless, therefore, to think of proving by these passages, that there is to be a Millennium of glorious dominion for the righteous this side of the Saviour's return.

Take, again, Psalm 72, which is also much relied on by this modern theory. It is there written, that the Son of David "shall have dominion from sea to sea, and from the river to the ends of the earth. They that dwell in the wilderness shall bow before Him. Yea, all kings shall fall down before Him; all nations shall serve Him." But *when*? Notes of time are distinctly given; and that time is, "*when He shall judge the people*," when "HE SHALL COME DOWN," even when God shall give the King HIS JUDGMENTS. This glowing Psalm yields us no Millennium before the day of Judgment.

So again, in Ps. 2, it is promised to the Son of God, what is much in the lips of the expectants of a temporal Millennium: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But the time of the fulfilment is plainly identified with the Judgment. It synchronizes with that time of reckoning with the returned Nobleman, in Luke 19: 15—27, of which it is a parallel. It is the time when the confederates in wickedness shall have risen to the fulness of their impiety; when Jesus shall "break them with a rod of iron," and "dash them in pieces like a potter's vessel;" even the time when *God shall set up His King upon His holy hill of Zion*. A Millennium before the day of Judgment is, therefore, excluded from this Psalm, and its language is misapplied except in connection with Christ's return and personal presence.

Some expressions in Is. 66, are also thought to favor a time of extraordinary happiness and piety among all nations and tongues, before the return of Jesus. But all that is there written, is specifically made to depend on that return, and, hence, cannot be before it. "*For behold Jehovah, IN THE FIRE WILL HE COME*, and his chariots are like the whirlwind, *to pay out His wrath* in burning heat, and His threatening passeth into flames of fire. For in the midst of fire JEHOVAH HOLDS JUDGMENT, and in the midst of His sword with all flesh; and great will be the multitude pierced through by Jehovah." And only *then* the abominations "all come to an end together," and "all na-

tions and tongues are gathered together, that they may come and see Jehovah's glory."*

Zechariah 14, also tells of a time, when "the Lord shall be King over all the earth;" but it is not until "*the Lord shall go forth, and His feet shall stand upon the Mount of Olives, which is before Jerusalem on the East.*" The Advent for judgment comes first.

And in regard to the conversion and regathering of the Jews, of which our Whitbyan Millennialists make so much, it is plainly written, that "Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled," when the signs in the sun, moon and stars occur, and nations fear, and men "*shall see the Son of Man coming in a cloud with power and great glory,*" Luke 21: 24—27. "When the Lord shall build up Zion, HE SHALL APPEAR IN HIS GLORY," Ps. 102: 16. Jerusalem shall indeed "arise and shine." The Gentiles shall come to her light, and kings to the brightness of her rising. But the time is specified to be, *when* "*the Redeemer SHALL COME,*" and when "Jehovah riseth over her, *and* HIS GLORY BECOMES VISIBLE," Is. 59: 20; 60: 2.† When the Lord shall "pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication," "*they shall LOOK UPON HIM WHOM THEY HAVE PIERCED,*" Zech. 12: 11. There can be no blessed Millennium without the recovery of Israel to the Lord, as its own advocates admit, but that recovery is thus plainly linked with the visible presence of Him whom Israel crucified.

These are the principal proof-texts adduced to sustain the doctrine of a glorious and universal triumph for piety and the Church anterior to the Judgment; and in every one of them, there is distinct allusion to the presence of the great Day of the Lord, and of Christ in His judicial administrations, as part of the prediction, and indispensable to its fulfilment. Men may equivocate, allegorize, and explain as they please, but so it is written, and their own texts, by all just exegesis, confute their theory.

The parable of the Wheat and the Tares also stands out against it, like a continent against the sea. Matt. 13: 3—9, 18—23. "The field is the world—*ὁ κόσμος*. The good seed are the children of the Kingdom. The tares are the children of the wicked one. The enemy that sowed them is the

* Delitzsch's Translation.

† Delitzsch's Translation.

Devil. The harvest is *συντέλεια τοῦ αἰῶνος*—the consummation of the age—the termination of the present course of this world—the Judgment day—that period of crisis in the whole order of things, when “the Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire.” This parable accordingly spans the whole history of the world, from the delivery of it to the day of Judgment, together with the nature and results of those grand and awful administrations in which all is to culminate and wind up. But, in that broad field, the wheat and the tares are side by side until the Judgment breaks in to separate them. Evil and good, sin and righteousness, the children of the Kingdom and the children of the Devil, Christ and Antichrist, commingle there. Both orders “grow” as time advances. And to all proposals to have it otherwise, Jesus interposes his emphatic “NAY : lest while ye gather up the tares, ye root up also the wheat with them. *Let both grow together UNTIL THE HARVEST.* * * *The harvest is the end of the world.*” In vain, therefore, will the wheat struggle to supplant or bring under the tares. It will have as much as it can do to keep itself from being smothered. And as Christ’s words are true, there can be no universal or dominant rule of the good, or of goodness, in this world-field, until this world itself shall end. The tares are here. They are rank and vigorous. They are green and growing. The Owner of the field has said, *Let them grow.* And so they *will grow*, unsubjugated and uneradicated by all the progress and evangelization that may come from human effort, till the command goes forth to the heavenly reapers—the strong angels of Judgment—to gather them for the unquenchable burning, and the wheat for the celestial garner. A Millennium of universal dominion and peace for the Church and for righteousness, before “the end of this αἰὼν,” is hence out of the question, and banished into the realm of dreams.

The parable of the Dragnet, is to the same effect. That grand celestial economy which grace has dropped into this sea of time, only comes to shore “*ἐν τῇ συντέλειᾳ τοῦ αἰῶνος—at the end of the world.*” In it are inclosed “every kind.” And when the angels sit down to inspect the contents, “the good” and “the bad” are there—“the wicked among

the just." And there is no separation of them, or triumph of one over the other, till then, when the good are "gathered into vessels," and the bad are "cast away * * into the furnace of fire."

The parable of the Leaven, scripturally interpreted, is also unanswerably conclusive on the subject. Leaven is referred to in the Law, in the Prophets, in the Gospels and in the Epistles; but the world may be defied to produce an instance in which, as a symbol, it is ever used in any other than an evil sense. It is, without any exception, a representative of degeneracy, corruption and decay. And whether we take the meal to be the general body of humanity, or only the general body of Christendom, we are here shown a progressive expansiveness in corruption and decay, mixed in with the batch, and extending its perverting taint to the utmost extremities. The history of the Church is a history of degeneration, and of conflict with ever strengthening error. And this parable foreshadows, that such will be its history till the oven of Judgment brings its heat to bear to put an end to the process. No pure and peaceful state of blessed exemption can therefore come, till this whole present order of things is judicially interrupted.

The scriptural references to the nature, calling and estate of the Church, also preclude the possibility of a Millennium of universal triumph and dominion for it in this world. It is characteristically and always the *ἐκκλησία*, the implications of which we have given. It is extensively spoken of, as a community of *elect ones*—*ἐκλεκτοί*, which necessarily presupposes the great body out of which it is chosen to be not of it. It is described by the Saviour as a "little flock," in the midst of wild herds and savage beasts. It is referred to as having a proud, influential and adverse world, always about it, and always in opposition to it. Christian life is a battle. The Church in this world is invariably contemplated as militant, never as triumphant. The existence of a CHURCH is not more certainly assumed throughout, than the existence, potency and irreconcilable antagonism of a persecuting majority with which it must contend, and from which it must suffer, till the end. It is symbolized as a city, set upon a hill; but what is a city to the great world beside? It is also presented under the figure of a candle, or a candlestick. Where candles are needed, there is abounding darkness. Candles may relieve

darkness, illumine certain narrow spheres, and give saving light to those who keep near them, and walk in their rays; but they cannot break the dominion of night. With all burning that man can light, so long as the sun is absent or hidden, darkness holds empire over the earth, and disdains the attempts to wrest the sceptre from his hands. Jesus told his disciples, that, when he, the Bridegroom, should be taken away, there would be reason to mourn and fast. He has been taken away. The species of widowhood which he said would exist in his absence, is now upon the Church. Any alteration in that estate depends upon his return. There can, therefore, be no such Millennium of triumphant gladness for her, as men speak of, prior to the return of her Lord. Jesus has summed up the whole history of earthly discipleship, when he said: "In the world ye shall have tribulation." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. The servant is not greater than his Lord. If they have persecuted me, they will persecute you." "Yea, the time cometh, that whosoever killeth you will think he doeth God service." Everywhere the earthly life of Christ is given as the picture of the history of his Church; and as He had no time of peaceful triumph before his resurrection, so neither will his Church have, before its members are recalled from their graves. All these symbols and sayings must, therefore fail, and prove untrue, if there is ever to be a Millennium of universal blessedness and peace in this world, or this side of the day of Judgment.

It is also clearly set forth in the Scriptures, that the return of Christ to Judgment will find the world anything but holy, peaceful, Christian and happy; and that the last days will be earth's worst days, crowded with all forms of abounding wickedness, apostacy, irreligion, disorder and sensuality. Indeed, it is one of the uniform laws of Providence, that judgment never comes in a pure and peaceful age. It is only when the blasphemies of men run highest, that the Almighty strikes. When the wickedness of the old world culminated, the flood came. When the iniquities of Sodom were at their height, the day of doom dawned. When "the iniquity of the Amorites" was "full," the sword of Israel was upon them for their extermination. When the Jews, to their many

crimes and apostacy, added responsibility for the Messiah's blood, the ploughshare of destruction overturned their city, destroyed the last remnants of their state, and entailed eighteen centuries of woe upon their children. The greatness of judgment is also always graduated by the extent and turpitude of the offences which call it down. And as all Divine judgments hitherto, have been samples and earnest of the great Judgment to come; and as that, when it comes, is to be the most universal and awful of all, we are forced to the conclusion, that it will overtake the world in a condition of unbounded guilt and godlessness, transcending every thing that has thus far marked the history of man.

To this also agree all the Scriptural statements on the subject. "*When the Son of Man cometh, shall he find faith on the earth?*" Luke 18 : 7—8. "As it was in the days of Noe, so shall it be also in the days of the Son of Man," Luke 17 : 26—27. We know what sort of days those of Noah were. We know that they were not centuries of righteousness and peace. The testimony of God certifies to us what was the state of things. The inspired record is, that "*God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*" And it repented the Lord that he had made man on the earth, and it grieved him at his heart. * * *The earth also was corrupt before God; AND THE EARTH WAS FILLED WITH VIOLENCE.* And God looked upon the earth, and behold *it was corrupt: for all flesh had corrupted His way upon the earth,*" Gen. 6 : 1—13. Such is the awful portrait of those times, sketched by the Holy Ghost himself. And the word of the Divine Jesus, more than once recorded, is : "AS THE DAYS OF NOE WERE, SO SHALL ALSO THE COMING OF THE SON OF MAN BE. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be," Matt. 24 : 37—39. We know, too, from the same infallible source, what was the moral estate of the cities of the plain, at the time their sulphurous destruction overwhelmed them. "The Lord said, The cry of Sodom and Gomorrah is great, and *their sin is very grievous.*" Not ten righteous men could be found in all their teeming populations, Gen. 18 : 20—32;

19 : 1—17. But the word of Jesus is : "*Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all: EVEN THUS SHALL IT BE IN THE DAY WHEN THE SON OF MAN IS REVEALED,*" Luke 17 : 28—30. Paul testifies to the same effect, that "the day of the Lord so cometh as a thief in the night; for when *they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape,*" 1 Thess. 5 : 1—7. "Now the Spirit speaketh expressly, that *in the latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth," 1 Tim. 4 : 1—4. And yet again : "This know also, that *in the last days* PERILOUS TIMES SHALL COME. *For men shall be lovers of their own selves, covetous, boasters, proud, blamphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof,*" 2 Tim. 3 : 1—9. And if this correctly portrays what is to be the prevailing condition of the professing Church, what shall be said of the vulgar multitude who make no pretensions to piety or godliness! To the same effect is the language of the inspired Peter : "Be mindful of the words which were spoken before by the holy prophets; * * knowing this first, that *there shall come in the last days scoffers,* [thus characterized as throwing into the shade all of the same class who had ever come before] *walking after their own lusts, and saying, Where is the promise of his coming?* for since the fathers fell asleep, all things continue as they were from the beginning of the creation," 2 Pet. 3 : 2—10. And, after the same strain, Jude also writes : "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that *they told you there should be mockers in the last time, who should walk after their own ungodly lusts.* These be they who separate themselves, sensual, having not the Spirit," Jude 17—19. Nor can we

look into any portion of the Scriptures touching this point, without finding the evidence staring us in the face, of what Dr. Hunnius has declared in his *Epitome Credendorum*, that the last times are to be evil and not prosperous, the love of many waxing cold, and the devil manifesting himself in his most heinous shape; and that "evil men and seducers shall wax worse and worse, deceiving, and being deceived," 2 Tim. 3 : 13. Such evil times certainly cannot be developed of a sudden. They are the matured fruit of a continuous growth through all the ages. And as this scriptural portrait of those times is true, the Whittyan doctrine of a continual brightning of things in holiness and truth, till the excellencies of the earth blend with the glories on high, before the Son of God comes to Judgment, is a monstrous falsehood.

The apostolic descriptions of the rise and destiny of Antichrist, the Man of sin, the Mystery of iniquity, also exclude the possibility of such a glorious Millennium before the return of Jesus. The presence, working and manifestation of the antichristian and pseudochristian powers, are specifically noted by John as the principal characteristic of the last days. He also affirms that those powers had already begun to manifest themselves in his day, and, hence, those last evil days had then commenced, than which there was to be no other time in this present order of things, or before the Judgment. "Little children," says he, "*it is the last time*: as ye have heard that antichrist shall come, even now are there many antichrists; whereby *we know that it is the last time*," 1 Jno. 2 : 18—25. Our Millennialists agree, that there can be no such time for the world, as they dream of, so long as Antichrist continues. Whitby says, his Millennium is "*after* the fall of Antichrist." Bogue says, it shall be after "Antichristainism, Deism, Mahometanism, Paganism and Judaism shall be destroyed, and give place to the Redeemer's throne." Pye Smith says, it will succeed "the downfall of Popery and Mohammedanism and the extinction of Heathenism." Watson says, it is to be after "light and religious knowledge shall root up Pagan, Mahommedan and Antichristian delusions." And it is simply absurd to talk of a universal reign of Christ contemporaneous with Antichrist. But John here affirms, by the Spirit of God, that *the time of Antichrist is "THE LAST TIME."* There can, therefore, be no other sort of time to succeed it this side of the con-

summation. The apostle thus covers the whole space of this dispensation, leaving the Whitbyan Millennium, like Noah's dove, with no place on which to rest its foot, and compelled to fall back again into the imaginations whence it sprung.

To the same effect is the representation of St. Paul. He tells us that the mystery of iniquity had begun to work in his day; that it was to be hindered yet a while; that when what hindered was taken away, a dreadful apostacy should ensue, and that man of sin be revealed, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God. 2 Thess. 2 : 3—10. It is manifest that there can be no such Millennium as is talked of, whilst this Monster is in being, "whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness," deceiving, if it were possible, the very elect. But this hideous embodiment of all Satanic blasphemies and abominations continues till the day of Judgment. He is to be judged, consumed and destroyed, but not before Christ comes. Face to face the insulted and defied Saviour is to encounter him, and with His own manifest glory and almightiness to put an end to the impious usurper. The testimony of the apostle upon the character and manner of that Wicked One's overthrow, is specific and unmistakable, to those who are willing to take Divine words as they are written. It is not by the gradual spread of the Gospel, by the preaching of the truth, by the progress of liberty, civilization and free institutions. It is not by anything but the personal coming and revelation in power and great glory of the Son of Man himself. The inspired language is : ὁ ἀνομος, ὃν ὁ Κύριος Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ ;—*that Lawless one, whom the Lord Jesus shall consume (or dissolve) with the breath of his mouth, and shall destroy WITH THE GLORIOUS DISPLAY OF HIS COMING.*" This Satanic power continues, therefore, *till Christ comes.* And as there can be no Millennium while this dreadful impersonation of hell abides, so there can be no Millennium before Christ comes.

Daniel also had visions of the course of this world and its empires, from his time down to the resurrection and the Judgment; but in none of them did he make any mention of, or see any place for a blessed Millennium anterior to

that day. Theologians are not yet agreed as to what is meant by the "little horn" which he beheld. But we know enough about it to settle that its presence is incompatible with what is expected in the golden age of our Millennialists. It was *a horn*, hence a strong power. It had eyes and a mouth speaking very daring things. And its look was even "more stout than his fellows". The prophet also says concerning it: "I beheld, and the same horn made war with the saints, and prevailed against them, *until the ancient of days came, and Judgment was given to the saints of the most High.*" This would seem to be sufficient to prove that the career of this horn, whether the same as Paul's Man of Sin or not, runs on to the day of Judgment. But to make the matter still more unmistakeable, it is said of this horn, "He shall speak great words against the most High, and shall wear out the saints of the most High, and shall presume to alter appointed seasons and the law, and they shall be given into his hand until a time, times, and the division of time. *But THE JUDGMENT SHALL SIT, WHEN his dominion shall be taken away, to be wasted and destroyed.*" Dan. 7 : 25—26.* This blasphemous and persecuting horn therefore bears sway till the Judgment sits; and as there can be no Millennium of peace and glory for God's people contemporaneous with his dominancy, so there can be none at all before the day of Judgment.

The like conclusion is forced upon us by the Saviour's great prophetic discourse, in Matthew 24, which also spans the whole interval from Jerusalem's overthrow to the great day of Judgment. But, in all that period, not the slightest hint is given, nor any space allowed for a Chiliad of general blessedness. The whole strain of the prophecy is trouble, trouble,—woe, woe,—disaster upon disaster,—affliction upon the Church and delusion and ruinous guilt and conflict upon the world,—and no hope of rest for even the elect, except as the great day of His own coming in the clouds with power and great glory is to bring them salvation. He tells of calamities at hand, of wars and rumors of wars, of persecutions and trials for the saints of God, of false Christs and successful deceivers, of lying wonders and abounding wickedness, and of unparalleled tribulation, which was to begin in Zion's destruction, and

*See "*Daniel, an Improved Version*, attempted by Thomas Wintle, B. D. London : 1836," pp. 124, 125.

thence stretch onward, even to the moment that the presence and coming of the Son of Man is flashed like lightning across the heavens, and a panic-stricken world confesses that the day of Judgment has come. In such a portraiture of future things we look in vain for so much as a place, in which to insert the Whitbyan Millennium. It is not there, and can nowhere be read in, without an interruption of the spirit of the prophecy and a disturbance of its language and substance with something foreign to its entire character.

Some have thought to find it in the words: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." But the publishing of tidings of the Kingdom, argues nothing as to the realization of that Kingdom itself. The preaching of the Gospel is one thing, but the practical and universal dominion of that Gospel over those, among whom it is preached, is a manifestly different thing. For nearly a score of centuries the Gospel has been preached without distinction to all classes and nations of people, but nowhere on the face of the earth has it yet had, or shown that it ever is likely to have, the mastery over all to whom it was carried, or within whose reach it was placed. Nay, where it is for the longest time most faithfully and generally preached, there its potency seems to be the feeblest, and the most subtle blasphemies rise to weaken and obscure it. As the light is increased the shadows are deepened. The context also reveals, that as this preaching is being performed, false prophets are rising, error runs away with multitudes of its converts, iniquity abounds, the love of believers waxes cold, the preachers are loaded down with discouragements, and, in the word of comfort dropped for them, their eyes are directed forward to the end of the dispensation, as the only source, whence to expect compensation for their pains and hardships, which never cease till Jesus comes. If the Saviour had known of such a happy state of the Church and the world, this side of the consummation, he certainly would have introduced it here; but even in the universal publication of the Gospel, he foresees nothing with which to cheer his servants, beyond or different from what has characterized the preaching of it in all the centuries past. And meanwhile that this publication of the Gospel in all the world is going on, there comes abom-

ination that maketh desolate, and great tribulation, such as was not since the beginning of the world, and which terminates only with the shakings that introduce the Judgment, and the sight "of the Son of Man coming in the clouds of heaven with power and great glory." If the Millennium can co-exist with false prophets, deceiving many—with apostacies from the truth and decline in Christian fervency—with false Christs and lying wonders which scarcely the elect can withstand—with abounding iniquity, desolating calamities, and sore tribulations,—then, but only then, can we find it in this discourse, or dare we hope for it prior to the day of Judgment.

And what was that teaching of Hymeneus and Philetus, to which Paul refers in 2 Tim. 2 : 16—19? How did those men get the idea that "the resurrection is past already?" Tertullian refers to certain teachers in his day, who explained the resurrection spiritually, and claimed that it was accomplished in the awakenment from sin to newness of life in the profession of Christ—in that resuscitation, "wherein we shake off the death of ignorance, and arise from the grave of the old man alive unto God." They allegorized the scriptures, and applied to man and to the Church this side of the day of Judgment, what only that day can literally bring. They pursued the exact Whitbyan method, making life from the dead mean "the new birth, revivescence, resurrection of the dead Church, so that death shall be no more"—"continuing in peace and plenty, and a great increase of knowledge and righteousness." And such was doubtless the precise doctrine of Hymeneus and Philetus. It was the proper resurrection interpreted of what pertains to every proper and lively Christian or Church in the earthly estate. It was what belongs to the world to come, appropriated and claimed for the world that now is, and for the Church in this present life. It was in essence the modern theory of the Millennium, which also grounded itself upon precisely the same system of interpretation. It does not appear that it took in the particular conception of a definite term of years or centuries, but it claimed for the Church a state of resurrection this side of the resurrection—a life from the dead before the literal raising of the dead—an experience in its condition as a Church militant exhaustive of the proper meaning of passages which can literally apply only to the Church triumphant and not yet revealed. This

is Whitbyanism. This is modern Millennialism. And it is worth observing what the inspired apostle thought of it. Tertullian pronounced it heresy; and the Holy Ghost classes it with "profane and vain babblings" which increase to more ungodliness. And, of them that teach it, the sacred deliverance is: "*Their word will eat as doth a canker* * * * *concerning the truth they have erred* * * * AND OVERTHROW THE FAITH."

We have thus sketched the most material facts touching the question which we proposed to examine, and which has not received from our theologians that earnest attention and testing which it deserves. If what we have written serves to impress upon teachers, and upon the Church, the importance and necessity of a thorough revision of the notions afloat with reference to this point, one great object of our writing will have been accomplished. But in closing, we would solemnly lay it upon the consciences of all christian people, and especially all public instructors, not to content themselves with accepting and giving currency to a theory, based upon vague and unproved persuasion, which may after all be, as we believe it to be, utterly groundless, and which, if unfounded, is fraught with unspeakable mischiefs, obscuring the doctrine of the resurrection, displacing the sublime and unmistakeable truth of the Saviour's return, perverting the proper idea of the Judgment, and sapping the inspiration to duty and fidelity supplied by the orthodox and scriptural Christian teaching, that any of these passing days or nights may reveal to us our Divine Judge, coming in the clouds of heaven, with power and great glory, to render to every man according as his work shall be. Rev. 22 : 12—20.

ARTICLE II.

THE SEAL OF THE COVENANT.

By Rev. WILLIAM HULL, Athens, N. Y.

God in his dealings with men has seen fit to condescend to make contracts or covenants with them. It was cus-

tomary, in ancient times, for contracting parties to make oath that they would be faithful to the bargains, to which they consented. When Abraham and Abimelech entered into covenant at Beersheba, signifying, "the well of the oath," we are told, "Wherefore he called that place Beersheba: because there they swore both of them."* Afterward Isaac and Abimelech made a covenant, and in reference to this it is said, "and they rose up betimes in the morning, and swore one to another: and Isaac sent them away and they departed from him in peace."†

In making his covenant with Abraham, God condescended to follow the customs of men in making contracts. Abraham said in his old age to his servant, "The Lord God of heaven which took me from my father's house, and from the land of my kindred, and which spake unto me, and that *swore* unto me saying, unto thy seed will I give this land."‡ The Apostle Paul, in his epistle to the Hebrews, referring to this transaction says, "for when God made promise to Abraham, because he could swear by no greater he swore by himself, saying, surely blessing I will bless thee and multiplying I will multiply thee. * * For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of his counsel confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."§

In making important bargains among the ancients, not only was the oath customary, but other formalities prevailed. The contracting parties would kill an animal and cut it into two pieces—these would be separated sufficiently for the contracting parties to pass between them. They approached from opposite ends of the passage thus formed, and meeting in the middle, between the cleft parts of the victim they took the customary oath. This practice was not peculiar to the Hebrews, but traces of it may be found in the Greek and Roman writers and in the accounts of travellers. The significance of this ceremony was, that if either party should violate the contract his blood ought to

*Genesis 21:31.

†Genesis 26:31.

‡Genesis 34:7.

§Hebrews 6:13—19.

be poured out like that of the victim, and that like it, cleft in two, the covenant-breaker deserved to be cleft in twain.

When God made his covenant with Abraham, in which obedience was the consideration on the one side, and the blessings promised the consideration to the party of the other part, the Almighty entered into all the formalities of the mode of covenant-making which prevailed in those days. God appeared to him and assured the patriarch that he was his shield and exceeding great reward. Abraham referred to the fact that God had given him no heir, and that the steward of his house was his apparent successor. He received the assurance, however, that a natural heir would succeed him. "And he brought him forth abroad, and said, look now toward heaven, and tell the stars if thou be able to number them: and He said unto him so shall thy seed be. And he believed in the Lord: and he counted it to him for righteousness."*

Although Abraham believed God, yet he desired some sign, some visible assurance. He inquired, "Lord God whereby shall I know that I shall inherit it."† So Gideon desired some sign when God assured him that he should overcome the Midianites, and in response to his request fire appeared upon the rock and consumed the flesh and the unleavened cakes which comprised his offering. Subsequently he desired another sign, that God would save Israel by his hand, and according to his request a fleece of wool placed upon the floor was wet with dew while all around was dry; and again the following night, a fleece was dry while all around was wet with dew. When the prophet Isaiah proclaimed to the pious king Hezekiah that he would recover from his sickness, the latter inquired, "What shall be the sign that the Lord shall heal me, and that I shall go up into the house of the Lord, the third day?"‡ Isaiah assured him that the shadow should go back ten degrees on the sun-dial, and accordingly that wonderful sign was given. Thus we see how God condescends to human weakness.

In response to Abraham's inquiry, "Whereby shall I know that I shall inherit it?" God said, "Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon. And he took unto him all these

*Gen. 15: 5—6.

†Gen. 15:8.

‡2 Kings 20:8.

and divided them in the midst, and laid each piece one against another; but the birds divided he not. * * And when the sun was going down a deep sleep fell upon Abram and lo, a horror of great darkness fell upon him. * * And it came to pass that when the sun went down and it was dark, behold a smoking furnace and a burning lamp passed between those pieces. In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river Egypt unto the great river, the river Euphrates; the Kenites, the Kadmonites, and the Hittites and the Perizzites, and the Rephaims, and the Amorites and the Canaanites, and the Gergashites and the Jebusites."*

This important covenant God ratified after all the formalities, employed by men in making contracts. The smoking furnace and burning lamp, represented Jehovah, passing between the cleft parts of the slaughtered animals, and thus Abraham had the assurance of the oath, and also of the other solemn formality used among the men of his day in making their contracts.

The art of writing existed before the time of Abraham, and in making bargains, it is very probable that memoranda of those contracts, signed by the contracting parties were preserved. Seals have also been used from time immemorial, with which certain letters or impressions have been stamped upon legal documents, as an additional proof of their authenticity, and as adding to the formality and solemnity, with which they have been ratified.

In Jeremiah we read the account of a purchase of land. He says, "And I bought the field of Hanameel, my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence and sealed it, and took witnesses and weighed him the money in the balances. So I took the evidence of the purchase, both that which was *sealed* according to the law and custom, and that which was open: and I gave the evidence of the purchase unto Baruch, the son of Neriah, son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them saying, thus saith the Lord of Hosts, the God of Is-

*Gen. 15:19—21.

rael ; take these evidences, the evidence of the purchase, both which is *sealed* and this evidence which is open : and put them in an earthen vessel, that they may continue many days."*

The covenant made by Abraham needed the finishing formality—it had not been *sealed* to make it complete. Therefore St Paul says in his epistle to the Romans, "and he received the sign of circumcision, a *seal* of the righteousness of the faith which he had, being yet uncircumcised."† This rendered effective all the preceding formalities touching the execution of what was necessary to make the covenant binding and complete. The contract was then signed, sealed and operative. It was proposed and sworn to on God's part, and accepted, ratified and sealed on Abraham's part, and nothing but a lack of good faith on the part of the patriarch, or of his descendants could nullify it.

A document without a seal, if the law require one, has no legal effect—it is worthless and inoperative. Though the contracting parties have fully agreed upon the terms, and though those terms have been reduced to writing, and the document duly signed, yet if it be not *sealed* it is no better than blank paper until the seal be applied.

So, too, it was with the Abrahamic covenant. If those who were heirs of the promises refused to apply the *seal*, they were debarred from the blessings of the compact. God said to Abraham, "He that is born in thy house and he that is bought with thy money, must needs be circumcised ; and my covenant shall be in your flesh for an everlasting covenant"‡ In reference to him that was not circumcised, God said, "That soul shall be cut off from his people : he hath broken my covenant."§ This mode of the ratification of the covenant was required without exception, and the Hebrew clearly understood what God meant, and hence the seal was applied by the Jewish parent with such scrupulous exactness. He who captiously inquires what is the use of affixing a seal to legal documents, and who refuses to affix it, must under the laws of the land, lose the benefits he would derive from such documents, and so too the Hebrew who should have called in question the necessity of applying the seal of the covenant—he

*Jeremiah 32:9--13.

†Gen. 17 : 13.

‡Romans 4:11

§Gen. 17 : 14.

would not only have lost the benefits that covenant conferred, but he would have been cut off from among the people as having refused, despised and broken God's covenant.

The seal is not the main part of a contract—in fact it is no part of it at all. No one thinks of it in contemplating a bargain. The *terms* of the compact are the main consideration—whether the proposed covenant be advantageous or not. The seal merely ratifies and legalizes what has been done. The seal of the covenant presupposed a cheerful and thankful acceptance of the blessings God proposed to bestow—it presupposed a willing heart to accept all the terms and conditions—it presupposed obedience to God, and a desire to perform all the reciprocal duties which that covenant required. The application of the seal did not confer upon Abraham, faith, reconciliation to God, obedience and righteousness—for he possessed these, “yet being uncircumcised,” but the application of the seal assured him of the completeness of the covenant, and the continuance of the divine favor, by which he enjoyed these pious characteristics. One may enter upon the possession of a piece of property with the understanding that the legal documents, assuring him the title will be executed afterward, but if when the specified time comes he refuse to affix his seal to those documents, necessary as conditional to the possession of the property, then he forfeits all his right and must surrender the possession. Had Abraham refused to affix the seal to that covenant under which he was enjoying so much blessing, then he would have found those blessings withdrawn and all the advantages of that compact so favorable to himself forfeited and lost. He then would have been guilty of despising and breaking God's covenant.

Men do not act obstinately in regard to human law and usages in this respect, and why should they refuse to perform the conditions which God requires, and the execution of formalities, common to human compacts? The covenant with Abraham, which God proposed, and to which the patriarch assented was ratified by the oath, the cleft animals with the “smoking furnace” and the “burning lamp” passing between the sundered parts and the impress of the seal of circumcision. These formalities made that celebrated covenant complete and valid.

The Abrahamic covenant contemplated the advent of

Him, in whom all the nations of the earth should be blessed. The seal of the covenant, circumcision, had its peculiar significance and was emblematic of a holy seed. At length after the lapse of centuries *He* came in the fulness of his mission, who was to make an atonement for sin and bring in an everlasting righteousness. The covenant made with Abraham contemplated his descendants, and the ancient Church of God continued to apply the seal of the covenant until Jesus had suffered and died: that covenant being ratified afresh on God's part by the actual sufferings and sin-offering of the Lamb of God. Jehovah then fulfilled what he had promised to the father of the faithful, that in his seed all the nations should be blessed.

On account of its greater fulness and larger promises the Apostle Paul in his epistle to the Hebrews, denominates the new dispensation a "*New Covenant*." He says, "But now hath he obtained a more excellent ministry, by how much better also he is the mediator of a better covenant which is established upon better promises."*. In justification of designating the extended blessings of the Gospel a new covenant, he appeals to God's declaration in Jeremiah where he says, "Behold the days come, saith the Lord, when I will make a *new covenant* with the house of Judah: not according to the covenant I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt: because they continued not in my covenant and I regarded them not saith the Lord. For this is the covenant that I will make with the house of Israel after those days saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest."† The apostle then argues, "In that he saith, A *new covenant*, he hath made the first *old*."‡

The old covenant had its peculiar formalities, to which the apostle refers. He says, "Then verily the first covenant had also ordinances of divine service and a worldly sanctuary. For there was a tabernacle made; the first

*Heb. 8 : 6.

†Heb. 8 : 8—12.

‡Heb. 8 : 13.

wherein was the candlestick, and the table and the shewbread : which is also called the sanctuary. And after the second vail, the tabernacle which is called the holiest of all : which had the golden censer and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubim of glory shadowing the mercy seat, of which we cannot now speak particularly."*

These rites and ceremonies of the old covenant all pointed to Christ, and when he came they all lost their significance, and it was through the retrospective power of his death that they who observed these "carnal ordinances," pointing to him, had eternal life.

The new covenant which was but an amplification of the old, required repentance, faith and a godly life. As circumcision, the seal of the covenant made with the ancient Church pointed to a holy seed which was realized in Christ, had lost its significance, a new seal was introduced with the new covenant. Much that appertained to the old covenant was fulfilled in the Redeemer, and had therefore become obsolete. The covenant itself which had been pronounced an everlasting covenant remained, but its incidents and formalities, including the offering of sacrifices, divers washings, circumcision, the paschal supper, and in fact the whole ceremonial law were not applicable to the new order of things introduced by the gospel. Therefore St. Paul says, "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."†

With the new covenant came new ordinances. The paschal supper had pointed to the Lamb of God that taketh away the sins of the world. This had "vanished away," and the same night in which our Great Master was betrayed He instituted the Lord's Supper, pointing backward to His broken body and His shed blood, and forward to that time when He and His redeemed ones shall sit down to the marriage *supper* of the Lamb, and drink of the wine newly pressed in the kingdom of heaven.

The old seal having lost its significance, the new covenant must have its new seal. Hence the Saviour gave *baptism* as the seal of the new covenant, and after His resurrection he commissioned His apostles to go and teach

*Heb- 9 : 1—6.

†Heb. 8 : 13.

all nations, "*baptizing* them in the name of the Father, and of the Son and of the Holy Ghost."*

The new covenant presents the blessings of the gospel, and he who accepts that covenant must have applied to himself the seal of baptism, which like the seal of circumcision is not without its significance. Baptism signifies the washing of regeneration—that as water cleanses the body from impurities, so the blood of Christ cleanses the soul from the defilements of sin. If the seal of circumcision was necessary to the validity of the covenant between God and the individual, so is the seal of the new covenant necessary for the attainment of the same object. God said expressly in regard to the circumcision ' "That soul shall be cut off from his people : he hath broken my covenant."† God expects the use of the seal of the new covenant to make that covenant valid to the individual, and as he changes not, we may understand Him saying as of old to such as neglect or refuse the sacrament of baptism, "he hath broken my covenant." The importance therefore of baptism cannot be over estimated.

We are told by the Apostle Paul that Abraham "received the sign of circumcision, a *seal* of the righteousness of the faith which he had, yet being uncircumcised."§ From this we learn that faith and those godly characteristics which he possessed were not imparted by circumcision—he had the righteousness of faith, "yet being uncircumcised." A celebrated writer|| says on this passage, "Circumcision was not therefore, the *means* of his justification, but only the *sign* of that justification which preceded it ; just as also baptism does not beget faith, but presupposes it." Those who have been baptized in adult years can testify that they had the assurance of pardon and joy in believing in Jesus, "yet being unbaptized."

Thus we learn the office of baptism, the *seal* of the new covenant. It presupposes that we have assented to all the conditions of the new covenant—that we have signed its obligations and are prepared to seal all its provisions. In infant baptism the seal is applied to the subject on the assent of those who stand as guardians and representatives of the child. Under the old covenant the seal of circum-

*Matt. 28 : 19.

‡Rom. 4 : 11.

†Gen. 17 : 14.

||Olshausen *in loc.*

cision was applied in like manner and under like circumstances.

When the seal is applied to a legal document, the conditions have already been agreed upon, the signature attached and sealing completes the instrument which is then ready for delivery. When the seal of baptism is applied it is understood that this is the last act to make the blessings of the new covenant available to ourselves.

Luther, in his Smaller Catechism, tells us of baptism, that, "It worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation on all who believe as the word and promise of God declare." This is predicated of baptism not as a *means*, but of baptism as a *seal of the covenant*, and including that covenant with its multitudinous blessings. That Luther does not intend to teach that baptism accomplishes these *as a means* is evident from Article XIII of the Augsburg Confession, which says, "Concerning the use of the Sacraments it is taught that the Sacraments have been instituted not only as tokens by which Christians may be known externally, but as signs and evidences of the divine will toward us, for the purpose of exciting and strengthening our faith, and they are properly then used only, when received in faith and when faith is strengthened by them."

The Augsburg Confession teaches in Article IX, that "baptism is necessary," and this doctrine is in conformity with the whole tenor of Scripture. Circumcision was necessary and baptism cannot be any the less so. Circumcision was the *seal* of the old dispensation and covenant—baptism is the *seal* of the new covenant, and without the seal the document is without validity. Undoubtedly there are exceptions, owing to peculiar circumstances, as where children die in infancy unbaptized, or the adult from some combination of obstacles is prevented, or where an honest intention exists to speedily apply the seal of the covenant. No one should underestimate the importance of Christian baptism, nor count as unimportant that which God requires, and upon which he will *insist* except in peculiar and exceptional cases.

ARTICLE III.

REMINISCENCES OF DECEASED LUTHERAN MINISTERS.

LXX.

WILLIAM BEATES.

William Beates, after having lived more than four score and ten years, on the morning of August 17th 1867, gently and peacefully passed to his rest. He was one of the links connecting the past with the present generation. He was trusted, honored and loved by the brethren. His sterling qualities, the unobtrusive character of his piety, his exemplary life and faithful services were gratefully acknowledged; they were rewarded by the affection and reverence of those, among whom he lived and labored. With nothing to dim the lustre of his name he has left upon the memorial tablets of the Church an impression of moral worth, apostolic simplicity and heavenly-mindedness, which can never be effaced.

The subject of our sketch, was the son of Conrad Paethes, as the name was originally written, a native of Wildberg, Germany, who immigrated to this country in 1730, just two years before the birth of Washington. During the American Revolution he espoused the cause of Colonial Independence, and did all in his power to advance its interests. He was a member of the Pennsylvania militia engaged in active service. After the battle of Brandywine, he remained at home with his family in Philadelphia, and as he could not carry on his regular business during the occupancy of the city by the British, all intercommunication with Virginia, whence he procured his Tobacco, being suspended, he sold shoes and other useful articles; also rifles, powder and shot, which he disposed of to those who were disloyal to the English government and were endeavoring to throw off all allegiance to a foreign power. This was regarded as a grievous offence. A Tory neighbor gave Lord Howe information of the fact. An officer was immediately sent to close the store and take possession of the keys. Some time elapsed before they were restored, and he was permitted to resume business, and

then only through the earnest entreaties of a Quaker friend who happened to be in sympathy with Howe. But this did not diminish Mr. Paethes' patriotic ardor, or his desire to render service to the good cause, whenever an opportunity offered. During the progress of the War and after its termination, he expended quite a little fortune by giving out specie currency freely to the army and private friends, and receiving in return the continental money, which was never redeemed by the Government. This devoted patriot lived to see his fond expectations, in reference to his country, realized. He died of yellow fever in 1798, just as the subject of our narrative reached his majority. The mother (Barbara Geyer,) was also of German extraction. She came to the United States, a girl of eleven summers, of most respectable connexions. Her brothers and sisters married here, and were well known. Their descendants are quite numerous, among whom we find Col. James Page, of the Philadelphia bar, prominent in the State and highly esteemed by his friends. Mrs. Paethes survived her husband seventeen years, and with the assistance of her son continued successfully to carry on the Tobacco business.

William was born June 14th 1777, whilst Philadelphia was in the possession of the enemy. In after life he often spoke with deep interest of the thrilling scenes which transpired during the days of his childhood, of the alienation and bitterness among neighbors, and of the zeal and earnestness, with which even the boys would respectively espouse the interests of the two parties. Long after peace was declared, England still had her warm advocates in this "land of the free and the home of the brave." He vividly remembered how a Tory, in the vicinity of his father's residence, would take him by the hair, and as he attempted to escape his firm grasp, would pull out large bunches, because the patriotic lad, in the buoyancy of his spirits and in bold defiance, would lustily cry: "Hurrah for General Washington!" "Hurrah for the Continental Congress!" He had very distinct recollections of the appearance of Washington, whose residence in Philadelphia, was for a season, on Market street, above Fifth, just opposite the house of his father. He frequently saw him as he daily rode out on his grey war-horse with bright hoofs, polished with shoe blacking as was the fashion in those days. It was exceedingly interesting to sit by Mr. Beates' side and listen to his narratives as he lived over again the

events of by-gone days, and vividly recalled reminiscences of the past, connected with affairs of State and Church.

William was a youth of steady, industrious habits; free from vicious tendencies, although indifferent and careless on the subject of religion. He was reared under Christian influences, and regularly attended the services of the sanctuary in the German churches, then under the pastoral care of Drs. Helmuth, and Schmidt. He was also a member of the Parochial School. In his sixteenth year his attention to the truth was arrested, and a concern for the salvation of his soul awakened, under circumstances very peculiar. He was returning from Zion's Church, where Dr. Helmuth had delivered a most solemn discourse on the miraculous restoration of the paralytic. He had listened with earnest attention, as was his custom, to the eloquent preacher, yet the sermon seemed to have made no deeper impression than on previous occasions. But, as he was in the act of crossing Arch street homeward, he imagined that he heard a voice, in the most emphatic tones, saying to him: "You shall never enter that Church again, as you now are." The words continued to ring in his ears—he could not divest his mind of the impression. It was in the year 1793, when the yellow fever was so fearfully raging in Philadelphia, and thousands were the daily victims of its ruthless ravages. No one left home without carrying with him camphor, ammonia, or some disinfectant, as a safe-guard from the dreaded pestilence. William had with him on this occasion, a sponge saturated with lavender, which he immediately applied to his nostrils, and with great trepidation were his steps accelerated. As he reached the Market House he sought shelter beneath its roof, but, just as his home was in sight, he encountered a hearse; a cold shudder passed over his frame, the very atmosphere seemed impregnated with death. Breathless he rushed into the house, and soon the little family, unconscious of what was agitating his youthful breast, were gathered around the table, where was spread the simple but substantial meal. It had not for him, however, on this occasion, the usual zest. His appetite had gone. He longed for solitude. But whither could he flee? "Hell," he says, "seemed to be getting fast hold of me, and I was filled with indescribable misery." He retired to the shop—it was Sunday—that he might be alone. In his mental distress, he thought he again heard the voice, which had previously

addressed him, saying: "Look within!" "The wages of sin is death." "These you are now reaping." His eyes are partially opened. He is awakened to a sense of his danger and his guilt. He now realizes, as he never before had, his true spiritual condition. He begins to feel how odious a thing sin is, and how ruinous are its consequences. The scriptural injunction, "Seek the Lord," appeared to sound in his ears as if uttered by a human voice. The prompt inquiry was, "How?" The reply came, "By prayer." "I immediately fell upon my knees," he says, "and commenced with the only prayer I knew, 'Our Father,' but ere I had finished, my tongue seemed loosened, my lips were unsealed, and, for full an hour, I continued in earnest supplication at the mercy-seat, pleading with God for the forgiveness of my sins." His supplications were not long unanswered. He thought he heard the same voice saying to him, "Thy sins are forgiven thee!" He now enjoyed peace of mind—that peace which passeth knowledge. His joy was as great as the agony he had experienced. He believed that he had become the subject of a spiritual renovation. He hastened in the afternoon to God's house with devout gratitude, "no longer a child of hell," to use his own language, "but an heir of heaven." His spiritual enjoyment, however, was not unalloyed. Sorrow was sometimes mingled with his cup of happiness. He had his difficulties, his trials and his fears. Doubts were suggested in reference to the sincerity of his repentance, his personal acceptance with God. But he that was for him was stronger than all his enemies. In the mean time the epidemic broke out with increased violence, and the whole family repaired to the country. "Here I enjoyed," said he, "golden opportunities for solitude, meditation and prayer, and soon my triumph over the great Adversary seemed complete. Thus sweetly I spent a few weeks in Nature's temple, where God visibly dwells." His business relations, however, again brought him to the city; and his temptations and conflicts returned. Thoughts the most profane entered his mind, and he was almost driven to despair. He was tempted to believe that he had committed the sin which has no forgiveness. Terrible was the struggle. For a moment his faith appeared to falter. Nevertheless God did not abandon him. He was brought to a higher appreciation of the truth, to a practical and cordial reception of the gospel, to an entire consecration of

himself to the service of his Master. He once more triumphed over his spiritual foes. He came forth from the contest stronger than before.

Dr. Helmuth, some time after, on becoming acquainted with the change that had taken place in the young man's religious views, urged him to unite in the exercises of the "Mosheim Society," an Association connected with the Church, similar to our Young Men's Christian Associations, and designed to promote the mental and spiritual improvement of its members. The Theological students, connected with the Seminary, belonged to this Society. The exercises consisted of singing and prayer, the reading and exposition of the Scriptures, and the discussion of questions on religious topics. Committees were appointed at these meetings to assist in the Sunday Schools of our Church, in the city and the vicinity. Under these influences, Mr. Beates' character rapidly developed. He became established in the faith, and gave evidence of the sincerity of his profession in an earnest, faithful life. He was particularly interested in a School, commenced by Mrs. Yeager, who had gathered the children of the neighborhood in her own house on the Lord's Day, and instructed them in the principles of the Christian religion. Here he often attended, and exercised his gifts. In doing good he received good. He was also a teacher in the Church Sunday School, and frequently opened and closed the services with prayer. On one of these occasions, his Pastor, being present, for the first time suggested to him the subject of the Christian ministry. "William," said he, "you must preach the gospel." "I!" No? If the Lord needs workmen, he has many more worthy to do his work. I cannot." "You do not know," answered Dr. Helmuth, "the Lord chooses his workmen, and he knows best." "True," says the young man, "but how could I preach? In one half hour I could tell all I know, and what then?" "William," replied the venerable Doctor, "your head is now like an apothecary shop, upside down; all that is required to be done is to set the materials in order." Thus ended the first interview with his Pastor on the subject of the ministry. About the same time he had a dream which made a deep impression upon his mind. He thought he was listening to an English preacher, who, in the midst of his discourse, was so much embarrassed

that he could not proceed, and that the voice which had, on a previous occasion, addressed him, peremptorily said, "Go, preach in his place." The effort to obey awoke him, several incidents occurred at this time, which strengthened the conviction, that it was his duty to labor in the ministry of reconciliation. A noted infidel happened to visit his father, and, turning to the young man, very much to the surprise of the family, said, "William, you must preach the gospel." Personal friends were earnestly directing his attention to the subject, but, modest in reference to his own abilities, his timid spirit shrank from the responsibilities of the office. Whilst his mind was thus deeply exercised as to duty, and earnestly engaged in meditation and prayer, he took up Bogatsky, and as he opened the book the first word that met his eye was *Predige*, (Preach.) He closed the book. "I then felt," said he, "'Woe is unto me, if I preach not the gospel.' Prostrate upon my knees I prayed, 'Take away *my* spirit, O God, rather than I should enter upon the work without *thy* spirit.'" Only a few weeks before his death, he referred to this season of mental anguish, through which he passed, and remarked that his constant prayer was, "Teach me, O Lord, teach me thy will, that I may do it." He was so slow to believe that the Lord wanted him to labor, as a minister, in his vineyard. He dreamed that he was accosted by his Pastor, in the following language: "William, why do you not call to see me? Is it because you fear I will urge you to study for the ministry? Are you afraid to suffer for Christ's sake?" "I am not afraid to suffer," was the reply, "but I have no time to come, except on Saturday." "Well, then," said the good man, "come at that time." He met the Pastor, in the course of a few days, and what struck him as most remarkable was, that this identical conversation occurred. He dreamed again, that he was standing along the highway, when he saw the Lord, as the "Ancient of days," with great benignity of countenance, approach him. He supposed he fell down before him in humble adoration, and begged that He would impart unto him a knowledge of Himself, and of Jesus whom He had sent. The following day he received, as a present, a book with that title, which seemed to him a most striking coincidence. He dreamed, too, that he was standing before a great throne, upon which Christ was seated. To which when he was conducted, he thought he heard the Saviour say, "Not yet—he is

before his time—his work on earth is not done.” These dreams indicate his deep mental emotions; many sleepless hours did he spend in prayer, that he might ascertain the path of duty. His soul was greatly distressed. It was a terrible ordeal through which he passed, a painful struggle, before he reached the final decision. It was only after years of misgivings and doubts that he ventured, in reliance on the divine assistance, to consecrate himself to this solemn and responsible work. When God’s will seemed clear to him, he promptly prepared to execute it. He was “not disobedient unto the heavenly vision.”

Mr. Beates was about twenty-one years of age when he lost his father. His occupation he had learned in youth, and, as a means of support for the family, he with his widowed mother continued the old business. The trust committed to him he most faithfully executed, for nine years, until he was convinced that it was his duty to prepare for the Christian ministry. The only compensation he received for his services was his boarding with such clothing as he required. Several persons sought a partnership with him in business, offering the most favorable terms, they furnishing the capital and equally dividing the profits with him. But to all these flattering propositions he gave the same reply: “Ask my mother, and if she consents, I will entertain the question. But his mother, as she derived from his services great pecuniary advantages, was unwilling to release him. She proposed to give him an interest in the business, but he declined the offer. He was desirous of enlarging the operations, but his mother was timid, and he thought there might be, on this account, some unpleasant differences between them. “Mother,” said he, “if I were to enter into partnership with you, I would have as much to say, in conducting the business, as you, and as you are opposed to its extension, there might be unkind feeling and angry words, which between a mother and son would be highly unbecoming. Therefore I prefer to remain just as I am, and work for my maintenance.” He was unwilling to leave his mother without her approval, though she was exceedingly rigid in her exactions. “Although I felt,” he said, “that I was not doing myself justice in working merely for my victuals and clothes, the command ‘Honor thy father and thy mother’ seemed imperative, and I dared not disobey.” When, however, he informed his mother of his determina-

tion to prepare for the ministry, she made no objection. She yielded her cordial assent, and the son, a few years afterwards, enjoyed the satisfaction, the unspeakable joy, of seeing her, whom he had so long faithfully served, brought, through his instrumentality, to a saving acquaintance with the Saviour.

On the morning of May 12th 1807, in the thirtieth year of his age, as a theological student, Mr. Beates entered the study of Dr. Helmuth. Under his instructions and those of his colleague, Dr. Schmidt, he continued his studies for three years. He frequently spoke with gratitude and affection of the labors of these men. Their memory was wrought in the very texture of his character, and the spirit, which animated his revered preceptors, was reproduced in his own ministry. During the prosecution of his studies he frequently assisted in the services of the Church and was employed in supplying vacant congregations in the vicinity of the city. His first regular sermon was preached at Cohenze, after he had studied one year. He describes his journey to the place as accompanied with the deepest solicitude; his feelings became greatly excited, and when the little church was pointed out to him, it seemed as if an arrow had pierced his soul. He spoke, however, with great freedom to himself, and from the heart. The sermon was long remembered, and was productive of permanent results. Soon after this he assisted Dr. Helmuth on a sacramental occasion.

He was licensed by the Synod of Pennsylvania, and on the 8th of July 1810 preached his introductory discourse in the Warwick Pastorate, which at one time included the congregations at Womelsdorf, Myerstown, Schaefferstown, Manheim, Kissel Hill and White Oak, from the words: "The grace of Our Lord Jesus Christ be with you all. Amen." His valedictory was delivered August 14th 1836 from the text: "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost." "Although many years have elapsed," writes Dr. Krotel, "since the close of his ministry in these congregations, his name, his preaching and services are vividly remembered by the people of that entire section of country." His labors were arduous during these twenty-six years, but his success was very great. As his health, however, suffered from constant exposure to all kinds of weather, for

his congregations were distant and his members scattered, he felt the importance and necessity of rest. He accordingly resigned his position and removed to Lancaster, preaching occasionally and performing other religious services when an opportunity offered. At a subsequent period he was prevailed upon to take charge of Zion's (German Lutheran) Church in Lancaster, which was in a distracted and languishing condition, not only on account of its pecuniary embarrassments, but from various other causes, which threatened its dissolution. With his accustomed zeal and energy he took hold of the enterprise, refusing all compensation for his services, yet stipulating with the congregation, that they regularly raise the promised amount of salary and appropriate it to the liquidation of the Church debt. "In this way," says Dr. Krotel, "they were gradually extricated from their financial difficulties, whilst his faithful proclamation of the gospel, wise and diligent pastoral ministrations, and consistent walk and conversation were greatly instrumental in building up the people in their most holy faith. A large and united congregation gathered around him, and the work of the Lord prospered in his hands." He was their Pastor for fifteen years. But in 1853, the increasing infirmities of age constrained him to retire from the active duties of the ministry, to resign to other hands the work in which he had been so long engaged. He continued a regular attendant at Church, and often participated in the services. As long as his physical strength permitted he preached with his usual vigor and eloquence, sometimes for his own Church and frequently for other denominations. The people were always glad to hear the aged preacher whose eye was not yet dim and whose natural force was still unabated. His visitations to the sick and the infirm he continued so long as he was able, until within a few months of his death. He frequently spoke of his approaching change with satisfaction and delight, and referred to the eternal world as a place of activity. "Heaven I look upon," he said, "as a High School. The schools on earth are only primary. In that very thing, in which we most excel here below, will we advance with the greatest rapidity in the world above." "What are your feelings," on a certain occasion, inquired one of his sons, "in reference to death? Many persons in dying have their minds obscured and beclouded by reason of sympathy with a

body suffering from protracted sickness. With the exception of your heart you seem to be in the enjoyment of sound physical health; your mental faculties are unimpaired. Now, how do you feel in view of death?" So far as feeling is concerned," he replied, "I can almost see into the heavenly Jerusalem, and then, perhaps, in a half hour, all is darkness. That has, however, nothing to do with my condition. The Saviour, in his hour of darkness, did not cry, O God! O God! Why hast thou forsaken me? but *My God! My God!* Feeling is a very uncertain and dangerous thing to depend upon. I depend on the Word." Truly planted on the Rock of Ages, and conscious of the security of his position, the closing scenes of his life were a realization of that promise, in which God has engaged to keep in perfect peace those whose minds are stayed upon him.

He met for the last time, the Synod of which he had been a member for more than half a century, at its annual Convention, in the spring of 1866. The occasion commemorated the anniversary of his 90th birth-day. As the venerable Senior uttered his solemn farewell, words of paternal counsel and affection to loving and loved children, urging them to be faithful to their high trust, to seek the favor of God and to love one another, the effect was thrilling. "During the delivery of the address," says Dr. Conrad, "there was not a cheek in the assembly not suffused with tears. Never have we listened to more solemn words, or witnessed a more impressive scene. Never will it be forgotten by those, whose fortune it was to be present." And as he once more in prayer and supplication commended to God's covenant-keeping the Church and Synod, as the members with subdued emotion were bowed before him, and he raised his hands to pronounce the benediction, it was a spectacle fitting for the painter's pencil, worthy of perpetual and grateful remembrance.

Mr. Beates lived beyond a year from this period, but he suffered more or less pain in the left arm, and at times, also, in the left side, caused by the disease, ossification of the heart, which terminated his life. His sufferings were borne with exemplary patience and unfaltering faith. Although feeble in his physical frame, in the full possession of his mental powers, he was occupied with grateful subjects of contemplation, in almost constant communion with his God. His face was habitually serene. His heart

reposed in the sure promises of the Word, and he would frequently with deep emphasis say, "I know that my Redeemer liveth." His thoughts were much upon the eternal and the invisible. He spoke of the hour of his departure with satisfaction and delight, and embraced every opportunity which occurred, to preach the truths of the gospel to his children, and to all who approached him. "In view of death," he remarked "I have three things to say to my family: Serve the Lord; Be liberal to the Church; Be kind to the poor." His son Henry observed: "Father, you have been serving the Lord all your life, at least for seventy-five years, do you feel that you merit any thing for all these years of service?" "No!" was his emphatic reply, "I have nothing in the way of merit; I depend entirely upon the merits of Christ." He added: "Here I am, aged and helpless, and though I had untold wealth, it would avail nothing in the hour of eternity. What a miserable creature I would be now, were it not for religion; true religion." The day he died he expressed a desire once more to commemorate with his family the sufferings and death of his blessed Saviour. He felt that his end would not much longer be deferred. His strength was sufficient to enable him to move from his couch to a chair, and he determined, in the exercise of his ministerial office, to administer the ordinance himself. The symbols of the institution were spread on the table, and the members of the household soon gathered around him. To avoid confusion he assigned a place to each one, and taking up the Liturgy which he had used for many years, he opened the service with a voice strong enough to be distinctly heard in the adjoining room. He repeated the prescribed words of the Supper, offered an extemporaneous and most touching prayer, and then began to distribute the bread. But in the act of the administration, just as he pronounced the word "Ewigkeit" (eternity,) he fell back into the arms of one of his daughters and, without a struggle or a visible pang, the pulsations of that noble heart were gently quieted. They looked, and he had gone; the silken cord was loosed, the vital spark had ceased to glow. "Absent from the body" he was at once, "present with the Lord," to behold his face in righteousness. His euthanasia was more like translation than death.

"There was no death; what seemed so was transition." He was immediately transferred to the communion of the saints, made perfect in another and better world.

“Eternity and time
Met for a moment here,
From earth to heaven, a scale sublime
Rested on either sphere,
Whose steps a saintly figure trod,
By death’s cold hand led home to God.”

It was his request, that he should be quietly buried, unaccompanied by any demonstration, that his remains should not be taken to the Church. Religious services were accordingly held at his residence, where a great concourse of citizens had gathered, and at the grave, conducted by Rev. Dr. Krotel, the President of Synod, and Rev. Messrs. J. A. Darmstaetter and C. F. W. Hoppe. There was a long procession, including the children and members of the German Church, who although his pastoral relations to them had been severed some years before, still affectionately remembered him. The city of Lancaster rarely witnessed so large an assembly on any similar occasion. It seemed as if the whole community had come forth to do honor to him whose venerated form and sterling virtues were so familiar to them all. His body, so long the temple of the Holy Ghost, was quietly laid in Woodward-Hill Cemetery by the side of his son-in-law, Rev. J. S. Crumbaugh, who peacefully passed away in 1859.

Mr. Beates was married to Ann M. Herbert, of Lancaster. He was the father of twelve children, ten of whom with their widowed mother are still living.

The excellencies in Mr. Beates character may be easily gathered from the facts already presented. His prominent traits were so patent, that it was scarcely possible to mistake them. He was regarded as a man of marked ability, of great quickness of thought, of high-toned integrity, of eminent usefulness. Conscientious and upright as a young man, early brought under the influence of divine truth, introduced into the ministry under circumstances of peculiar interest, we could expect nothing else than a career of faithful service in the great work to which he had consecrated his life, a high position in the respect and good will of his brethren, the cordial confidence and deep affection of the whole community. “I never saw him,” says Dr. Muhlenberg, “without being more and more deeply impressed with the thought that he was a good man, ‘an Israelite, indeed, in whom there was no guile.’”

Mr. Beates was a man of strong, native powers, of a well-balanced mind and a sound judgment. Although he had never enjoyed the benefits of a regular Collegiate training, he was a diligent student of the Scriptures, and constant converse with the divine word gave a peculiar freshness and originality to all his thoughts. In the pulpit he possessed more than ordinary ability. He was always instructive, earnest and effective. "He was," says Dr. Krotel, a natural orator. In almost every sermon he would say something in so striking and original a way, that it would fix itself indelibly in the memory of his hearers." Dr. Conrad writes: "He was highly gifted as a preacher. We frequently heard him, and always with interest and profit. His greatest power was in the direction of the pathetic. Often have we seen his entire audience, as if by a common and unaccountable impulse, melted to tears, either by his solemn appeals to them as sinners, or by his impressive delineations of the sufferings and love of the Saviour. And this influence over his audience was entirely free from the dramatic and sensational. On the contrary, his preaching was as artless as the speech of a little child." "I always considered it a privilege," says Dr. Muhlenberg, "to hear him preach. His mode was simple, earnest and fearless. He did not keep back any of God's truth from fear of man. If he failed in any respect, it may have been on the side of undue severity. He reminded me of one of the ancient prophets in the uncompromising manner, in which he rebuked the sins of the people. His sermons were, also, eminently scriptural, and the truth was always presented with great originality and force." His deep-toned piety, his thorough knowledge of the plan of salvation, his familiar acquaintance with the human heart rendered his preaching deeply interesting and impressive. His fidelity no one could doubt. On a certain occasion, as he descended from the pulpit, he was accosted by one of the church officers who was apprehensive that the discourse just preached, was entirely too pointed and would give offence. "Did I utter any thing," said the preacher, "not contained in the Bible?" "No! I cannot say, that you did," was the reply. "When I came hither I found that Bible," said Mr. Beates, pointing to it in the pulpit, "and I presumed that you wanted me to preach from it; according to your own admission I confined myself to its teach-

ings. Then why find fault with me?" This response, if it did not entirely satisfy, completely silenced, the fault-finder. In the pulpit his manner was exceedingly natural, He imitated no one. He was accustomed to say, that he never spoke, unless he felt what he said. He would sometimes refer to a minister who tried to imitate Dr. Helmuth, and failed. He happened to hear him preach in Zion's Church, one Easter Sunday, when the eloquent divine, in his impressive manner, exclaimed three times, "Oster, Oster, Oster!" Observing the wonderful effect it produced upon the congregation, bringing many to tears, the preacher from the country determined to try the same experiment in his own church. Accordingly on the following Whit-Sunday the man, small in stature and with a shrill, squeaking voice, repeated thrice, "Pfingsten, Pfingsten, Pfingsten!" The result was that the whole congregation burst into a loud laugh. "So much," said Mr. Beates, "for trying on other men's clothes." He also used to tell an incident in reference to a Lutheran minister, who wanted to take as a model, the distinguished Whitfield, who, on a certain occasion, was under the necessity of remaining over night at a country inn, where he found a large number of men engaged in drinking and indulging in the most offensive imprecations. Stepping up to the bar he called for a pitcher of water and, handing it to the most profane man of the party, urged him, in tones peculiarly his own, to take a hearty drink *now*, for the time would soon come when, in the next world he would cry in vain for a single drop of water to cool his parched tongue. The truth, together with Whitfield's manner, made a deep impression upon the sinner's heart, and the result was his hopeful conversion. The Lutheran minister, on a similar occasion, having remembered the incident, concluded to employ the same remedy, but without success. To his surprise, personal violence was offered him; he was most severely handled.

As a Pastor, Mr. Beates was very successful. He had tact. He knew how to deal with men. His kindness of heart shone forth even in his reproofs, and the individual felt that the rebuke was levelled, not at him, but at the offence. On a certain occasion an individual came to him apparently in the deepest distress, perplexed in reference to some mystery in the Bible. He, at first, supposed that he was concerned with regard to the salvation of his soul, and he rejoiced in the opportunity of directing an awaken-

ed sinner to the Saviour. But, how great his disappointment, on learning that the man's solicitude was occasioned by the difficult question, "Where did Cain obtain his wife?" "Sir," said the reverend father, without being in the least ruffled by the inquiry, "Sir, go home and sleep a night; return to me, to-morrow morning, and bring with you some proof, that it will be of any benefit to you to have the question answered, and I will answer it for you." The next day the man returned, when Mr. Beates exhorted him to repent of his sins, and believe on the Lord Jesus Christ and be converted. He engaged with him in earnest and importunate prayer, and soon found him rejoicing in Christ. With peculiar tenderness he sympathized with the poor and the oppressed, the lowly and the obscure. Referring one day to his pastoral labors, he said, "I discriminate between the rich and the poor, but it is always in favor of the latter." In the administration of Church discipline, he thought the greatest care should be exercised, that we ought to be slow in condemning an individual, that God alone could look into the heart. On one occasion, at the usual service, preparatory to the celebration of the Lord's Supper, he was, in his earnest, simple manner, reminding Christians that it was not only a duty but a privilege to participate in the ordinance, adding that whilst it was his duty to urge all the members to come to the table of the Lord, he felt bound to say to those who were living in sin, impenitent and unbelieving, and were not striving to overcome their evil habits: "Do not come; for such, the ordinance is not intended." At the conclusion of the services, when those who proposed to commune on the following day, handed in their names, among the number was a man who was known, occasionally to indulge in the use of ardent spirits. For a moment the Pastor was disconcerted. He knew not whether to exclude him, or favor his reception. "With the exception of this one sin," he reasoned, "in all probability his besetting sin, he is a most exemplary Christian, so far as I can form an opinion. I cannot see into his heart, and therefore do not know whether there may not be within, the bitter conflict in reference to this very sin. If he is struggling, it is for him to use this means of grace to encourage and strengthen him in the contest. I have, at any rate, set before him his duty, and if he partakes of the Supper unworthily, upon him rests the responsibility. I cannot refuse his

application." Two weeks after this Communion, he preached the man's funeral discourse. Mr. Beates was a very successful Catechist. He prepared himself carefully for the exercise. When Pastor of the Congregation at Kissel Hill, Rev. S. Rineke, of the Moravian Church, frequently came to listen to the instructions, imparted to the Catechumens. Ministerial brethren often sought his counsel and direction. To a young man in the tide of his popularity, caressed and admired, who had just been called to one of our most prominent churches, he said, "To-day it is 'Hosanna,' to-morrow it will be 'Crucify him.'"

In the discharge of his own duties he never cared for human applause. He knew how little value was to be attached to the opinions of the multitude, how unsatisfactory were the praises of men. His constant aim was to secure the approval of his own heart and the favor of his God. We heard him once speak among other trials, connected with his ministry, of a suit brought against him, when seventy-eight years of age, to recover, in accordance with a legislative act of 1729—30, the penalty of £50 for marrying a minor, without the consent of the parents. Although it was clearly shown in the trial, that there was no intention on his part to violate the law, or do the plaintiff any injury; that the defendant had taken every means in his power to ascertain the age of the parties and was assured that all was right: also, that there was a trap laid, a preconcerted arrangement between the father and the son to induce the minister to perform the ceremony, so that the £50, just the sum of money required by the father for the completion of a dwelling, then in process of erection, might be secured, the Court imposed the fine, alleging that the publication of the bans was necessary, a law regarded as obsolete, of which Mr. Beates had never heard during a ministry of nearly half a century. There was no redress, and he had to submit. In speaking of the injustice done him in this case, said he; "The figure of Justice which surmounts the steeple of the Court House has a pair of scales in her hand to show justice is to be administered, in the Court-room below, while there is a rod (lightning-rod) behind." "This," he continued, "should be reversed. The rod should be placed in the hand, and the scales in the rear." Some idea of the extent of Mr. Beates' labors, whilst he was engaged in the pastoral work, may be gathered from the fact that he preached nearly four thousand sermons, bapti-

zed four thousand three hundred, confirmed two thousand and buried one thousand.

Mr. Beates loved the Church, in which he had been reared, and in whose service he so long labored, yet he was entirely free from all narrow or sectarian prejudices. His theological views were in full sympathy with the venerable Confession of the Church; its doctrines he cordially embraced, although he had great charity for those who dissented from him in sentiment. He was an open, bold and uncompromising defender of the truth, yet the doctrinal differences existing among good men, especially in matters beyond the grasp of the human intellect, he regarded of minor importance. He had an aversion for controversy, and carefully avoided all discussions, conducted in a spirit of recrimination and unfriendly criticism. When he differed from others he was content to state briefly and clearly the grounds of his difference, and his objections to the views of his opponents. While he felt that so much was due to the cause of truth, he had no desire to press the discussions beyond the limits of courtesy and kind feeling. He never allowed himself to be entangled in theological metaphysics. He deeply lamented and mourned over the difficulties and divisions in the Church. He was disinclined to take any part in the disputes. "I hold," said he, "to neither party in the Church. I am no party man. I will not share in the family quarrel. My time is nearly out. My mind is fixed. I am waiting to go, where we shall know all these things. Some things I know, others I do not know. The Lord's Supper is a mystery. Why the bread and wine are called the body and blood of Christ I do not know. But I believe—else I make Christ a liar. Yet I do not believe, that I eat his carnal body—the body that hung upon the tree." On another occasion he said: "That Christ is present in the Sacrament I have no doubt. My God has said so, and that is sufficient. *How* belongs to him. To receive him belongs to me. I have enough to do with *my hows*. *How* I live, *how* I love, *how* I fight, *how* I partake of the Supper, and if I am not careful, my *how* (*wie*) will, at last, be turned into *woe*. The Saviour is present at my Communion, he is with me in the Supper—the *manner* belongs to him." He added: "Many a so-called Doctor disputes, and disputes, and reaps no comfort from the Sacrament, whilst the honest, trusting tradesman, who labors

from Monday morning till Saturday night, reads, believes, partakes, and is blessed. No one who attempts to go behind the simple words of Christ can give any satisfactory explanation." "Learned men," he said, "often talk, and talk. They use long words, and spin out a long story, which might be told in a few words, and better too. Here is a piece of gold, worth ten dollars, but you take it, and begin to file and file, till it is all reduced to dust, and then a puff of wind comes and sweeps it away, and you have nothing left. So it is with many of the most consoling doctrines of the Gospel under the treatment of the worldly learned."

A prominent trait in his character was the exemplification of the apostolic command: "Follow peace with all men." "If individuals," he said, "would only turn their ire against Satan and the old Adam, they might fight as much as they pleased." Once earnestly urged to become the Pastor of a congregation, in which discord and contention reigned, he consented, with the express understanding that a spirit of peace and harmony must be cultivated, that so soon as they began to quarrel, he would resign. He entered upon his duties, labored among them many years, and during the whole period, peace and love prevailed. The same course he pursued in reference to politics. Although he voted, he was no partisan. He conceded to others the same privileges he claimed for himself. He was very discreet in the expression of his sentiments. Whilst he served the Pastorate in the country, he was a subscriber to two secular newspapers, the one Democratic, and the other Whig, both of which reached him through the Post Office. Some of his parishioners were very anxious to know what his political sentiments were. One of them approached him one day, and inquired, "What his politics *might be*, as he subscribed for the newspapers of both parties?" "Oh," he replied, "I am a Lutheran." They never could tell, whether he was Whig or Democrat.

There was something very attractive in Mr. Beates' private character. He was very simple in his habits, affable and unostentatious in his intercourse, and as innocent and confiding as a child. He possessed a warm, tender, generous heart; "There was," says Rev. D. P. Rosenmiller, "in the aged patriarch a peculiar spirit of childlike simplicity and affection. He enjoyed the good will and veneration of all who knew him." He was uniform, cheer-

ful and unobtrusive in his life. His heart constantly overflowed with goodness and kindness. His natural benevolence was, by the grace of God, molded into the most tender and sympathetic disposition. He was a very genial companion. He possessed a fund of rich, quaint humor, which would spring forth in spontaneous expressions. He loved a little pleasantry and often made a playful or witty remark. "You observed it," writes Dr. Muhlenberg, "very soon after you were brought into company with him—it came from him as naturally as the breath he exhaled. It was what is generally called *dry humor*, and it had this feature which made it less repulsive, that it was never pointed with malice or unkindness. It was not confined to private intercourse. It was apparent in his public addresses and in his sermons under the most solemn circumstances. I cannot say, that it ever struck me as being out of place. It was always quaint and original" Even during his last days, this natural vein of humor would manifest itself. Speaking of his death he looked up at those who were present, with that twinkle of the eye which was peculiar to him, and said: "After I have gone, it will be asked, of what did he die?" To which it may be truly answered, "He died of hardness of heart," alluding to the disease, ossification of the heart, from which he was suffering. He was always good at repartee, ever ready with an apposite answer. Some years ago, when a general interest prevailed in almost every community on the Temperance question, and individuals were disposed to sign the pledge of total abstinence, his neighbor, Bishop Bowman called to see him, and inquired, "If he, too, had joined the Society?" "Oh yes!" he replied, "many years ago. When I was a youth I was confirmed, and then I promised to renounce the Devil and all his works." His friend was amused with the novelty of his reply, but agreed with him, that he was a member of the Temperance Society. Some one connected with his congregation once sent him a verbal message, expressing his dissatisfaction and displeasure with something he had presented in one of his discourses. "Give him my compliments," said Mr. Beates, "and tell him I am not at all satisfied with myself, and therefore, I cannot censure him for being dissatisfied with me." His confidence in a particular providence was very strong. It was unshaken, no matter what the occurrence was. He felt that "the steps of a good man were ordered.

by the Lord," and that "all things work together for good to them that love God." "The ways of Providence," he says, "are often obscure and mysterious. Only allow a little time to develop the object, and all will be clear and right. In the case of some patients one remedy is applied, and in that of others another treatment is required; in each instance God's gracious intentions, in his own good time, will be accomplished."

Among Mr. Beates' more prominent characteristics was a rigid conscientiousness, that no considerations of present advantages or worldly prudence could seduce from the straight line of truth, a sterling integrity that never suffered him to relax from his convictions of duty. He was a man of the most elevated principle. He was incapable of doing any thing of doubtful propriety. His countenance was the mirror of his thoughts. It was impossible to be in his society and not receive an abiding impression of the purity and elevation of his whole character. His life, so blameless, and so controlled by a Christian spirit, gained for him universal confidence. His simple, sincere faith, his fervent prayers, his devout, tender, earnest teachings, his unwearied labors will render his memory fresh and fragrant. His name will be held by the Church in grateful and enduring remembrance :

"He sleeps in death: its darkness hides
The grandeur of his form and face;
The lesson of his life abides,
A blessing on the human race."



ARTICLE IV.

A CRITICISM ON GENESIS 1 : 1, 2.

By Rev. J. J. SMYTH, A. M. Pleasantville, Pa.

It would have been well if both the advocates of the Bible and the votaries of Science had kept in mind these wise words of Lord Bacon; "There is no enmity between God's word and works. * * * For to seek heaven and earth, in the word of God, is to seek temporary things amongst eternal: and as to seek divinity in philosophy, is

to seek the living amongst the dead, so to seek philosophy in divinity is to seek the dead amongst the living. * * And again, the scope or purpose of the Spirit of God is not to express matters of nature in the Scriptures otherwise than in passage, and for application to man's capacity, and to matters moral or divine. It is a true rule '*Auctoris aliud agentis parva auctoritas.*'"* Although it was not the design of God to use the same writers as exponents of scientific truths, yet while the references in the Bible to the facts and phenomena of the physical world are expressed in popular language, so as to be understood by the unlearned and by a people wholly ignorant of science, there is not in reality any contradiction or fundamental discrepancy between the Bible and science. The more carefully the facts and phenomena of nature, that is of the works of God, are observed; and the more thoroughly and accurately the word of God is subjected to critical examination the more clearly do we perceive that truths, the discovery of which by long and laborious investigation has rendered famous not a few of the great philosophers of modern times, had lain like hidden jewels, wrapped up in the pregnant phrases, uttered long ages ago by the inspired writers.

It is not the purpose of the present article to discuss the seeming contradictions between the Bible and the conclusions of science, only to present two or three criticisms on texts that have been made the occasion of much controversy on this subject. In Genesis 1 : 1, we read thus: "In the beginning God created the heaven and the earth."

1. Until about the commencement of the present century, the general belief of the Christian world, founded upon the language of Moses, was that this earth of ours, if not the whole universe, has not existed more than six thousand years. Modern science has unquestionably demonstrated the falsity of this supposition, nor will it do now to impugn its teachings by alleging the unsettled and constantly changing principles of geology. For so far as its facts bear upon this point, its principles are as firmly settled, as the fundamental principles of astronomy or of chemistry. The apparent discrepancy between the teachings of geology and the language of Moses will disappear by regarding the phrase, "in the beginning," as indefinite, and not limiting the commence-

* Advancement of Learning, Book II.

ment of the earth to any particular period. A critical examination of the original word shows this, and nothing more, that the earth had a Creator, that it neither existed from eternity, nor was self-originated. The word בְּרֵאשִׁית (Breshith) translated "in the beginning," signifies the first in order with regard to what follows in a consecutive series, or the beginning as opposed to the end. Although many forms of the radical word רֵאשִׁי (Roash) are found in the Bible, this special formative *breshith* is used, we believe, in only four places besides the present, and always employed as denoting the first in order of the events that follow, or the beginning, with reference to what succeeds, without any regard to the *time* when the first event began. The correctness of this observation will appear by referring to the following texts, where the term occurs: In Jer. 26 : 1, we read thus: "*In the beginning* of the reign of Jehoiakim, the son of Josiah the King of Judah, came this word from the Lord, saying, &c.," and 27 : 1, "*In the beginning* of the reign of Jehoiakim, &c." Also 28 : 1. "And it came to pass, the same year, *in the beginning* of the reign of Zedekiah, &c." And in 69 : 34, it is thus written: "The word of the Lord that came to Jeremiah the prophet, against Elam, *in the beginning* of the reign of Zedekiah, king of Judah saying, &c." In these several passages, the phrase "in the beginning" *breshith*, denotes simply the commencement of the respective reigns, without determining anything regarding the time at which they began. In the Septuagint, the Hebrew *breshith* is uniformly translated ἐν ἀρχῇ. And by referring to the places in the New Testament where the phrase is used, we find that, like the Hebrew compound, it simply signifies *the beginning* in reference to subsequent events. To confirm this exposition, it is only necessary to consult a few passages where it occurs. For example in John 1 : 1, we read: "In the beginning (ἐν ἀρχῇ) was the Word"—that is, the Word existed when creation began, and of course He was uncreated and therefore eternal. Again, in the second verse it is written, "The same" viz. the Word, "was in the beginning with God." The meaning of the Evangelist in both these places is obvious. He teaches that the Word was with God when creation began, without determining anything as to its commencement. "And as I began to speak, the Holy Ghost fell on them, as on us *at the beginning*," (ἐν ἀρχῇ) Acts 9 : 15. So in Phil. 4 : 15, "Now ye

Philippians know also, that in the beginning (ἐν ἀρχῇ) of the Gospel, when I departed from Macedonia, &c." Compare also ἀρχῇς in Matt. 19 : 4, Mark 10 : 6, Luke 1 : 2. 2 Thess. 2 : 13 ; and κατ'ἀρχας Heb. 1 : 10. In these several portions of Scripture the phrase is used indefinitely. Thus both the Hebrew and, its equivalent the Greek, in the Old and New Testaments are never used for the purpose of fixing any particular period, at which any special event commenced. The inference therefore is obvious, that, in the verse under review, the words *in the beginning*, simply denote that there was an indefinite period in time past, when God "created the heaven and the earth."

2. This verse also contains an account of a real creation of the heaven and earth : "In the beginning God *created*, &c." The word בָּרָא (*bara*) here translated *created*, conveys the idea of a real creation. The Jewish Rabbis who are good judges, in a case of verbal criticism on their own language, are said to be unanimous in asserting that the primary meaning of *bara* is to give origin to a thing, or to bring a thing into existence from a state of non-existence. The Hebrew language furnishes no other word that would convey so distinctly the idea of creation than the one here used by Moses. Wherever it is necessary to use a term, to convey an idea analogous to this of a new creation, this word *bara* is the one employed. For instance wherever God is spoken of as the Creator of man, this word is used, as in Gen. 1 : 27 ; 5 : 12 : 6 : 7. In Jer. 31 : 32 : "For the Lord hath created (*bara*) a new thing in the earth, a woman shall compass (protect) a man." "But if the Lord *make* (*yib'rah*) a new thing, and the earth open her mouth, &c." So in Isa. 65 : 17, "Behold I *create* new heavens and a new earth," and 18, "I *create* Jerusalem a rejoicing, and her people a joy," this verb *bara* is used, when the idea of doing or making any thing is to be expressed, then the verb הָאָסָא (*h'asa*) is employed. We have in Gen. 2 : 3, both words, "*lahesoth bara*"—"which God *created in making*," i. e., made by creating.

In corroboration of the accuracy of this interpretation, we have the authority of the writer of the Epistle to the Hebrews, for saying that Moses has given an account of a real creation and framing of our world. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear." Heb. 11 : 3. Here it is dis-

tinctly taught that the visible creation was not made out of matter that previously existed. God is represented in this verse, not only as the Creator of the materials, out of which the worlds were formed, but also its Framer. The universe was not made out of the wreck of any anterior world, but created out of nothing by the power of God.

Another truth implied in this verse is, that the universe is not God. The thing made must be external to, and different from, its maker. A watch or a steam-engine is no part of the mechanic that formed it. The "heaven and the earth" were created by God, and they cannot, therefore, be a component part of the Deity that made them. This verse proves that the eternity of matter and pantheism are both doctrines, contrary to the Word of God.

3. This verse also contains a strong presumptive argument in favor of the doctrine of the Trinity, at least of a plurality of persons in the Godhead. The word translated "God," is in the Hebrew in the plural number, while the verb *bara*, of which it is the subject, is in the singular number. The usual explanation which is given of this anomalous construction, viz., that it is the style of majesty or Hebrew usage, is by no means satisfactory. Such an explanation may suffice for a later usage of this form of expression, but the question returns, on what theological or philological principle did it become Hebrew usage, on the assumption that there is but one person in the Godhead?

4. This verse embraces far more than an account of the creation of this earth and the system of which it forms a part. They were "the heaven and the earth," or the *universe* that God created in the beginning. The testimony of the Holy Scriptures is uniform and explicit on this point. In Gen. 14 : 19—22, God is styled the "possessor of heaven and earth." In 1 Chron. 29 : 11, David addresses Jehovah thus : "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine." "Thus saith the Lord thy Redeemer, * * * I am the Lord that maketh all things : that stretcheth forth the heavens alone ; that spreadeth abroad the earth by myself." See, also, Is. 44 : 24 ; Matt. 11 : 25 ; Col. 1 : 16. Such passages, and they might be greatly multiplied, show most satisfactorily that "in the beginning God created" the sun and all the other heavenly bodies, together with the earth.

We are aware of the objection that may be urged to this exposition, viz. That the creation of the sun, moon and stars did not take place until the fourth day. A proper rendering of the verses 14—18 will at once obviate this difficulty, as well as reconcile the apparent contradiction between the third verse, which contains an account of the creation of light on the first day, and these verses. The whole passage should be translated thus: "And God said, Let the lights (LXX φωστῆρες, light-bearers) in the expanse of heaven *be*, to divide the day from the night, and let them *be* for signs, and for seasons, and for days and years; and let them *be* for lights in the expanse of the heavens, to give light upon the earth: and it was so. And God made the two great lights, the greater light to rule the day, and the less light (with the stars) to rule the night: and God *set* them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." The evident signification of the verb "to be" in this connection is the direction of a thing to a particular use. The word *set* in verse 17 is the key to the meaning of the passage. As in Ch. 18 : 13, "I do *set* my bow in the cloud, &c.," does not teach us that the rain-bow was then for the first time formed, but it was set, that is, appointed for a special object, viz: "to be for a token of a covenant" to Noah and his posterity, that "the waters shall no more become a flood to destroy all flesh."

This first verse of the first chapter of Genesis is then the grand and pregnant introduction to the whole of God's revelation to man. It declares that the heaven and earth had a beginning, that they had a Creator, and that they were not eternal. There is nothing here that militates against the greatest antiquity which geologists may please to ascribe to our earth. There are no bars here against which science in her loftiest flight can strike her wings. It is true many commentators have made Moses contradict the well-established facts of geology, but he has not done so himself.

Vs. 2. "*And the earth was without form and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.*"

A fair criticism of this verse will by no means lead to the conclusion that it contains a narrative of the state or condition of the earth, as it came from the hands of its

Maker, but rather of its condition at some indefinite, it may be a very long, time afterwards. It describes the state of the earth when the first of the six days' work began. The first two verses of Genesis, then furnish us simply with an account of occurrences which had transpired long anterior to the work of the six days recorded in the remainder of this chapter.

The narrative of the six days refers to a class of operations entirely different from those so briefly noticed in the first and second verses. That the commencement of the work of the first of the six days, begins at the third verse, will clearly appear by observing the form of expression employed to denote the beginning and ending of each of the other days. The expression used to set forth the beginning of each day is, "And God said;" and to denote the ending of each day, the phraseology employed is, "And the evening and the morning were, &c." This form of expression is uniform with regard to the beginning and ending of the second, third, fourth, fifth and sixth days. The natural inference is, that the same phraseology would be used to denote the beginning and ending of the first day. If this inference be correct, the first day will begin with the third verse and end with the fifth.

A fair construction of the original does not necessarily lead us to connect the second verse with the first, in immediate sequence of time; nor that the second verse describes the condition of matter as having never been reduced to form or order. The Hebrew particle *vau*, with which this verse begins, is used not only as a copula to correct words and sentences, but very frequently also before adversative clauses, and is then to be rendered by "but," "yet" "and since" (See Ges.) It is thus used in Gen. 11 : 17; 17 : 21; 42 : 10; Zeph. 1 : 13; Hos. 1 : 7, and several places besides. Thus rendered this particle determines nothing with regard to the connection of verses 1 and 2 as to time. Again the verb which in our version translated "was," signifies, according to Gesenius, "to become," "to be made or done," as well as "to be" or "exist." Thus Gen. 19 : 26: "And she became (*vatti*) a pillar of salt."

With this explanation, the first two verses of Genesis will read thus: "In the beginning God created the heaven and the earth. But the earth became (afterwards) without form and void, &c." Until within the last half century,

expositors regarded the second verse as connected with the first in point of time, and also have regarded it as containing a statement of the condition or state of the earth, as it came from the hands of the Creator. Hence the phrase "in the beginning" was understood by them to indicate the commencement of the work of the first day of the six of creation, and therefore, following the accepted chronology, that the earth is only about six thousand years old. By the interpretation given above, we find nothing in the language of Moses, to prevent us from coming to the conclusion that a very long interval of time may have elapsed between the fact of creation announced in the first verse, and the continuation of its history, mentioned in the second. A critical examination of the original does not warrant an absolute adoption or rejection of either interpretation. The objection to the former method is, that there is an irreconcilable diversity between it and the well established facts of geological science. Its advocates in their mistaken zeal for the honor of the inspired writer, are unwittingly among his greatest enemies, inasmuch as they put an interpretation upon his words, which is at variance with plain facts. The mode of interpretation indicated above is not only, as has been shown, in perfect accordance with Biblical usage and language, but is in harmony with geological discoveries. It may be remarked here, without stopping to prove it, that in the scriptures both of the Old and New Testaments, a long interval of time intervenes between events referred to in two verses or sentences, the one immediately succeeding the other, and the latter connected with the former by a conjunction.

It has been already intimated that the statement contained in the second verse, that "the earth was without form and void," (*thohu vabhohu*) does not necessarily mean matter never reduced to form and order, but it may mean matter reduced to disorder, a *rudis indigestaque moles*, after previous organization and arrangement. By referring to the other places in the Bible, where the expression *thohu vabhohu* is found, we will find that it is no forced construction, here put on the phrase, to say that the earth may have continued for a long time in the state that is called "without form and void," prior to the commencement of the work of the six days of creation. This special form *thohu vabhohu* is used in only two other places in scripture, viz., in Isa. 34 : 11, and Jer. 4 : 23. In the former

passage, Isaiah describing the judgments that were about to come on Idumea, says ; "He" (the Lord) "shall stretch out upon it the line of confusion" (*thohu*;) "and the stones of emptiness" (*bhohu*.) Now, it is certain, that previous to the infliction of this judgment, Idumea was in a settled and organized state. The very essence of the judgment was, that it would be reduced to a contrary condition, and this condition described by the terms *THOHU* and *bhohu*, "without form and void." It would, therefore, appear, reasoning from analogy, that the earth had been organized and reduced to order prior to the time referred to in this second verse of Genesis, and that afterwards it was brought to the condition denoted by *thohu vabhohu*, without form and void." In Jer., the prophet, describing the desolations that were about to come upon his country by the invasion of the Chaldeans says : "I beheld the earth, and lo, it was (*thohu* and *vabhohu*) without form and void." Now this language is applied to Palestine, after it was desolated by the Babylonians. Hence, the inference is certainly not unfair, that the same words, in the verse under examination, *may* denote a desolate condition of the earth, succeeding one of previous arrangement and order.

It may be objected to the interpretation that has been given in this article, regarding the commencement of the first day, that it cannot be reconciled with the language of the fourth commandment, "In six days the Lord made heaven and earth, the sea, and all that in them is." Ex. 20 : 11. The argument from these words is, that the first verse of Genesis must be regarded as describing a part of what was done on the first day, inasmuch as the creation of the *heaven* and the *earth* is included in the work of the "six days." Whatever force this objection may at the first glance seem to possess, will disappear by consulting the ninth and tenth verses of the first chapter of Genesis, which contain the Divine command respecting this matter. The words read thus : "Let the waters under the heaven be gathered together into one place, and let the dry land appear : and it was so. And God called the dry land earth, and the gathering together of the waters called *He seas*." This is the operation referred to in the fourth commandment, which is not an act of creation, but an operation performed on pre-existent matter. In confirmation of this, it is not the verb *bara*, which denotes creation proper, but *h'asah*, which is the original of "made" in Ex. 20 : 11.

Although the waters existed antecedently to the third day of Genesis 1, yet they did not exist, as seas prior to this time: they were called "the deep" and "waters." In the tenth verse, upon the third day they are made seas, as spoken of, in the commandment. The making of the sea, therefore mentioned in it, must be referred to the events described on the third day, in Genesis 1. The making of the earth and sea spoken of in Ex. 20 : 2, is the work described in the ninth and tenth verses of Gen. 1, and the making of the heaven refers to the making of "the firmament" or, more correctly, the expanse, made on the second day. We have thus shown, that while on the one hand, there is nothing in the Mosaic history that contradicts the established facts of Geological Science, on the other hand, there is in the fourth commandment nothing that militates against the exposition, here given of the Mosaic account of the creation.

The history of all the apparent conflicts between the discoveries of science and the disclosures of Scripture shows conclusively that the one is not at variance with the other. There was a time in the darker days when ecclesiastics set themselves to oppose the facts of astronomy, apprehensive that the new doctrines would subvert the Bible, and, therefore, they resolved to denounce them as heresies, and stop their spread by persecution. But truth triumphed, bigotry and ignorance could not long conceal from the world the harmonious march of stars and planets. And ever since, the philosophy which disinters the secret wonders of the universe has been the handmaid of revelation; and though there may be still new heights for the former to scale, and new depths for her to explore, yet we are persuaded, that she shall bring back nothing from her farthest excursions, which will not, when rightly understood, yield a fresh testimony to the Bible, rightly interpreted. We may receive it now as a well-established truth, that on the one hand the Bible rears no barrier against the most searching investigation and the most comprehensive induction in the field of nature, and on the other hand, that Religion has no ground to apprehend that its foundation will be subverted, but rather that true science will ever more bring the tribute of her homage to the feet of the Divine Creator and Sovereign, "of whom and through whom and to whom are all things, and unto whom be glory for ever."

ARTICLE V.

CATECHISATION.

By Rev. J. R. DIMM, A. M., Barren Hill, Pa.

The words, *Catechise*, *Catechism*, and their kindred terms, are derived from the Greek—κατηχέω; and this a compound, from ἡχέω which means *to sound*, *to sound forth*, as a hymn when sung. The preposition κατα, prefixed, only adds intensity to the meaning and renders it—*to resound*—*to sound deeply*—to sound back and forth as an echo—the root being that from which our word *echo* is derived. These words well describe the passage to and fro of the question and answer between the Catechist and Catechumen.

The principle of Catechisation, as a method of inducing youth into a knowledge of God and his dealings with man, seems to have been adopted in the earliest history of the Jewish Church, and may have been practiced even in the patriarchal dispensation. We see evidences of it, in Gen. 18 : 19. “For I know that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him.” These children were to *keep* the way of the Lord and how could they *know* it, without instruction adapted to their capacity? They must be taught it and this, no doubt, was done by question and answer in conversation.

Evidence of this mode of instruction is, also, found in Ex. 12 : 26—27. “And it shall come to pass when your children say unto you, What mean ye by this service? That ye shall say, it is the sacrifice of the Lord’s passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.” It was the duty of the oldest person at the table, in celebrating the passover, to instruct all the younger in all matters pertaining to that Institution, and we here learn, that it was to be done by question and answer. Also in Deut. 6 : 6, 7, we find this method of instruction distinctly enjoined: “And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto

thy children, and shalt talk of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up." Authors writing upon the subject of Catechisation as practised by the Jews, refer us to Deut. 11 : 19 ; Josh. 4 : 6—7, 24 : 15 ; Ps. 58 : 4—5, and several other places throughout the Old Testament Scriptures. They also inform us that proselytes were *Catechetically* instructed in the religion of the Jews before they were received into their church. Thus we see that the principle referred to was practiced in the earliest, and throughout the Jewish and patriarchal, ages. Nor did *Christ* reject this mode of instruction, now rendered venerable by these Jewish fathers. He not only taught orally, but often asked questions and sometimes received answers to them. An example of this sort of teaching may be found in Matt. 16 : 13. "Whom do men say that I, the Son of Man, am?" and again in the 15th verse, "But whom say ye that I am?" In addition to the use of symbols, similes, and parables, which He found in practice in his day, He did not hesitate to lay hold of the Socratic method of teaching philosophy, and make it subservient to the propagation of divine truth.

There is no less evidence that the *Apostles* made use of the same mode in teaching the first principles of the doctrine of Christ. Paul in 1 Cor. 3 : 2, speaks of feeding young christians with *milk*, by which we may understand that he gave familiar instruction in the first and plainest Christian doctrines. That he imparted these instructions by question and answer, is evident from Acts 19 : 8—9. "And he spake boldly for the space of three months, *disputing and* persuading the things concerning the kingdom of God." And when they would not hear him longer in the synagogue: "He separated the disciples, *disputing* (Greek—discussing—conversing,) daily in the school of one Tyrannus. And that continued by the space of two years." Thus Peter in his 1st epistle 2 : 2, exhorts young Christians to "Desire the sincere milk of the word, that they may grow thereby." By all this, and much more that might be presented, we conclude that it was the practice of the Apostles, to teach all young Christians, both before and after they had become members of the Church, by the familiar mode of question and answer, in all the simple doctrines of our holy religion.

But the church *Fathers* also considered Catechisation

as a necessary preparation for church-membership. We read of its being practised by Clement of Alexandria, Origen, Ambrose, Cyril, Cyprian, and Augustine, as well as others, cotemporary and succeeding in time. And besides leaving their example in favor of the institution, Cyril and Augustine wrote works on Catechisation. But when the Fathers had fallen asleep, the foundations of purity in doctrine, soon began to be undermined, and the Church, hitherto sailing in an atmosphere of pure truth, veered from its legitimate course into the dark sea of error and even debasing corruption.

Catechisation, although not abolished under the rise of the Papacy, was entirely neutralized in its divided effects, by the change of the subject matter which it presented. Dark legendary tales, silly stories in reference to saintly characters of doubtful sanctity and the propagation of impious superstitions, made up the substance of their instructions, while they taught for doctrines the commandments of men. The total abstinence of the sacred truths that should have been disseminated is indicated by Luther in his preface to his smaller Catechism, as contained in the *Book of Concord*. After his visit, by direction of the Elector, of the pastors and parishes of Saxony, he writes: "Eternal God! what distress did I behold! The people, * * and even Curates for the most part, possessing so little knowledge of the Christian doctrine that I blush to tell it. All are called by the sacred name of Christ, and enjoy the Sacraments in common with us, while they are not only totally ignorant of the Lord's Prayer, the Apostles' Creed and the Decalogue, but cannot even repeat the words." It was this deplorable state of things—left by the Romish church—found by the Reformation—that prompted Luther to write, in 1529, first the Larger, and then the Smaller, Catechism. It was the constant principle of the distinguished Reformer, to bring back the Church to the old Scriptural and Apostolic landmarks, and hence he disentombed from the error, accumulated by ages, the time-honored custom of imparting instruction in pure, divine truth by Catechisation. All the Reformers joined him in the renewal of this ancient mode, and the success of the plan in disseminating the doctrines of the Reformation is acknowledged in the following language by the Romish church herself, as found in the preface to the Catechism of the Council of Trent, published in 1565—6,

giving as a reason for this publication—"The mischief which the Protestants have done the Catholic Church, not only by their tongues, *but especially by their writings, called Catechisms.*"

Writings on Catechetics, and fragments of Catechisms, have indeed come down to us from former authors, but nothing to compare with the definiteness, purity and comprehensiveness of those written by Luther has ever appeared. And by all the productions that have only produced dilutions or expansions in modern times, they have never been surpassed. Luther's first Catechisms comprehended and discussed only *five* points, viz: 1st. The Commandments, 2d. The Creed, 3d. The Lord's Prayer, 4th. Baptism, 5th. The Lord's Supper. "The Confession and Absolution" was added afterward and "The Order of Salvation" was produced by the pen of Bugenhagen. In the prefaces to these Catechisms we learn how they are to be used. Their use was to be both public and private. Fathers are here directed how to teach their children, and Curates and Pastors how to instruct their Catechumens.

Thus from the dust of a past antiquity, from the error of the ages of darkness, and from the slimepits of Romish falsehood and iniquity did Luther bring forth this ancient institution in more than its pristine purity. His Catechisms have become symbols not only in our own, but in all the Protestant Churches. They were followed by that of Calvin in (1536,) that of Heidelberg in (1563,) (from which that of Zurich was drawn up in 1639,) that of the English Church, probably the work of Cranmer in (1549,) and finally by the longer and shorter Catechisms of the Westminster Assembly, all of which patterned after, and drew more or less from, Luther's, as from the fountain head.

That there should be any difficulty in obtaining, on the part of the baptized children of the Church and even others, an attendance upon this wise, time-honored and philosophical mode of religious teaching, is indeed an anomaly in the estimation of every true Christian. But there *is a difficulty*. It is true, that within our Churches there are many children growing up, who utterly refuse to attend any course of instruction in religion, and hence they go out into the world without becoming members of our church or any other. Some become material for surrounding excitements, conducted by other denominations. These

sometimes appear to run well for a season, "but a majority sink back into indifference, and are lost both to them and to us. Some, with the children of unchristian parents, go to fill up the ranks of the enemy of souls. This state of things is deplorable indeed, but nevertheless literally true. If there is a remedy—if there are means to arrest this moral waste, they ought to be discovered and immediately applied. We feel assured that the difficulty is not in our system of Catechisation itself, but in the inefficient manner in which the system is executed by parents and pastors. If it be in the system, then should that system be immediately changed to meet the wants of the present age—if in the practice of the parents and pastors, then should they learn their deficiency and apply themselves energetically to correct the defect.

If there is a difficulty, much will be gained toward discovering a remedy, provided we are able to trace the effect to its cause. The kind of remedy must be adjusted to the nature of the disease. A remedy, that might be effective too, in one case, may be utterly deficient in another. Let us look then, at a few causes that may have produced this indifference on the subject of Catechisation. There is:

1. The general apathy on the whole subject of religion. This would affect both parents and children; and more especially those children who have no pious parents to urge them to action. The human heart, in its natural state, is averse to religion. This we all know by experience. God must come down to man with salvation—nay, urge it upon him, before he can gain man's attention. He must be called by the word, the spirit—and by a minister or a friend, before he can turn his attention to religion. Where any or perhaps all these are wanting, there is no thought or concern in reference to the matter.

2. There may be a relaxation of parental influence and, perhaps, piety. It is a fact too patent to be overlooked that the cords of parental influence have, of late years, been greatly loosened. There is a disposition in the young just budding out in life, to think that they know as much as their parents. Even if the parents be converted and realize the value of their children's souls, they may be quieted by this very consideration, that the children know enough to choose for themselves. But many parents, both in and outside of the church, whose children ought to be gathered and catechised, are unfortunately not converted.

These parents cannot, from the nature of the case, see the value of the souls of their children, or the importance of their having religion. Thus, as the children are unconcerned and the parents in either of the above cases do not urge them to action, the whole subject of religion is neglected. Then there is, of late years, a growing feeling against influencing children in the choice of the Church of their parents, and even in the choice of religion parents say, "Let them grow up and choose for themselves." This means, we presume, that they are to choose the parents' church or any other church—religion or no religion, as their judgment or their caprices may lead them. This course of procedure is founded upon bad logic. It implies doubt whether the children would choose to be in the parents' church after being brought up in the same, or some other church. It implies a question whether the children would choose to have religion, or no religion at all, even after they have come into possession of the same. There can be no doubt on either of these points, any more than there can be as to whether the children will choose to possess an earthly patrimony, that might be left to them by the same parents. But considerations like these have paralyzed all efforts at securing the interest of some in Catechisation.

3. There have been disparagements expressed in regard to Catechisation by other denominations. We hear of them spending a large portion of the time, allotted to their discourses, even of late, in trying to prove the utter uselessness, and even the evil tendencies of Catechisation. They speak of it as a spiritually deadening process, as making church members without conversion. Instead, they have held up the virtues of the anxious-bench system, and the impossibility of any other conversion than that which is immediate. They have ignored the principle that religion is the fear and *knowledge* of God. They have continued this process for the last twenty-five years. The young people, of course, have heard them, and the parents have found themselves powerless amid these surroundings, to induce their children to attend instruction. The parents, too, having been compelled to hear the same, and being unable to answer those who possessed so much zeal without knowledge, have found their own ardor for this institution of their Church abating, ere they were aware.

It has been argued before them, that that old system of

making Christians had become obsolete, and is unsuitable to the age. It has been said, that this is an age of progress. We are in advance of our ancestors and do things in a different way. In travelling, in the dissemination of knowledge and in the application of philosophical and mechanical forces, we are living in a different age, and that religion should partake of the same spirit of progress. Some of these assertions are true, at least so far as they relate to the increase of activity on the part of Christians. But they have never yet demonstrated, that there is any rail-way to heaven, or royal road to learning, either religious or secular. And thus what they design to present is *not* true. The human mind in its natural and unconverted state, is the same that it has been in every age; and thus it will continue to be, till time shall end. The truths to be brought in contact with the mind to produce conversion and regeneration, are the same that they always have been. And as the mind is the same, they must be brought in the same way. As instruction by question and answer, has been most successful in all ages, and has received the divine appointment in the Old Testament Scriptures, it certainly is the best still. Unless it can be demonstrated that the mind of the child comes from birth in a different stage of advancement, with different principles of action, with different prejudices and hence with different wants, it cannot be shown, that the present age needs a different process of instructing the young from that of the past.

The mind of the parent may often have been satisfied with the thought that his children go to Sabbath School, that there they can obtain the requisite religious instruction. We have not time to discuss this point. But we would simply say that, until the Sabbath School teacher is fully qualified to take the place of the pastor and the parents, the Sabbath School is utterly inadequate to take the place of Catechisation.

4. Another and perhaps the chief source of the difficulty in securing the attendance of the young, is in the *lifeless* and *formal manner* in which catechising has been performed by the pastors. It must be remembered that we have just passed through an age, in which we have been under the tutelage of a class of ministers who have chiefly been imported from Germany. *There* Catechumens are compelled to attend by law. It is there not a question of attraction or persuasion as to whether they attend upon

instruction or remain away. This has given rise to a lifeless and a formal, though rigid, process of committing and repeating the contents of the Catechism there. When that class of ministers—many of them mere school-masters in Germany—was transferred to this country, they brought the same lifeless forms into exercise here. Their mode of procedure did not suit our free institutions, nor the American idea. The mere committing and repeating of the Catechism, however rigidly and carefully done, is a mere intellectual exercise, and may have no effect upon the heart, as exercised by these ministers. It seems from past history, it had very little; indeed from what we can learn of their proceeding, they seem not to have looked for any, unless it was "*ex opere operato*," or as a necessary effect of the work itself. The doctrine that then prevailed among them—that regeneration is only the progressive work of a lifetime—led to this result. They looked for no effect visible in the life of the child, they did not labor to produce any immediate effects, and of course they saw none. And it is a fact alas, too plainly visible to every true Christian pastor, that we have a generation of members in the Church in some places, whom, if we are to judge the tree by its fruits, we must believe to be yet unconverted. If they had been rightly catechised, this would not be so. But ministers of other Churches, the members, and even the parents and children themselves, saw this state of things. Other denominations began to denounce the practice. Parents and children who had been catechised, seeing the process had no effect, unable to defend an institution so badly managed, had to submit to its defamation. Hence in the hands of these unskilful operators, this otherwise effective mode of instruction became the object of bitter prejudice.

Thus from the general apathy on the whole subject of religion, from the relaxation of parental influence, from the disparagement of other denominations, and from the formal and lifeless manner, in which Catechisation has been performed, it has become somewhat unpopular even in our own churches. This will account for the difficulty we discover in inducing our young people to attend. If we can awaken a greater interest in the minds of all, in the religion of Jesus, if we can induce parents to exert their influence for the salvation of their children through the means in their own church, if we can show

to other denominations that Catechisation is the very best means of instruction, because it produces the best effects, if we can throw life and spirituality into the exercise itself, then we think the prejudice will vanish, and we may be blessed with larger classes of Catechumens. This brings us to the consideration of the question which still recurs.

HOW SHALL THE DIFFICULTY BE REMOVED ?

1. To remove the general apathy on the whole subject, we ourselves must feel the infinite importance of religion; we, as pastors, must be deeply imbued with the Spirit. We first must feel the value of immortal souls. We must move about in our congregations, not as moral icebergs, chilling and damping every spark of ardor which we meet, but as suns amid the moral darkness, lighting and warming into spiritual life and activity every ember of spirituality or religious desire that may yet be found smouldering under the ashes of neglect. We must "be watchful and strengthen the things that remain, that are ready to die," Rev. 3 : 2. We may then infuse the spirit that is in us, into all around us, and they will become awake to the subject of religion.

2. To induce parents to exert an influence for the Catechisation and salvation of their children, we must *visit the families of our congregations*. We must see both parents and children, and talk with them on the subject of religion. We must make ourselves familiar with the young people. We must be affable and even free in conversation with them. We must impress them with the idea, not that we wish to curtail their pleasure, but that we are their friends and will do any thing in our power to increase their happiness in time and in eternity. This will open the way for presenting the subject of their own personal piety and the necessity of seeking religion. This would remove that diffidence, arising perhaps from conscious ignorance, with which the faithful parent must often contend in inducing the children to attend Catechisation. Nay, the minister may, even in this manner, win over and attach the children to himself and the church, so that they will regard it a privilege to attend.

But these visits also afford the opportunity to hear, and meet the objections which parents may have. It will bring the pastor and parent to a mutual understanding as to the spiritual interest of the children. It will impress

upon the parents, the duty of performing the solemn vows they made before men, angels and God, when they offered their children to Him in holy baptism. They may be reminded that these children are the incipient members of the Church, and that they have promised to use all the means in their power to bring them under the influence of the gospel. Thus parents may be induced to use all their influence—I would not say authority—to induce the children to attend the instruction.

3. To counteract the disparagements from other denominations, we should *preach upon the subject of Catechisation*. It need not be done in controversial style, but only in such a manner as to hold up our own institution. It is a fact that Catechisation has been publicly presented to the people in the most unfavorable light. Were it not a part of religion itself, and had it not partaken of the imperishable nature of the same, it would long ago have fallen into universal contempt. Any institution, to be properly appreciated by the people, must be held up to them in its true light. And we feel confident, that if this mode of leading children to Christ, is properly understood, it will be appreciated. The only manner, in which it can be presented to those in the Church and out of it, is that of preaching on the subject. We may hold up for the consideration of the people :

a. The Catechism itself—as a brief summary of the doctrines of the Bible—a compendium of all practical Theology—as containing all the doctrines of the plan of salvation, drawn up from the study of the master-minds through the process of ages.

b. The manner of instruction, by question and answer—The most successful in gaining the attention of youth—the most effective for instilling the doctrines of our holy religion—the mode approved by the best teachers of all ages, both philosophical and religious—as appointed by God in the case of the passover, Ex. 12 : 26—27, as adopted by Christ when he taught on the earth, Matt. 16 : 13—15, as used by the Apostles in establishing the Church, 1 Peter 2 : 2—as reduced to a system by the Church Fathers for the spread of the Gospel—as practiced by the Papacy, but perverted from the truth—as renewed by Luther and from him handed down through centuries to the present age.

c. The object in view.—Genuine conversion—conviction---

penitence—faith—justification—a thorough regeneration, leading to sanctification and ending in glory.

4. To second the attendance of the young upon Catechisation, *we must render the instructions attractive and soul-stirring.* The light literature of the day and even the books given out in the Sabbath School, are gotten up in so attractive a style and form, that it is difficult for the young mind to be turned from them to the naked doctrines of religion. To attract the attention, we must render our Catechetical instruction nearly or quite as interesting as that literature. And we confess, this is a task which it requires no little effort to perform. And yet we believe it may be approximated by fair means. We would not have our lectures interspersed with anecdotes or stories, which would divert the mind from the main thought under consideration. But we would have nearly every principle, elucidated by some brilliant scriptural illustration. This will nearly accomplish the whole object and, indeed, it is not very difficult. It only needs that we be thoroughly acquainted with the scriptures, and make a proper use of what we know. We must also render ourselves attractive, or at least avoid being repulsive. We must lay aside the rigidity of the theologian, and become the kind, pleasant and affable teacher. We must omit the lofty mien of the pulpit orator, and come down to the thoughts, feelings and sympathies of our young hearers. We must become one of them for the time being, that we may carry their minds along with us. We must try to imitate Jesus in the character, in which he represents himself in Matt. 11 : 29. "Take my yoke upon you and *learn* of me, for I am meek and lowly in heart." He here consents to be our teacher, and in order to come down to us, says "I am meek and lowly in heart." With attractive instruction, we may gain their attention. With sympathy we will gain their affections and carry them with us.

5. To gain the influence of pious parents and to secure the approbation of the world, we must, in our instructions, aim at the true object of Catechisation, which is, to lead the Catechumen to become a true and genuine Christian, renewed by the Holy Ghost, and thoroughly grounded in the doctrines of the word. The first step in this process, is to bring about a heartfelt conviction. We should try to lead them to see themselves as utterly lost and ruined without Christ. We should show them, that they can have no hope of heaven in their unregenerate state, that they are now

under the condemnation of God, according to the gospel of John 3 : 18. We must not only get them to see this in theory, but, if possible, to *feel* this condemnation in all the depth of their consciousness. This must be accomplished before any action toward becoming a Christian can begin from the heart. Then the second step in the work will necessarily follow. That is penitence—leading to repentance. We cannot conceive of an individual being made cognizant of his lost and ruined state, as revealed in the heart by the Holy Spirit through the word, without being aroused to action to secure salvation. When action begins from the heart, then we have only to instruct and lead the same in its approaches to Christ. The *third* step must be to encourage faith. We say to *encourage* faith, because we that have had any thing to do with leading souls to Christ, all know how difficult it is for the trembling seeker to rely in full confidence upon Him. This can also be done by the use of the Catechism, as it contains the *promises* as well as the *threatenings*. When by this means, aided by private conversation and prayer, we can lead them to receive Christ as their all by faith, pardon ensues, their regeneration is accomplished, and they are new creatures in Christ Jesus.

Thus the work of their entire conversion, begun by the Holy Spirit in baptism, may be completed through the means of Catechisation, and their establishment as true Christians in the Church, be fully accomplished. They may thus be set to work in that process of sanctification which is to continue until death and then open out in glory. This is the end of Catechisation.

We have said the work *may* thus be done—nay, we believe that the system of Catechisation, rightly performed, is the best means for its accomplishment, because the best adapted, and applied at the age most susceptible of religious impression. And yet, however well applied, the gospel will not necessarily reach and move *every* individual, brought under its influence. Not all even, who heard the Saviour when on the earth, were converted. And such will be the result as long as men are free moral agents.

But we often make mistakes in one particular. The rules of our Church permit us to admit to Church-membership those who are truly penitent seekers of religion. We too often admit them upon a slight religious impression. This often passes away and they are now in the Church,

but not converted. This impairs confidence in Catechisation. To avoid this, we must admit only those who give evidence of genuine conversion and those whose deep earnestness fully convinces us they will become so.

If we can show to the world, to other denominations, and to the parents and children of our own, that Catechisation is the most successful means to lead to conversion, we shall be able to remove the prejudices of the one and inspire confidence in the other. If our system of Catechisation is rightly executed, it will take the place of all the modern means of inducing men to become Christians.

But there is one case possible, which we have not yet touched. That is, that of a community, in which from their desire for protracted meetings, it is impossible to collect a class of Catechumens. There we think, that by so far yielding to the desire as to hold a series of meetings for several days, during which, the gospel may be applied very closely and pointedly to the heart, we may afterward gather a class, who may have become interested during the preaching. Such has been found to be the effect by experience; and classes have been gathered where none could be before.

But whatever be the profession made during such a meeting, none should be admitted to church-membership without a course of instruction in the Catechism, unless they be heads of families unable to attend, or those whom we know to be well versed in the first principles of the doctrine of Christ. Thorough instruction will give us members "who can give a reason for the hope that is in them"—intelligent representatives of the Lutheran Church and those not "blown about by every kind of doctrine." It will give us a membership that will not easily fall away, to be repeatedly renewed again or to be lost forever. This will somewhat relieve us from the fluctuations of membership, which is the discouraging feature of so many of our congregations. It will fill our churches with those who can speak for, and defend, the Church whenever it is assailed. It will introduce the religious intelligence as well as the religious experience which the present age demands. And this intelligence, joined with deep piety in our membership, will become our recommendation as a denomination before the world.

ARTICLE VI.

WAS ISAAC, ON MOUNT MORIAH, A TYPE OF CHRIST?

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The history of Abraham is replete with interest to every student of the Bible. And no event in that patriarch's life is more interesting and instructive than the one recorded in the twenty-second chapter of Genesis. He was well advanced in years and had experienced many hardships and trials. He had encountered perils in journeyings and perils in battle. He had fought with the confederated kings of Canaan and delivered Lot, his nephew, out of their hands. He had witnessed the destruction of the cities of the plain, and, with them, a portion of Lot's family. He had experienced domestic troubles and been compelled to send forth Hagar and Ishmael from his house, to encounter the hardships of a life among fierce and unfriendly strangers.

But God had sustained him in all these trials, and refreshed, and strengthened him, again and again, with exceedingly great and precious promises. Among these was the promise of a son in his old age, who would become the ancestor of a numerous posterity and a blessing to all nations. This son, in due time, was born, and grew up to manhood under his father's eye.

And now Abraham might reasonably have supposed that his trials were ended, and looked for a tranquil and serene evening to his life of toil and trouble. But the believer's troubles end only with his earthly life, and God reminds him, down to life's latest hours, by temptations and tears, that he is still in the flesh and his rest is not here.

Abraham is startled by the command of God to offer up Isaac, as a burnt offering! "Take now thy son, thine only son, Isaac, *whom thou lovest*, and get thee into the land of Moriah; *and offer him there for a burnt offering upon one of the mountains which I will tell thee of.*" Poets, orators and painters have attempted to portray the anguish which this command caused the old patriarch; but

who that has never felt it, can adequately set forth such anguish? Yet Abraham's faith was equal to the test. According to his day, so was his strength. With an heroic fortitude, unequaled in the world's history, he calmly makes ready to obey the terrible command. He proceeds to the designated spot, with the wood, the fire, the knife, and the sacrifice! Walking, perchance, as the poets will have it, hand in hand with Isaac, they approach the fatal locality. The lad asks "Where is the lamb, for a burnt-offering?" The father deeply moved, with tremulous voice, and a faith that "smiles at impossibilities," replies, "My son, God will provide himself a Lamb for a burnt-offering."

Isaac, unresisting, is bound and laid upon the rudely built altar on the wood. The knife is grasped by the father and the hand out-stretched to strike the fatal blow. Isaac is virtually dead; Abraham has offered him up; a moment more, and he will lie a bleeding victim on that altar!

God sees, it is enough. The patriarch has demonstrated his faith by the severest test, to which it could be subjected. It is not the divine plan that Isaac shall be put to death, but that Abraham shall be tested and proved. And now, at the critical moment, the Angel of God, whose watchful eye has seen the whole transaction, calls to Abraham out of heaven, and forbids him to touch the lad. The patriarch's hand falls obedient to this joyous, as to the former painful, command. He looks about him for some heavenly visitant, some angel form, but he sees only a ram, caught in a neighboring thicket by its horns. This was enough. He understood the meaning of the circumstance. It was no accident, God had directed that animal in its wanderings and detained it there. That thicket was the Lord's snare, and that animal was "the lamb" which the Lord had "provided" for a burnt-offering, to take the place of Isaac, even as the patriarch had predicted with mingled faith and fear, a few hours before. It was offered in Isaac's place, and father and son rejoiced in the vicarious sacrifice, plainly typical of that vicarious sacrifice, the Lamb of God sacrificed upon Calvary, nearly twenty centuries afterward.

The main object of this transaction on Mount Moriah, undoubtedly, was to test Abraham's faith. This the Scriptures declare. "And it came to pass after these things, that God did tempt (or try) Abraham," says Moses, (Gen.

12 : 1.) "By faith," says Paul (Heb. 11 : 17—19,) "Abraham, when he was tried, offered up Isaac : and he that had received the promise offered up his only begotten son : accounting that God was able to raise him up, even from the dead ; from whence also He received Him in a figure (or parable.)" But what is that figure or parable ? What typical or figurative signification has Abraham's reception of Isaac—a delivered victim—from that altar ? Does it mean simply that he received him *as if* from the dead ? This, though included in the expression, by no means exhausts the apostle's meaning. It has a wider scope. Hence commentators have usually sought the meaning of this transaction in its application of the redemption by Christ. It is generally conceded that it has a typical or figurative significance ; that it is designed to show us more than the strength of Abraham's faith, and that it points in some way to the great transaction on Calvary. And all writers, as far as we had facility to examine, have agreed, with singular unanimity, in regard to the details of this typical meaning. It is generally held that Isaac was a type, or at least an apt figure, of Christ, and that the whole scene represented God so loving the world as to give his only begotten and well-beloved son to die for sinners. It is urged, in favor of this view, that Isaac was an only legal son, and well-beloved, as Christ was ; that he was offered on or near the spot, where Christ was afterwards crucified ; that he carried the wood of the altar, as Christ bore his Cross ; that it took three days to reach the place, as Christ was engaged three years in his active labors on earth, and was three days in the grave ; that Isaac was delivered from a condition equivalent to death, as Christ at his resurrection was raised up from actual death ; and that Abraham received his son from this virtual death, as God the Father received Christ from a state of real death.

But these details are very unsatisfactory to our mind. We cannot adopt them for various reasons.

1. The Scriptures nowhere intimate that such is the true meaning of this event. They nowhere present Isaac as a type of Christ. Paul speaks of the transaction on Mt. Moriah from a New Testament point of view, but does not teach, even by implication, that Isaac represented the Redeemer of the world in this tragic scene.

The expression "even in a figure," (*καὶ ἐν παραβολῇ*) with

which he closes the description, (Heb. 11 : 19,) merely points to the general parabolical meaning which the event has, as a figure or illustration of doctrines or events in the economy of grace, and does not teach that Isaac's reception from the altar typified Christ's resurrection from the dead.

Now it is a well known principle of hermeneutics that nothing in the Old Testament is to be considered a type, in the strict sense of the word, of anything in the New Testament, unless it is declared in the Scriptures to be so. Thus the Brazen Serpent, the Rock smitten in the desert, and the Paschal Lamb, are declared in the New Testament, to be types of Christ, and this settles their typical character. But if every person or thing mentioned in the Old Testament Scriptures, which bears in any respect a resemblance to the Redeemer and His works, be adopted as a type of Christ, such types would be multiplied indefinitely, and all kinds of fanciful and erroneous doctrines concerning the gospel would be drawn from them.

II. But it may be answered that while the offering up of Isaac was not, technically and strictly, a type of the sacrifice on Calvary, it was still an apt and striking figure or representation of it. We must, however, demur to this view no less than to that which would make it strictly a type. At the first glance there seems to be a resemblance between the two events which would justify the comparison. But on closer inspection the resemblance fades away. Let us specify the points of dissimilarity, which destroy the resemblance.

1. Isaac was not put to death ; Christ *was*. "He was crucified, dead and buried."

2. God did not intend that Isaac should die ; it was no part of his plan that he should be actually slain : God *did* intend that Christ should die ; it *was* a part of his plan that he should be crucified ; He was "the Lamb slain from the foundation of the world."

3. Isaac was not "holy and harmless." The taint of sin was upon him. He was, therefore, not a vicarious offering, an innocent substitute, in the place of the guilty. Christ *was* holy and harmless. He suffered vicariously, "the just for the unjust," an innocent substitute for a guilty race.

4. Isaac was in no true sense raised from the dead.

Christ actually and truly arose from the dead and came forth from Joseph's tomb on the third day.

5. A substitute was at hand to take Isaac's place on the altar. The ram was offered up, instead of Isaac. There was *no* substitute to take the place of Christ. He "trod the wine press alone," and there was "none to *help*," much less to deliver.

6. Another typical or figurative significance may be clearly traced in the transaction on Moriah, which is far more satisfactory and consistent in its details than the commonly received one, and explains all the circumstances much better.

Against these considerations such incidents as being an only son,—the three days journey—the bearing of the wood up the hill—the identity of the place, &c., do not weigh sufficiently, in our judgment, to lead us to adopt the usual explanation. It is in the essence of the transaction and not in its mere accidents and circumstances, that we are to find its typical or figurative meaning, if it has one.

With due deference, therefore, to more learned and pious explorers of the sacred page, we beg leave to present a view of the figurative meaning of the transaction on Mt. Moriah, which differs from any we have seen. We will give it just in outline, and then dwell upon its details.

I. GENERAL FEATURES OF THE VIEW PROPOSED.

We maintain that Abraham had arrived at that point in his religious experience and education, when he was prepared to understand the deep things of God in reference to human redemption. Jehovah had assured him that in his seed all the nations of the earth should be blessed. He desired, no doubt, to know *how* this would be, and God taught him symbolically on Mt. Moriah.

Isaac represents the human family, bound by the cords of sin and laid on the altar of Divine justice, helpless and condemned. Abraham with his knife and out-stretched arm, represents God's inexorable wrath, flaming forth over a guilty world. The object lying under condemnation is, in both cases, the offspring of Him who wields the sword.

The angel of the Lord, calling to Abraham out of heaven, is Christ, "the Angel of the Covenant," who interposes the plea of mercy and cries to justice, "Stay thy hand." Justice turns and demands some other sacrifice, if

man is spared. The ram caught in the thicket comes into view, a vicarious sacrifice, type of Christ, the Lamb of God. It is taken and offered in the sinner's place, in man's stead, and the pardoned child of God goes free. Thus did Abraham see, in striking and impressive symbols, man guilty and condemned, but rescued and redeemed by a substitute sacrifice. He saw the divine law satisfied and made honorable, while the race, that had broken it, is restored to the fellowship of God. And he then and there saw a new and holy significance in animal sacrifices, before ordained, and understood the nature and value of vicarious offerings more clearly than he had yet done, if indeed he knew any thing heretofore about this class of sacrifices. None of these things could he possibly have seen in the transaction, had he considered Isaac a type, or representative of Christ, the coming Deliverer. For Isaac delivered no one, but was himself delivered by the ram, that took his place. And Abraham would, under that view, have seen the *Deliverer delivered*, and a substitute taking the place of the Divine substitute, which would have confused and bewildered the patriarch, rather than enlightened and instructed him. As a medium, therefore, of conveying a knowledge of the true plan of salvation to Abraham, the transaction must have proved abortive, if he viewed Isaac as a type of the coming Deliverer. But if he saw in him a representative of the condemned human race, the whole scheme of redemption was visibly set forth before him.

Objections may be raised, indeed, against the view we have presented: yet we contend that they are comparatively unimportant, and do not touch the essential features of the theory, and they can be answered far more readily than the objections urged above against the prevailing interpretation.

To further elucidate the view given, we will dwell upon its parts briefly in detail. Let us, according to our theory, contemplate.

II. ISAAC BOUND ON THE ALTAR, A FIGURE OF THE SINNER CONDEMNED AND READY TO PERISH.

It is true that Isaac was not specially guilty and therefore deserving of death; but our theory does not require this. He belonged to a guilty race, and might as justly be selected to represent man's helpless condemnation in a figure, as any one else. In his loins were the people of

God who, afterwards springing from him by natural descent, were selected, as we all hold, to illustrate the dealings of God with the human family. As the Israelites represented the race, so Isaac represented the Israelites. And thus as the paternal federal head of a representative nation, he became the individual representative or type of the whole human family. And here, at the outset of Jewish history, we see the race in its representative head, under the executioner's knife, ready to be cut off.

It is admitted that bloody sacrifices were ordained of God to teach man that he deserved death, and that "without the shedding of blood, there is no remission" of sin. The victim on the altar might be an innocent lamb or kid, yet it must die, "for the wages of sin is death," and the victim represents the sinner. Hence Isaac, though comparatively innocent personally, was, as representative of the human race, exposed to death, and the penalty of the broken law was about to be visited upon him at the point of Abraham's knife. And the executioner is the victim's father with loving heart, yearning over his prostrate child, anxious, if possible, to spare him, and believing that a way of escape may be found: but impelled to stretch forth his hand and execute the stern command of God, unless it be reversed.

Have we not here a vivid picture of God, the Father of all, as he yearned in pity over our sinful race and loved His offspring in their rebellion and ruin, though impelled by His own inexorable justice to "drive out the man," from Paradise, and station the Cherubim with flaming sword to guard the way to the tree of life? Man had sinned and justice demanded his death. His probation in Eden had proved a failure. Of all the trees of the garden he alone had brought forth bitter, deadly fruit; and now the axe is laid at the root of the tree, sharpened and ready to hew the worse than cumberer down. "The soul that sinneth it shall die." "Cursed is every one that continueth not in all things written in the book of the law to do them." The altar is reared and the wood laid upon it.

If we were disposed to spiritualize every part of the transaction, we might find the antetype of the wood which Isaac bore, and on which he was laid, in the fleshly sinful passions and lusts which man, ever since the fall, has carried with him, as his tormentors; and which, when fully kindled and unrestrained in hell, will rage and burn and consume the sinner in flames unquenchable. The altar of

stone, firm and incombustible, may represent the undying spirit, in which these fleshly corruptions inhere, and by which they are held together and concentrated in the eternal personality of the lost soul.

But if this seems fanciful and far-fetched we do not insist upon it. It is not essential to our view of the transaction, which does not require every detail to have a spiritual meaning. The utter helplessness of Isaac, however, as he lay bound upon the altar, finds its striking parallel in the completely ruined condition of man in his fallen state. Bound with the strong cords of total depravity to the altar of his carnal nature, not free to obey the behests of his better self, which often lifts its imperative voice, unable to suppress or extinguish the fires of appetite and lust which burn within him, and ever and anon bursts forth, enveloping him in their flame, fettered and imprisoned, and led captive by Satan at his will, man is by nature a helpless, burning wreck, drifting and driven, surely and hopelessly on the breakers of eternal ruin. The Scriptures represents him as "dead in trespasses and sins," lost and blind and condemned. Without a helper he must be forever lost. The law condemns, conscience re-echoes the sentence, depravity binds him hand and foot, the sword is drawn and, like Isaac on Mt. Moriah, death to him seems inevitable.

Those who make Isaac the type of Christ, dwell upon his unresisting submission to his fate, without which his father, unaided as he was, could not have bound him, at the age of seventeen and drawn the knife over him. And they say that this aptly represents Christ, led as a "lamb to the slaughter." It is true, no doubt that Isaac made no resistance. He understood that God had commanded the sacrifice. He may have seen the meaning of it, and expected deliverance, as his father seemed to do. But what is this according to our view, but the typical self-condemnation of the sinner, who acknowledges, when awakened, that his "damnation is just," and God's ways are right and true.

Conscience approves the findings of heaven's high court, and man's better nature, though dreading to suffer, admits that he deserves to suffer. And to this point must the sinner always be brought before salvation appears.

He must own his sentence just, ere Christ will remove it. As long as he rebels against God for condemning and

punishing him, there can be no deliverance. Submission to the uplifted knife is the only way to escape its edge. When the pains of hell get hold upon us, and we feel that we deserve them, we will look by faith to the sacrifice of Calvary and be saved. "Man's extremity is God's opportunity."

Behold, in Isaac then, bound on the altar, a representation of the sinner and the race doomed and ready to perish. Helpless, condemned, yea even self-condemned, the sentence has gone forth against him,—“Cut it down, why cumbereth it the ground?” Justice says, Amen, and lifts the glittering steel! But hark! an intercessor's voice is heard and deliverance comes. We notice next,

III. ISAAC DELIVERED, A FIGURE OF THE SINNER PARDONED AND SAVED THROUGH CHRIST.

“The angel of the Lord called unto Abraham out of heaven.” By the terms “angel of the Lord” and “angel of the Covenant,” found frequently in the Old Testament, is undoubtedly meant the Second Person of the Trinity, who appeared under various manifestations before His incarnation, to carry on the work He had undertaken in the counsels of eternity, and prepare the way for His ultimate coming in the flesh. Commentators have, with great unanimity, agreed upon this exposition of these terms. To quote but one, Prof. Bush says of the Being who here called to Abraham: “Though termed an ‘Angel’ yet it is evident from the manner in which He here speaks of himself, and from what is said in verses 12—16, that He was not a created being, but was no other than the divine personage, so often introduced into the Sacred narrative under the title ‘Angel-Jehovah,’ the ‘Angel of the Covenant, &c.,’ which is evidently a designation for Christ whom Malachi plainly terms ‘the Messenger of the Covenant’ (Mal. 3 : 1.)”

And now behold the scene that opens before us. God is both *just* and *merciful*, and “mercy rejoiceth against judgment,” Abraham's knife gleams with the brightness of divine justice and pants for blood. But mercy's voice is heard, at that hour of judgment. Whence does it come? From the lips of the Mediator of the new Covenant. It is the same voice that we hear in the parable, pleading with the husbandman on behalf of the barren fig tree, and saying, “Let it alone this year also.” It is the

same voice, that afterwards became incarnate and was lifted in the wilderness, on the mountain top and in the upper room at Jerusalem, pleading with the Father for a guilty world. Yea, it is the same voice that broke through the thick darkness of Calvary, saying, amid mortal agonies, "Father forgive them, they know not what they do." It is the Intercessor's voice, staying the Father's wrath. It is mercy's plea, hindering the sword of justice in its bloody work: "Lay not thy hand upon the lad, neither do thou anything unto him." Jesus, yet unincarnate, here already appears as the sinner's friend and advocate. The covenant between the Father and Son had already been made, and Christ had already undertaken the sinner's case. And now He says, "Lo I come, in the volume of the book it is written of me, I delight to do thy will, O My God." Heretofore the patriarch had heard God only as a stern law-giver and judge, uttering commands and threatening penalties. Heretofore, he had seen the victims bleed and smoke on his altars, and yet he could see in them only the human family suffering the death pronounced in Eden. He believed God to be gracious, and hoped for mercy, somehow at his hands; but *how* God could remove the death penalty from the sinner, consistently with his justice, had hitherto been a mystery to him. The scheme of redemption had not been unfolded far enough yet for him to understand the mystery of substituted sufferings. He had left the home of his youth in early life, and endured many hardships at God's stern command. He had seen the guilty Sodomites cut off without remedy, and Hagar and Ishmael leave his tent door without hope of return, at God's bidding. But now for the first time another voice from heaven is heard, uttering other than stern, rigorous commands. It is a softer, tenderer voice. It speaks with divine authority, but with human gentleness. The voice is God's, but the tones are man's. It countermands the divine order, given three days before, which said "Take thy son and offer him up." What does it mean? Is there, then, contradiction in heaven, are there diverse authorities there? Abraham bewildered looks around him and sees the entangled ram. Now the mystery begins to unravel, the shadows lift, the veil is parted, the scroll is unrolled. "There must needs be a sacrifice here on Moriah, and God said at Hebron, I must offer up Isaac. But now God says, nay, and accepts the will for the deed. Yet the wood and

the fire, and the knife demand a sacrifice, and *there* it is. I will take it, and offer it in Isaac's place." The cords are immediately loosed from Isaac's limbs, the ram is taken and slain, and soon the smoke of the sacrifice goes up to God, as sweet smelling incense.

Who can fail to see in this animal, a figure and type of Christ? Is the strong faith of Abraham necessary to see how it points to the Great Substitute on the Cross? That ram was created by God and directed to that spot; so Christ's body was created and sent into the world. "A body hast thou prepared me," (Heb. 10 : 5.) The ram was there most needed; so Jesus came when men had tried all other schemes to attain salvation, and failing in these were ready to perish and in urgent need of a helper. The ram was caught in a thicket; so Jesus was, in a measure, entangled in the snares laid for Him by wicked men. "He was *led* as a sheep to the slaughter," though He had power to lay down His life and to take it again. The ram was substituted for Isaac, bled and died and smoked on the altar in his stead; so Jesus shed His blood and gave up the Ghost on the Cross, the altar of Calvary, in the sinner's place, enduring the curse due a guilty world. The vicarious nature of Christ's sufferings is acknowledged by all evangelical Christians. Paul says expressly "Christ died for us," (ὑπὲρ ἡμῶν) This is the Gospel in four words. Now Isaac died for no one, but the ram died in Isaac's stead. It was probably bound with the same cords that had fettered his limbs, was stretched on the altar where he had lain, felt the edge of the knife sharpened for him, and was consumed by the fire and the wood which were intended to form his funeral pile. Here was vicarious suffering in the fullest sense of the word. And here we see Christ's vicarious sufferings, plainly and forcibly typified. Jesus took our place and suffered for us, as the ram took Isaac's place and suffered for him. He was compassed about with human infirmities and fettered by the limitations of our nature which he had assumed. He was burdened with the weight of our woes, and bore our sickness, sorrows and sins. He felt the keen edge of the sword, whetted for us, and drank the bitter cup of wormwood and gall, which divine justice had mingled for our race. He was laid in the grave which sin had dug for us, and in all respects became our great Representative and Substitute, even as the ram

was Isaac's. Hence the ram was a type of the world's Redeemer, the first of that series of typical offerings, declared to be such in the New Testament, which smoked for centuries on Jewish altars and pointed the worshipper to the Lamb of God, to be crucified on Calvary. Previous to this transaction, we doubt whether the patriarchs understood their bloody offerings to be typical of the Great Offering on the Cross. Mankind were gradually educated, we know, into the doctrines of redemption, and it is more than probable that Adam, Abel, Enoch and Noah, and Abraham, up to this time, had offered their annual sacrifices in obedience to the divine command and direction, without seeing more in them than the general truth that man deserved death for his sins, and that in *some way*, not yet revealed, by the shedding of blood there would be remission of sin. Their faith, strong and tenacious, held to this dimly revealed gospel, till, on Mt. Moriah, clearer light dawned and Abraham saw Christ's day, and was glad. On the very spot probably, where the ram was offered the Temple was afterwards built, and there for long ages were oxen, goats and sheep, offered in hecatombs from year to year by Abraham's descendants, and their blood sprinkled on the mercy-seat and poured out around the altar. The Paschal lamb was slain and eaten yearly in every Jewish family, as a type of Christ. Every reader of the Bible knows that these bloody offerings all pointed to Calvary and prefigured Christ's death. But what were they but a continuation of the line of expiatory offerings, commenced by Abraham in the transaction we are considering, when he offered the ram in Isaac's place. He was arrested in the act of slaying his son by the Divine Mediator, whose season of incarnation and suffering had not yet come; and he is directed to an animal sacrifice which would typify the Great Mediatorial Offering during the centuries of probation, under the Mosaic ritual, till in the fulness of time He, who now called to Abraham out of heaven, would come to Abraham's seed from heaven, and be offered once for all—the ante-type, of all previous types—the substance of all previous foreshadowings. In due time the Mediator came, and was offered up for us all, and the chain of vicarious sacrifices ended on Calvary, as it began on Moriah, being linked at both its ends to the "Lamb slain from the foundation of the world."

Who can doubt that Abraham here first read the full

meaning of bloody offerings, understood their vicarious and expiatory character? And thenceforward they assumed a holier and profounder significance in the eyes of the patriarch than ever before, and were regarded by his descendants with peculiar solemn feelings, as the mysterious representatives of their coming Messiah. When John the Baptist came, therefore, and pointed to Jesus, exclaiming, "Behold the Lamb of God that taketh away the sin of the world," the pious Jews understood the deep meaning of his words and flocked around the Nazarene.

It remains only for us to contemplate briefly the significance of Isaac delivered and restored to his father's embrace. See Abraham and the son of his love, sitting beside that smoking altar, with suffused eyes and palpitating hearts, filled with the deepest gratitude and holiest joy. A great danger has been passed. The gathering storm cloud has suddenly parted and dispersed, and the richest sunshine has flooded down upon Mt. Moriah. The dead is alive, the lost is found, and the son is restored to the father's arms. Happy father! happy son! What a striking figure of the sinner pardoned, delivered and restored, to the fellowship of his Heavenly Father do we here see! We learn from the parable of the Prodigal Son, how God's heart yearns over the wandering sinner, and how gladly He welcomes him back to His embrace. There is a double joy, and the Father rejoices no less than the son, God rejoices with man, heaven rejoices with earth, and angels tune their harps and burst forth in rapturous songs of praise "over one sinner that repenteth."

But why this universal joy? Because a condemned soul has been pardoned, redeemed and delivered. The dead is alive and the lost is found. The sinner has looked by faith to his substitute on Calvary and has been accounted righteous for Jesus' sake; God has accepted Christ's sufferings in the place of the sinner's, and unbound the victim, sheathed the sword, and received the condemned soul into the family of His dear children, in everlasting fellowship and joy. The forgiven sinner exclaims,

"My God is reconciled,—
His pardoning voice I hear,—
He claims me for His child,—
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba Father, cry."

And in that pardoned soul's ABBA, may we not hear the echo of Isaac's voice, as he fell on his father's neck, a delivered victim, filled with emotions too deep for utterance and a joy which none but the ransomed know.

Thus have we endeavored to present our view of the deep significance of the transaction on Mt. Moriah. While differing from those who would see in Isaac a type of Christ, we still find Christ prefigured there in the animal sacrifice which took Isaac's place, and we see in Isaac a figure of the human family and of each sinner, bound and condemned for sin, but redeemed and delivered by Jesus. We submit, whether this view does not more satisfactorily interpret the event and draw from it richer and deeper instruction than the one generally held. It finds in the offering up of Isaac, not a mere disconnected type of the sacrifice of Christ, but a complete typical representation of the whole scheme of redemption, from the first interposition of Christ on behalf of the sinner, through the age of vicarious animal sacrifices, to the final great Sin Offering on the Cross. The transaction, therefore viewed in this light, surely served a better purpose in the education of Abraham and his descendants and harmonizes more completely with the symbolical teachings of the Old Testament.

ARTICLE VII.

Empirical Psychology; or the Human Mind as given in Consciousness. By LAURENS P. HICKOK, D. D., New York: Ivison, Phinney, Blakeman & Co.

Rational Psychology; or the Subjective Idea and the Objective Law of all Intelligence. By LAURENS P. HICKOK, D. D., New York: Ivison, Phinney, Blakeman & Co.

A System of Moral Science. By LAURENS P. HICKOK, D. D., New York: Ivison, Phinney, Blakeman & Co.

By Prof. V. L. CONRAD, A. M., Gettysburg, Pa.

The new and revised editions of Dr. Hickok's Rational and Empirical Psychology afford encouraging evidence of the increasing attention given to the higher fields of philosophic investigation. Apart from this, however, indications are

multiplying that the system of Psychology therein presented, is being recognized by some of the most vigorous thinkers of the age, and its methods of reasoning applied to the solution of some of the most difficult problems of science and revelation. That all men cannot be philosophers, is a trite and accepted truth. Nor is it necessary that they should be. There are but few profoundly original thinkers in any age; yet from these the many receive their views, and form their habits of thought. This, however, arises not so much from a want of mental endowment among the many, as from a want of proper mental culture and development.

It is much to be regretted that many accomplished educators in the higher departments of instruction, content themselves with using systems of Mental Philosophy more or less defective, in completing the academic culture of the young, and thus rather dwarf than develop the minds, committed to their charge. The amount of mental force thus left dormant and lost by not calling it forth into vigorous activity, through the energising of thought necessary to apprehend a complete science of the mind in self-consciousness, cannot be estimated. This is the more unfortunate at the present time when skepticism has assumed its most plausible and formidable forms, and boldly doubts and denies the very foundations upon which rests the faith of the entire Christian world. Ignoring, depreciating or misrepresenting the errors of a false transcendentalism and rationalism, will neither correct them, nor check their pernicious progress; and the usual vague and violent denunciation of them, will rather promote their growth and increase their power over the perverted reason of man. The only effectual way to put down the errors of a false philosophy, is to meet them fairly in their own field, and refute or correct them fairly with their own methods of demonstration.

"A perfect philosophy must be universally comprehensive." False principles and processes necessitate an erroneous philosophy; while partial principles and processes, though not false, must yet give a defective system. We may avoid a false philosophy, even when using half truths and incomplete processes: but unless the system includes, or may include *all* truth in its relations, it must be imperfect, and therefore inadequate to meet the requirements of the present day.

First the Empirical, is the order of all true philosophic inquirers. In physical science, this has been the rule from the infancy of the race. Facts are first sought for, and established by experiment, and from these the laws which cause and govern the facts are deduced and determined. In Mental Science, the same order must be pursued. The facts of the mind itself, as revealed in the experience or the common consciousness of the race must first be carefully attained; and when these are arranged in their reciprocal relations, presenting the whole mind in all its faculties as a living unity, we have the true science of mind; and this is the province of *Empirical Psychology*.

Rational Psychology, however, is quite a different process for attaining a science of mind, and lies originally in a very different field from experience, although it ultimately brings all its attainments within the limits of experience. No better explanation of what Rational Psychology is, can be given than that of the author himself:

“In this science, we pass from the facts of experience wholly out beyond it, and seek for the *rationale* of experience itself in the necessary and universal principles which must be conditional for all facts of a possible experience. We seek to determine how it is possible for an experience to be, from those *à priori* conditions which render all the functions of an intellectual agency themselves intelligible.

In the conclusions of this science, it becomes competent for us to affirm, not as from mere experience we may, that this *is*—but from these necessary and universal principles, that this *must be*. The intellect is itself investigated and known through the principles which must necessarily control all its agency, and thereby the intellect itself is expounded in its constituent functions and laws of operation.

An illustration of what such a science of mind is, may be given by a reference to other things, as subjects of rational comprehension. Whatever may be placed in the double aspect of its empirical facts and its conditional principles, may be used for such a purpose. Thus, Astronomy has its sublime and astonishing facts, gathered through a long period of patient and careful observation. Experience has been competent to attain the appearances and movements of the heavenly bodies; the satellites of some of the planets, and their relations to their primaries; the apparent changes of figure and place in some, and the occasional transits or occultations of others. The general relations of different portions of our solar system have in this way been

found; the sun put in its place in the centre, the planets put in their places in their orbits around it, with the direction, distance, and time of periodical revolution accurately determined. A complete diagram of the solar system may thus be made from the results of experience alone, and all that belongs to *formal* Astronomy be finished.

In this process through experience, we are competent to affirm, *so the solar system is*. But if now, on the other hand, beyond experience, we may somehow attain to the cognition of an invisible force, which must work through the system directly as the quantity of matter, and inversely as the squares of the distance, we shall be competent to take this as an *à priori* principle, determining experience itself, and quite independently of all observation may affirm, *so the solar system must be*.

Such, everywhere, is the distinction between an empirical and a rational process. In one we have the facts as they appear; in the other, we have the conditioning principle which determines their appearance, and which makes our experience of them possible. And now, the human mind, as an intelligent and free agent, may as readily as any other subject, admit of an investigation under each of these aspects. Facts as given in experience, and those arranged in an orderly system as they appear in consciousness, constitute Psychology in that important division which we have denominated *Empirical*; and those principles which give the necessary and universal laws to experience, and by which intelligence itself is alone made intelligible are the elements for a higher Psychological Science, which we term *Rational*. So far as this science is made to proceed, it will give an exposition of the human mind not merely in the facts of experience, but in the more adequate and comprehensive manner, according to the necessary laws of its being, and action as a free intelligence. It will, moreover, afford a position from which we may overlook the whole field of possible human science, and determine a complete circumscription to our experience; demonstrating what is possible, and the validity of that which is real. In it is the science of all sciences, inasmuch as it gives an exposition of Intelligence itself.

Such, also, is a truly *transcendental* philosophy, inasmuch as it *transcends* experience, and goes up to those necessary sources from which all possible experience must originate; but not transcendental in that sense in which the name has become a derision and reproach, by the perversion of those who have assumed it and dishonored it, and with whom it has been a transcending of all light and meaning, and going off into a region of mere dreams and shadows."

It is evident that an Empirical system founded on the facts of experience, can defend itself only against those

who assail it from within its own sphere ; but, when the skeptic goes out beyond that, and questions the validity of all experience ; denies the whole testimony of consciousness respecting the reality of all being, and bases his denial on an assumed contradiction between reason and consciousness, no facts of experience will or can meet and overcome his objections. These can be answered only by processes outside of experience, where the skeptic has taken his stand, and where the conclusions of a *rational* psychology alone can reach and refute him by demonstrating the validity of experience itself.

And as the most dangerous skepticism, now as heretofore, places itself outside of and beyond the realms of experience in which the common sense of mankind originates, and from its transcendental plane, undermines the foundations of all faith, and seeks to limit and necessitate the intellectual and moral agency of man, it becomes the more important that the educated of the present day should be familiarized and trained in the processes of a true *rational* psychology, and be able to recognize, pursue and refute the fallacies of all systems of skepticism, and of philosophy falsely so called, whether within or without the domain of the empirical.

That the system of Dr. Hickok is the only one adapted in form, compass and completeness for this purpose in our Colleges and Theological Seminaries, is the conviction of those who have carefully examined and thoroughly comprehended its character and scope. It combines the essential features and results of the renowned Socratic method of philosophising, and in this doubtless lies the secret of its singular interest and power over all who are familiar with its methods of demonstration. By skilful questions Socrates led his disciples back to the elementary principles of the subject under examination, and made them apprehend some self-evident and determining truth from which all correct deductions must be made. Thus the pupil was made careful, discriminating, and the ignorance and superficial pretensions of the mere sophist were exposed. Plato and Aristotle, each in his way and measure, pursued intellectual science still more thoroughly up to its elemental sources in first principles, confining themselves however, to the interpretation of nature through the facts and phenomena of nature herself, and not through the inherent

forces and laws which condition her development, and by which alone the facts of nature can be adequately explained.

Employing essentially the methods of these great teachers of philosophy, whose intellectual power as a living force, has influenced the minds of the deep thinkers of the past two thousand years, the pupil is constantly sent back to find the empirical facts of mind in his own consciousness; because no didactic statements or definitions of these facts alone, however precise and full, and no amount of mere illustration from analogies, will prevent incomplete and incorrect conceptions, unless, in addition to all these, the pupil is made to bring every statement to the test of his own experience in consciousness. The exercise of such close and discriminating introspection thus enforced upon the pupil, will not only enable him consciously to apprehend the facts and functions of all his own mental faculties in their operations, but will necessarily tend to promote in him such habits of careful analytical investigation, as will be of the greatest service in every other department of knowledge and research. Indeed, apart from the thorough self-knowledge thus acquired, and the satisfaction of apprehending and comprehending varied truth in its relations and dependencies, the intellectual efforts and exercises involved in mastering such a complete science of mind, constitute in themselves one of the most efficient means of discipline and development—of truly *educating* (*educō*, to lead out) the faculties for the higher conflicts of truth against error to which the intelligent of the present day are more especially called.

An incidental benefit resulting from the acquisition of the system of Psychology here considered, should not be omitted. It is the understanding and the use of words and terms in their true philological, philosophical and scientific sense, thereby avoiding vagueness and uncertainty of meaning, and establishing habits of precise thought and accurate expression.

The System of Moral Science is in judicious keeping with the Rational and Empirical Psychology. Its governing principle is found not in nature, for moral law is above nature; but in the rational and spiritual part of man. From this basis, the system is elaborated in order, and the obligations of man as a rational spirit and free moral agent, are deduced for all relations and duties of life.

ARTICLE VIII.

MINISTERIAL EDUCATION.

By Rev. P. BERGSTRESSER, A. M., Taneytown, Md.

When a physician is called upon to prescribe for a patient, he first takes a diagnosis of the disease, which he afterwards seeks to remove by proper medicines. A mistake in the diagnosis leads to fatal consequences in the treatment of the disease. So it is with religion; the people are spiritually diseased. "The whole head is sick, and whole heart faint." Is. 1 : 5—6. The people need knowledge and understanding. Our Christian education has made us what we are. It lies at the foundation of our individual happiness, showing us how to become just before God. It lies at the foundation of our domestic institutions, showing us the end of civil and divine legislation. It lies at the foundation of our humane and benevolent institutions, showing us what current our benefactions should take. It lies at the foundation of our popular literature, which must control by its salutary influence. It lies at the foundation of the arts and sciences, and of commercial intercourse between nations. In all these diversified pursuits, a Christian education is the permanent and controlling principle.

What, then, is the education needed by the people? And how is it to be supplied? In order to get a proper answer to these questions, we must go among the people, and ascertain by inquiry and observation what they really require. For this, God has ordained the pastoral office. Let us inquire, What do *our* people want? They want godly pastors. To produce such is the most important and the most difficult part of a ministerial education. The people being spiritually diseased, can even not be made to comprehend their real spiritual want, unless there be some one to teach them the principles of a better life. But how can any one understand the wants of the people, whose mind and heart are destitute of knowledge and understanding? Can the blind lead the blind? Sin in the world is a fearful reality. The Gospel of Christ, which God has appointed for the salvation of men, is a blessed

reality. If the pastor, however, has not known sin in its bitter consequences, how shall he be able to persuade the people of their danger? His warnings will fall upon the ears of the people, as sounding brass or tinkling cymbal. His own spirit is not awake to the degrading, and loathsome nature of sin. The Gospel to such a soul has no reality. It is regarded and treated only as a subject of history. Such a one is not what the people want. They may desire such a one, and prefer him to one after God's own heart, but he is not what they really need. The people, diseased as to the head and heart, are often not competent to judge correctly what would be the best for them. It is to be presumed that when the Gospel is preached aright, sinners will be awakened. Preaching is the grand instrumentality, which the Lord Jesus has established for the conversion of sinners. He "ordained twelve, that they should be with him, and that he might send them forth to preach. And they departed and went through the towns, preaching the Gospel, and healing everywhere." The great Master, prior to his ascension, also gave this commandment to his disciples: "Go ye into all the towns, and preach the Gospel to every creature." Under the first Gospel sermon three thousand were converted, when the fires of persecution raged, and separated the disciples. "They that were scattered abroad, went everywhere preaching the word." It was, also, by preaching and writing, that Luther awakened and aroused the slumbering Principalities of Germany. It is impossible to overrate the importance of preaching; and he is no friend of the Church or the world, who impairs its sanctity, or diminishes the estimation in which it should be held.

The preaching of the Gospel is, therefore, God's method of reaching the spiritual wants of the people. For this the pastoral office has been ordained. The pastor, however, must not only preach for the edification of his members, but also for the conversion of sinners; not only for the good of those who are inside of the Church but, also, for those who are out of it.

When the Gospel is preached in its purity, it must produce a reviving effect among the people. Revivals of religion are not therefore merely denominational peculiarities; they are essential results of the faithful preaching of the Gospel. Hence, they are no more Methodism than they are Lutheranism. There were revivals of religion

in the Lutheran Church, before John Wesley was born. "About the middle of the seventeenth century, the Church was blessed with a powerful revival of religion. The whole city of Frankfort was moved by a single sermon, delivered by Rev P. J. Spener on the 'Righteousness of the Pharisees and that of the children of God!' Multitudes crowded into the church to hear his powerful appeals, whilst many took offence and denounced him as a fanatic, declaring they would never listen to him again. It was during this revival that Spener found it necessary to appoint special meetings for prayer and religious inquiry. In these meetings he spoke personally to the people on the state of religion in their souls, in other words, he conversed with them respecting their Christian experience, and gave them such instruction as their respective cases required.'" This was in 1670, just thirty-three years before the birth of John Wesley, the founder of Methodism. When sinners are awakened by the word and spirit of God, how shall the pastor deal with them? Is not this an essential part of his ministerial education?

It will throw much light upon this part of our subject to ascertain how the Apostles and early Christians dealt with awakened sinners. Let us look at the conversions recorded in the New Testament. The Acts (2 : 37—41,) refers to the conversion of three thousand on the day of Pentecost. Here we have three thousand awakened sinners, inquiring what they must do to be saved. How did Peter deal with them? This was the process; by his preaching they were awakened and convinced, that they were sinners, and having confessed this, they were immediately informed on what condition they could be pardoned. They must repent, and be baptized in the name of the Lord Jesus. Having complied with these conditions, they were assured by the Apostle, who was inspired by the Holy Ghost, that their sins were forgiven them, and they were numbered with the Christians. Now, the way the Apostle Peter dealt with awakened sinners on the day of Pentecost, is the method, according to which we should deal with them. The minister should know who have been convicted by the sermon—who in the Church are anxious in reference to the salvation of their souls. How shall he ascertain this? In various ways. He may visit the awakened at their houses, if he has the time and opportunity. He may appoint inquiry meetings for their special

benefit. The awakened want knowledge and understanding. This is also the design of catechetical instruction. It is to get persons interested in reference to their salvation. The minister asks the catechumen questions, and receives answers. Thus the mind is educated, and filled with knowledge and understanding. The minister prays with the young, and for them, until they are brought to Christ; at last he calls them forward to the altar, receives their solemn pledge of fidelity to the Church, and then confirms them. This is the apostolic method. Thus the Ethiopian eunuch (Acts 8 : 26—39,) was brought to Christ. The eunuch asked Philip: "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" He is an inquirer. Then Philip commences to explain to him what he must do, and assures him that if he believes with all his heart in the Lord Jesus, he may be baptized. The eunuch complies with the conditions, and goes on his way rejoicing. Thus the pastor according to God's heart, inquires into the state of the sinner's mind, and into the purposes of his heart, and if he finds him awakened, an inquirer, he at once preaches to him the promises of the Gospel, and, on the authority of God's word, assures him of salvation. This, then, is the true method: first, the sinner must perceive evidence; secondly, he must believe that evidence; and, thirdly, he must feel it. The awakened sinner must first know what are the conditions of salvation, and that he has complied with them. The conditions are laid down by the Saviour himself. He says, "He that believeth and is baptized shall be saved." If we therefore repent of our sins (for this condition is implied in the others,) and confess the Lord Jesus Christ, and believe in Him with all our hearts, we have the pardon of our sins and eternal life. For Christ has said: "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5 : 24.)

We require, therefore, pastors who are educated in the true method of bringing souls to Christ. We want men who will stand by the Apostolic method, and who will not be turned from it by the ritualistic tendency of the age. The Church must return to primitive Christianity, through the gate of pure Protestantism; otherwise the world will never be brought under the dominion of the Lord Jesus

Christ. That there will be a restoration in due time, and that the present current of history is in that direction, we do not doubt.

Pure Protestantism and primitive Christianity are synonymous. The Reformation commenced with the discovery of the doctrine of Justification by Faith. While Luther was climbing the stair-case of Pilate, it was revealed to him, by the Divine Spirit, that "The just shall live by faith." There was primitive Christianity, found again in its essence—not merely as a doctrine of the symbols, but in all its saving, gracious power. This was the secret of Luther's success. Without it, he would have been as imbecile as other men. As a doctrine, it had been taught by Romanism; but as the mainspring of Christianity, it was unknown and ignored. It was practically lost under Ritualism.

We now inquire more particularly into the intellectual qualifications of the pastor, the knowledge and understanding requisite for a proper discharge of the pastoral office. Paul says that a minister of the Gospel must be *apt to teach*. The Greek for this is *διδασκικόν*, which means one *skilful in teaching, qualified to teach*. A minister is an educator in the proper sense of the term. This is proved by his commission: "Go and teach all nations." In the earliest ages, the entire education and culture of the people were in the hands of priests, who were the first founders of institutions, the first savants, statesmen, judges, physicians, astronomers, and architects. Science has been separated from religion, and teaching has been a distinct profession, only in the most highly civilized communities. Even in these, learning and schools have often been, to a greater or less extent, more or less directly, under the patronage and care of religious bodies, since religion has been esteemed by all nations the highest interest of society. If we take the training which the first Christian teachers received as the normal *status*, we shall find that they were well qualified, apt to teach. It was evident to all observers that they had been with Jesus, and had learned of Him. They were men of genius, and had received of the Lord the best moral and intellectual training. For three years and a half they attended the theological instructions of the "Great Teacher, sent from God." To see their qualifications, look at their writings. What productions more logical, more accurate, more rhetorical! Matthew writes like one perfectly trained for the counting-

room, arranging his matter in parallel columns, a real geometrician in order and form. Mark paints like a master of the art. Luke writes as fluently and as elegantly as Demosthenes. Paul reasons more logically, more profoundly, and more impressively than Plato. Peter writes every sentence a text. James is a model pastor in instruction. Jude is a flaming fire. John is the profoundest of all, looking into the very heart of God, and describing His attribute of love. The same; no doubt, could be said of all the other apostles and teachers, had they left us Scriptures. If we, therefore, take the training of the apostles and early teachers, as the normal status of education for the ministry, we have a very high grade, which is one approximated, in our best theological institutions.

But in what were the early Christian teachers trained? When the Great Teacher made his appearance in the world, he found it almost totally ignorant of true Moral Science. Man had become earthly, sensual, devilish. He found his chief good in the gratification of his appetites; he had lost his original righteousness, and the ultimate rule of morals. The condition of the race absolutely demanded the presence of this Great Teacher. The public conscience of the whole race had to be awakened. The early disciples were first trained in the science of morals.

The ultimate rule of life could be found only in the teaching and life of the blessed Master. By this, moral character must be formed and estimated. Man must be made to feel a universal *ought*, pressing upon the entire conscience of humanity, binding both the teacher and the taught to the one great cause, from whom all things come, and upon whom all things depend. He must be brought to see that the spiritual part of his being, the purity of his spirit, is the highest good. He must be made to feel that all his voluntary actions must be held in subordination to the dignity of the rational spirit. How could the world ever have recovered this lost central truth, had it not been taught and illustrated in the life of Christ? Starting with Christ, as the center of spiritual life, the soul is at once led into the beautiful field of ethics. Into this, Jesus at once led his disciples. "In Him was life; and the life was the light of men." All around was moral darkness. The first doctrine that Jesus impressed upon the mind of his disciples was repentance. They had become like other men sensual, and earthly; like others they had degraded

the excellency of their spiritual nature, which once stood in the image of God. How to recover this, was the great question the first teachers had to learn. It is the first for every teacher of religion. He must learn true humility in the school of Christ. The position which Jesus at once laid down to His disciples was this: "If any man will come after me, let him deny himself, and take up his cross, and follow me." A difficult lesson to learn, but without it there can be no qualification for a proper discharge of the ministerial office. Christ must become our spiritual life: Thus delivered from the thralldom of a carnal mind, with a voluntary agency, moving wholly within the sphere of Christ's will, the Christian teacher has found a starting-point, whence he may exert an influence on others. He thus becomes a living-center of a moral influence. Such was the ethical education of the apostles and primitive teachers. Moral goodness was with the Great Teacher superior to everything else. So it always should be. When a Christian teacher can exclaim: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me, "then already may he become a teacher of others.

Intimately connected with the study of ethics is the philosophy of the human mind. Although the Bible is not a text book on Mental Science, yet it contains the fundamental truths, upon which alone a true rational Psychology can be built. When Paul writes to the Colossians: "Beware lest any man spoil you through philosophy," he means, of course, the philosophy falsely so-called, the vain conceits and sophistical reasonings of the Greeks. Who understood the human mind better than Paul? Who can explain his writings without a profound acquaintance with mental science? We do not maintain that this can be acquired only at College and the Theological Seminary. John Bunyan knew more of mental philosophy than nine-tenths of those who give instruction in this branch of knowledge. The study is attended with many difficulties, which deter ordinary minds from its prosecution without some help. It is difficult to turn the eye of the mind to an examination of itself, and its own operations. This requires labor, patient labor. But within this field lies the

work of religion. "As a man thinketh in his heart, so is he." This is the field which the minister of the Gospel must cultivate, if he would be successful in his work.

Equally important is a knowledge of Natural and Revealed Theology. Here is presented another wide field for the student. He starts out in the study of Natural Theology with the questions, What is the idea of God? Whence is this idea? Upon no questions are men naturally more ignorant than upon these. Although the idea of God may be clearly apprehended by the human mind, coming only through the faculty of reason, and contained in this, namely, that the creation and consummation of all things is from within himself, yet how much skepticism is there in the world on these questions! There is the atheist! While his mind receives the idea of God, yet he attempts to deny the actual existence of God. But "The fool hath said in his heart there is no God." The atheist only *wishes* there were no God. But he might just as well try to stop seeing, when the light of heaven is poured in upon his eyes, or cease hearing, when the roar of thunder sounds in his ear, as to attempt to deny, to his own satisfaction, the existence of that God, whose invisible nature is clearly apprehended by the things that are made. The denial of the existence of God is never a first conclusion of the human mind, for what has originally awakened the idea is conclusive proof of the divine existence. Man becomes an atheist by speculation. He first assumes to deny the existence of God. He does not distinctly deny it, but he professes not to see sufficient evidence for a positive affirmation. It often originates from a wrong philosophy, but oftener from a bad heart. Thus the pastor meets with errors, which lie at the very door of the work which he has undertaken. Men, therefore, should not be sent to preach, who do not clearly apprehend the idea of God, and who are not able to vindicate his divine existence. It belongs to the Christian ministry to give the world the true idea of God, the God of nature and of the Bible; to point out his attributes, show his ultimate end in creation, and his purpose to attain that end; to illustrate his providential and moral governments, and man's future state.

But this is not all. There is, also, Revealed Theology. Shall the Scriptures be taught without study? The student must take into his hands the Bible containing God's

supernatural revelation, and look with earnestness into it for a clearer and fuller statement of the divine existence than can be possibly learned from the teachings of nature. His conceptions of Bible truth must be much more vivid than those of the multitude. Every sentence must become to the minister a pure river of the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In this field the student finds gems of the rarest kind, beauties of the richest hues, all perfectly arranged by the Divine Spirit for contemplation and future use. In the field of Natural Theology, he found no Mediator between God and man, but here he finds Him, the Lord Jesus Christ. He is now eager to study the character of the whole Godhead, as revealed by Jesus Christ; the modes of the Divine Being; His attributes; the trinity of the Godhead; the divinity and humanity of the Mediator; and His Sonship. He is desirous to learn more respecting the works of creation and providence; of holy and fallen angels; of man in his primitive state; of the introduction and prevalence of sin in the world; of man under the law of God; of man violating that law; of the changes introduced into the world by sin; of universal and entire depravity; of the connection of our depravity with Adam's sin; then of original sin as affecting the race; then how God's character can be vindicated in permitting the introduction of sin into the world. But almost discouraged by the magnitude of these subjects, he turns to man's redemption, to the nature and object of the atonement; justification by faith alone; the doctrine of election; regeneration; adoption and sanctification; and the perseverance of saints in holiness; the doctrines of the resurrection and the judgment; the eternal holiness and happiness of God's children; and the eternal misery of God's enemies. These topics require not a little time, in order to be preached, as taught in the Bible. And then there are the positive institutions of Christianity; the sacraments; the divine institution, universality and perpetuity of the Sabbath; the Church with its government and discipline, and kindred subjects, all opening new fields for investigation and study.

What shall we further say of a practical knowledge of Homiletics and Sacred Rhetoric? If the teacher does not reason logically, how shall he convince his hearers? His logic must be based on universal and necessary forms of judgment. But he must not only be able to originate con-

ceptions, and by the process of thinking connect them for some conclusion, but he must be able to impress the convictions of his own mind upon the minds of his hearers, and here comes in language. Does it matter *how* the thought is communicated? Whether it pass through the minds of the teacher as the pure word of God, or receive different hues and colors from an illogical and erroneous imagination, or lose its native power in bungling sentences and lifeless expressions? At the very foundation of teaching lie logic and grammar; logic giving the thought, and grammar the body of the discourse. Would the teacher impress his sentiments upon the minds of others? This is the province of Sacred Rhetoric. Here comes in sermonizing.

It has been argued by some, that a text is prejudicial to pulpit eloquence, encumbering it with superfluous matter, crippling invention, and inconsistent with good taste. The objection obviously arises from a mistaken idea of the nature of a discourse. Every sermon should have a text; it should be evolved from it, as the stock from the seed. First we have the seed, the text; then the blade, the beginning or introduction of the discourse; then the ear, the middle or body of the discourse; and after that, the full corn in the ear, the end of the discourse. If the discourse be not thus evolved from the text, if it have no passage of Scripture for its foundation, it will have no divine authority and no binding influence on the minds of the hearers.

But the minister should also be thoroughly acquainted with the evidences of Christianity, or his ministry may awaken pity; it will excite contempt.

We have mentioned some of the qualifications, requisite to a proper discharge of the sacred ministry. No man by nature is wholly qualified for the work. However fine and excellent the marble, it still requires the chisel of the artist, and the polishing process to bring out all its qualities. Education cultivates man's mind and manners, and thus qualifies him for usefulness in the Church. No matter where, and how it is procured, knowledge must be in our possession, if we would feed others with understanding. Of all sciences the study of theology is the most profound. Nature requires study, but nature's God, more. The Bible is written in languages differing from any now in use. Shall we proclaim the oracles of God, and yet not be allowed to enter into the Holy of Holies, to hear and

understand for ourselves, what is the voice of Jehovah? Shall the interpreters of these oracles proclaim only what has been interpreted to them? The minister of the Gospel must be a student all his life time? He should give himself wholly to the work—to reading, meditation, and prayer.

ARTICLE IX.

KANT, THE DISCOVERER OF THE ROAD TO TRUE SCIENCE IN METAPHYSICS.

By Rev. J. HINDERER, A. M., Troy, Ohio.

Speculative reason had a large share in the production of the different Theologies with which the Christian world is flooded, and out of which the practical realist only finds his way to the goal of truth. The Critique of Pure Reason sets limits to these wild and fanciful speculations, confines the theories to their practical aspect, and leads them into the goal of utility to mankind. Philosophy and religion are constantly intersecting each other, so that it is difficult in dogmatic theology to say, in what proportion each consists. Religion, as the oracle from God, is in its revealed form objective; and it is for the human mind a source of knowledge and even of speculation, as much as nature is. In both, nature and the written word, God has revealed himself, and both have their specific ends.

It would be folly in the highest degree to affect to despise philosophy and seem to approach the theory of the Christian religion without it, because it is impossible to treat religion dogmatically without the aid of Metaphysics. In the scientific exhibition of our religious knowledge, the faculties of our mind are brought into exercise. And as the man who uses a certain object more advantageously in the natural world, when he has made himself acquainted with the relation which the construction of its mechanism or organism has to its adaptation, so human reason knows, how to make better use of its power by having a clear knowledge of itself, of its various faculties and functions, and of its adaptation to the various objects of knowledge.

Metaphysics is, as Kant says, the mother of all sciences. Therefore, it might appear strange, that there is no science, which had so many conflicts to sustain from the time of Plato to that of Kant. Theory after theory arose from the depths of human reason, but no one was satisfactory. One dogmatist in Metaphysics was pulling down, what the one before him had built up. It has been the battle-ground of the keenest intellects, but no one was able to gain a firm foothold in a science that is destined to hold absolute sway over all other branches of knowledge and give them title-deeds to their claims.

The reason is very obvious. As the first of all sciences, its true path could only be discovered after the lapse of ages. The human intellect had to be moved forward in the discovery of other truths, the other sciences had to be completed, mind had to be quickened to the most abstruse and the most intricate exercises, ere it could make itself, its faculties and its functions, the object of its study. The development of every human soul demonstrates this fact most incontrovertibly. The mind is, in the infant, in utter unconsciousness, and awakes in self-consciousness, after it has been quickened into self-activity by taking cognizance of external objects. The history of an individual is the history of mankind in this and a moral view. In the beginning, mankind was in its unconscious infancy, now it has assumed its ripening manhood.

Metaphysics is the most abstruse of all sciences, and demands an entire control of one's thoughts to follow out its subtle windings. The most acute intellects have commenced its path, as Aristotle and Plato and, in the last century, Wolf, but their successors found it necessary to commence the path anew, for their predecessors' road did not lead to the expected end. It was a mere jumbling of words and ideas, a groping in the dark. It was reserved for Kant, the most profound thinker in this branch of science, to discover the road, to find out the necessary principles, by which the human mind in thinking is governed, and to elaborate a systematic whole, in which all the different parts are in organic unity.

His mind has grasped the entire intellect with its necessary principles and given to the world a philosophy that will outlive the fallacious theories of the dogmatics, who despise the curbing influence, which his *Critique of Reason* gives to their fanciful imaginations and dreams.

Kant observed that keen intellects before him had been successful in striking out the path to a sure progress in other sciences, as in Mathematics, Natural Science and Astronomy, by applying the principle that the objects of our knowledge must direct themselves by what reason puts into them, and not by what it receives from them. One and the same method led to equally satisfactory results. Consequently, the mind itself must be the efficient cause in creating a science by finding a law, which binds up the facts of the mind in systematic unity. The abstractions of our mind, the comparison of our ideas, and even the arrangement of them into different classes under more comprehensive heads, could give no science, as long as the universal and necessary principles which pervade them all were not found.

Logic and Mathematics were the two sciences, that had the special fortune to be conducted into the kingly road to sure progress from the earliest times. Aristotle was the Father of Logic and from his time, it made no single step backward, because he discovered its necessary principles, and all that ages could accomplish after him was greater clearness and elegance in the elaboration of his system. Mathematics, the surest and most exact of all sciences, which, with the certainty of its intuitive axioms, combines clearness in demonstration, progressed in an undisputed path among that wonderful people of antiquity, the Grecians. If Copernicus would not have conceived the contradictory idea, for the purpose of making better progress in Astronomy, that the starry heavens are at rest, and the beholder in motion, and if a Newton had not found the law that these ponderous bodies attract each other proportionally as their quantities, and inversely as the square of their distances, Astronomers had been obliged to be satisfied with the grouping of the stars into constellations, a mere child-play and not science. Kant refers to these facts in the introduction to his Critique of Pure Reason and defines his position as a similar attempt in creating a science of the mind by discovering its *a priori* principles.

Such a system must possess completeness and universality. The human mind grasped in its completeness and entirety cannot conceal from itself any of its governing principles, as component parts of a whole. They must stand in the mind's own light. Any false principle, that might beg recognition, will be detected by the mind's eye,

any defect that would leave the system incomplete will, by the application of this method, at once be discovered, and a complete system of the governing principles of the human mind will reveal itself in symmetrical beauty. Kant has accomplished this, and he, conscious of this fact, flatters himself with having bestowed upon posterity a rich, imperishable legacy which will be inexhaustible in coming ages. Truth once discovered need not be ashamed of itself. It may be, that at the time of its discovery, it will be against the current thought of the multitude, but the application of its principles to common facts, must finally convince the most uninformed of their correctness. Truth cannot be silenced by the commands of potentates, nor lulled into sleep by ignorance; it will ever assert anew its worth by its own intrinsic right to be known of men. Galileo was put into prison, because he asserted, against the prevailing dogmatic theology of the Church, that the sun stands still and the earth moves around it, and after being released from his prison, he could stamp with his foot on the ground and say: "Still the sun stands, and the earth moves!"

One singular peculiarity is found in Kant's System of Pure Reason, that he makes experience the criterion for the truth of objects in metaphysical speculation. In this way, he attains two grand divisions: objects of our knowledge that can be tested by experience, such are those of the sense, and those objects that transcend all experience, to which belong the speculative ideas of the Reason, of which it can be neither affirmed nor denied, that real external objects correspond to them. To these belong God, Liberty and Immortality. He saves himself from the dark gulf of universal doubt in objects of this kind of knowledge by assuming a practical or moral reason that outweighs every speculation, and demands that they should be acknowledged veritable realities. His object was not, as he affirms, to prove the reality of these objects of philosophical speculation, but to set limits to the arrogant assumptions of the dogmatists, who pretend to know these objects of our knowledge as they are, which is altogether an impossibility, since the truth of such knowledge cannot be tested by experience. The use of the Critique of Pure Reason, seeming to be negative only, is really positive. It purifies metaphysics from the fallacious theories of the schools, circumscribes the extent of knowledge, and

conducts metaphysical speculation into the path in which only success may be attained. The purpose of it is summed up in the following words of Kant: "By this the root may be cut off from Materialism, Fatalism, Infidelity, Fanaticism, and Superstition, which can become universally hurtful, finally from Idealism and Skepticism which are more dangerous to the schools, and can hardly find entrance into the minds of the people."*

We assign to Kant not too much praise, when we ascribe to him the revolution, which philosophical speculation has experienced since his time, and call him the Father of Mental Philosophy. The philosophers following him became his disciples. If they have not solved all the mysteries which the inquiring mind detects everywhere, they tried to solve them by the applications of his principles. If we compare carefully Hickok's Philosophy with Kant's Critique, we discover that the former has incorporated into itself all the fundamental ideas of the latter, that Hickok follows closely the divisions and subdivisions of Kant's Categories, for which we cast no blame upon Hickok, for Kant's system is correct and complete in itself. The only merit we can assign to Hickok is, that he has greater elegance and clearness in the elaboration of the same system, that he brought two of Kant's Categories, which the latter had enumerated under the faculty of the understanding over to the faculty of the sense, so as to make sense not merely a faculty for receiving the phenomena of the external world, as Kant has done, but by ascribing to it complete perception. Compare what Hickok says on the *a priori* elements of all possible forms in space and time (pp. 152—163) and on the *a priori* elements of all possible anticipation of appearance in the sense (pp. 183—188) with Kant's Categories of Quantity and Quality (p. 106,) and we find that Hickok has after the consideration of every faculty in its subjective idea added the dissertation of the same faculties in their objective law, whilst Kant considers the faculties of the mind, Sense, Understanding and Reason, only in their subjective idea in evolving the necessary and *a priori* principles, and abstains from the other part of the work of considering them in their objective law. The enumeration of facts to prove the correctness of the subjective idea in the analysis of the *a priori* principles, he calls examples of which the judges of Metaphysics

*Critique of Pure Reason.

have no need. He was afraid of making his book too voluminous, and of effacing the clearness which the ready glance of its articulation could produce. He says: "A. Therrason says well, If one measures the size of a book not according to the number of leaves, but according to time which one must have for the purpose of understanding it, of many a book it could be said, that it would be much shorter, if it was not so short. Otherwise, if the intention is directed to the comprehensibility of speculative knowledge, being diffuse, but nevertheless a united whole by a principle, it could with as much right be said, many a book had become much clearer, if it had not been intended to be too clear. For the helps in clearness assist in the parts, but scatter often in the whole, and, notwithstanding their clear colors, efface the articulation or the organism of the system, and make it indiscernible, upon which the most depends to be enabled to judge of its unity and fitness."

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

A Commentary on the Holy Scriptures; Critical, Doctrinal and Homiletical with special reference to Ministers and Students. By John Peter Lange, in connection with a number of eminent European Divines. Translated from the German, and edited with additions, By Philip Schaff, D. D., in connection with American Divines of various Evangelical denominations. New York: C. Scribner & Co.

Vol. VI of the New Testament: Containing the Two Epistles of Paul to the Corinthians. New York: C. Scribner & Co.

Vol. VII of the New Testament: containing the Epistles to the Thessalonians, Timothy, Titus, Philemon, and the Hebrews.

Vol. I of the Old Testament: containing a General Introduction and the Book of Genesis. New York: C. Scribner & Co.

The publishers are issuing the different installments of this great work as rapidly as the material is prepared. The recent volumes are not inferior in interest to any that have preceded them. The results of long continued study are presented with a freshness and vigor of thought and expression that are really surprising. In the present issues, the Epistles to the Corinthians are by Charles Friedrich Kling, Doctor of Theology, and late Dean of Marbach on the Neckar. The First Epistle is translated by Daniel W. Poor, D. D., the Second by Convoy P. Wing, D. D. The Epistles to the Thessalo-

nians by Drs. Auberlen and Riggenbach have been translated by Dr. Lillie; Timothy by Dr. Van Oosterzee, translated by Drs. Washburn and Harwood; Titus and Philemon by Dr. Van Oosterzee, translated by Drs. Day and Hackett; Hebrews by Dr. Moll, translated by Dr. Kendrick; the representatives of five countries and seven Christian denominations. The Book of Genesis is by Dr. Lange himself, translated, with numerous additions, by Drs. Lewis and Gosman. In our brief notice, it is not designed to enter into an extended or critical examination of this *Magnum Opus*; we simply direct attention to the work, as an exhaustless treasure of theological information. We hope to have for a future number of the *Quarterly* a full review of this great Commentary of the age, indicating its merits as well as its defects.

Sermons preached upon several occasions. By Robert South, D. D. Prebendary of Westminster, and Canon of Christ Church, Oxford. Vol. II, New York: Hurd and Houghton. We are gratified to find that the enterprise of the publishers has met with sufficient encouragement to justify the issue of another volume of Sermons by this prince among preachers. His power has never been questioned, and it is not difficult, at the present day, to detect in the pulpit the man whose mind is brought in frequent contact with this thoughtful author.

Discussions in Theology. By Thomas H. Skinner, D. D. LL. D., Professor in the Union Theological Seminary. New York: Anson D. F. Randolph. These discussions were originally published in Periodicals, from which they have been gathered, and carefully revised. They are on different and important subjects, such as the Atonement, the Pre-existence of Christ, the Will, Preparation for Preaching, Justification by Grace, Faith, Truth—the same, the Divine Purposes, the Work of the Spirit, and are presented with the ability and earnestness, so characteristic of the author.

The Table Talk of Martin Luther. Translated by William Hazlitt, Philadelphia: Lutheran Board of Publication. Claxton, Remsen & Haffelfinger. This is a most beautiful volume, of high artistic finish, very creditable to the taste, skill, and enterprise of all concerned in its publication. As it is neither sectarian nor partizan in its character, it ought to be acceptable, not only to the whole Lutheran Church of all sections of the country and all shades of opinion, but to Christians of every denomination. The history of this singular volume, almost as remarkable as its contents, are given by Captain Bell in the Introduction of Mr. Hazlitt, who tells us, that the contents of the book were gathered from the mouth of Luther, by his friends and disciples, and chiefly by Antony Lauterbach and John Aurifaber, intimately associated with the Reformer towards the close of his life. They consist of memoranda of his opinions, observations and extemporaneous discourses in the freedom of familiar friendship, in his private walks during the discharge of his official duties, and at table. Although the book may contain some few historical errors, there can be no doubt as to the completeness and authenticity of the matter. The character and spirit of the author, are seen on every page. We trust, that the effort to furnish the Church with Luther's Table-Talk in so elegant a form will be appreciated, and meet with the reward which it deserves.

The Life of Gustavus Adolphus. By Rev. L. W. Heydenreich,

Graduate of the University of France. Philadelphia: Lutheran Board of Publication, 42 North Ninth St., Claxton, Remsen & Haffelfinger. A very interesting subject is here presented in an attractive form, and much valuable information communicated. The material has been gathered from various reliable sources. The narrative of the great Christian hero, especially his efforts on behalf of Christian liberty, cannot fail to interest, particularly the youthful reader, for whose benefit the preparation of the work was chiefly undertaken. We are very much gratified, that the tendency to give our Church in this country a literature of its own is increasing, and we cherish the hope that the number of books published under Lutheran auspices will be greatly multiplied. Let us in this respect, as well as in others, provoke one another to good works.

The Augsburg Confession, literally translated from the original Latin, with the most important additions of the German text incorporated: together with the General Creeds; and an introduction, notes, and analytical index. By Charles P. Krauth, D. D., Norton Professor in the Theological Seminary of the Evangelical Lutheran Church, Philadelphia. Philadelphia: Tract and Book Society of St. John's Evangelical Lutheran Church. Lutheran Book Store, 807 Vine St. The introduction, embracing nearly fifty pages, discusses the nature and necessity of Creeds—early Creeds—Romanism and its Creed—the preliminaries to the preparation of the Augsburg Confession—its authorship—the absence of Luther from Augsburg—correspondence with him—his opinion of the Confession—the object of the Confession—its presentation—Latin and German text—the alterations, and current editions of the Confession—its structure and divisions—its literature and the character and value of the Confession. Then are presented the Three General Creeds of the Church—the Apostles'—the Nicene and the Athanasian. The Augsburg Confession literally translated from the Latin with additions from the German follows, accompanied with Notes on some portions of the Confession which have been misapprehended and misrepresented. There is, also, a full and analytical index given as an aid, in making the Confession its own interpreter. We welcome with great interest any contribution to the literature of the Church, designed to increase our acquaintance with the venerable Confession, in the love and defence of which the whole Lutheran Church of this country is united. As to some of the views presented in this work, a difference of opinion will naturally be entertained, depending very much on the position of the reader in reference to the subjects now agitating the Church, but no one will call into question the abilities of the Editor, or fail to recognize the research and scholarship, exhibited in the preparation of the work.

Lectures on the Gospels for the Sundays and Chief Festivals of the Church Year. By Joseph A. Seiss, D. D. Pastor of St. John's Evangelical Lutheran Church. Philadelphia: Lutheran Book Store, 807 Vine St. These Lectures are issued in numbers, each number containing seven Lectures. The whole series, when completed, will embrace nine numbers, making three volumes, each of about four hundred pages. The present number is taken up with Advent and Christmas, and in the presentation of the truth the author's characteristic clearness and power as a writer are fully sustained.

The Apocalypse. A Series of Special Lectures on the Revelation

of Jesus Christ, with Revised Text. By J. A. Seiss, D. D. Philadelphia : Smith English & Co. This issue completes the third number of this serial, furnishing the Twelfth Lecture in the Course, and bringing the discussion down to the beginning of the sixth chapter of Revelation. These discussions are regarded by those who are in sympathy with Dr. Seiss' views, as among the ablest and the most comprehensive, that have been given to the public, in connection with researches on the Millenarian question. And although we may differ in sentiment from the author, we cannot but be struck with his deep convictions and the earnest spirit, with which he presents his opinions.

American Edition of Dr. William Smith's Dictionary of the Bible. New York : Hurd & Houghton. Part XI is on our table, and brings the work down to the word Jonadab. The labors of Professor Hackett and Mr. Abbott add materially to the thoroughness and completeness of this valuable Dictionary, and render it a decided improvement on the English edition.

Annals of the United States Christian Commission. By Rev. Lemuel Moss, Home Secretary to the Commission. Philadelphia : J. B. Lippincott & Co. This attractive volume, written in accordance with the request of the Executive Committee, by one highly competent for the task, presents the record of a most noble charity, and no history of those wonderful times would be complete without notice of the important service rendered the country by this Christian Institution. The great and blessed work accomplished by the Commission will always be gratefully acknowledged. The book abounds in the most interesting facts, judiciously collected, the value of which it is impossible to indicate in this brief notice. The fine steel engraving of George H. Stuart, the Christian philanthropist, the master-spirit of the Commission, is a most faithful likeness and an interesting addition to the work.

History of Charles the Bold, Duke of Burgundy. By John Foster Kirk, Vol. III. Philadelphia : J. B. Lippincott & Co. The volume before us resumes the narrative of its hero with the Swiss War and the Hericourt Campaign, and traces it through the contentions in Jura and the Siege of Neuss, describes the English Invasion of France (1475,) the Conquest of Lorraine, of the Pays de Vaud, the organization of the Burgundian Army, the varied career of Charles till the battle of Nancy, and closes with a graphic account of his death in 1477. Much of the material has been gathered from manuscripts in the archives of Switzerland, and is full of interest to the student of history. We have no hesitation in assigning to Mr. Kirk, a position among the first writers of the age.

Life, Letters and Posthumous Works of Frederika Bremer. Edited by her sister, Charlotte Bremer. Translated from the Swedish by Frederick Milow. New York : Hurd & Houghton. The narrative of this gifted woman is here presented with a simplicity and naturalness which enlist and maintain the reader's attention through the entire progress of the work. He is brought into intimate and loving acquaintance with the subject, in her domestic and social life, and understands the influences which were brought to bear upon her character and intellect.

Dictionary of Shakespearian Quotations, exhibiting the most forcible passages, illustrative of the various Passions, Affections and

Emotions of the Human Mind, selected and arranged in alphabetical order. From the writings of the Eminent Dramatic Poet. Philadelphia : Claxton, Remsen & Haffelfinger. These extracts are classed under their appropriate head, and their place indicated, according to the London edition of Herminge and Condell. These beauties, collated from the writings of the great Dramatic Poet, will be found interesting not only as a table-book, but as a book of reference.

Vulgarisms and other Errors of Speech; including a chapter on Taste and one containing examples of Bad Taste. Philadelphia : Claxton, Remsen & Haffelfinger. This work treats of errors and the improprieties of speech, so prevalent and yet so offensive to good taste, the incorporation of which into our language must be resisted. Designed to maintain the purity of the English, the book is worthy of a kind reception, and ought to be circulated.

A Constitutional View of the late War between the States; its Causes, Character, Conduct and Results, Presented in a series of Colloquies at Liberty Hall. By Alexander H. Stephens. In two volumes. Vol. I : National Publishing Company, Philadelphia. This is the only work yet published from a Southern stand-point, which professes to give a complete analysis of the causes of the War, and, from Mr. Stephens' position before the conflict and during its progress, possesses a deep interest. It is a volume, designed for all sections and all parties and forms a valuable contribution to the literature of the War.

Norwood, or Village Life in New England. By Henry Ward Beecher. New York : Charles Scribner & Co. This story bears the impress of Beecher's versatile, original and peculiar genius. Whilst it abounds in fluent and suggestive writing, graphic description and practical philosophy, there is nothing in the work that deserves the name of plot. In many respects it is defective and inartistic. We object, too, to some of the religious conversations, which are repeated, as unworthy the sacred subject and bordering on the blasphemous; also to the unjust and false strictures on the "old Dutch settlers," or the "Pennsylvania Dutch around Gettysburg," the "Dutch mind of Southern Pennsylvania," "the brutal demeanor of the Dutch farmers around Gettysburg." Although occasionally one might be found here, as elsewhere, destitute of the common feelings of humanity and patriotism, it is not true, that "the stolid farmers and men of the district round about the town, manifested neither patriotism nor humanity, practising every extortion and wringing out money for a drop of water given to the men who had fallen in the defence of their homes and their lives!" The truth is, the people of Gettysburg, as well as the vicinity, were most faithful in their attentions and indefatigable in their labors of love to the wounded and dying that lay writhing and bleeding in every direction. With some few exceptions, such as you found all over the country, our citizens were in earnest, loyal sympathy with the principles involved in the great conflict, and fully understood the price it cost, the immense sacrifice our brave soldiers made, to secure for the nation "a new birth of freedom."

The Diamond Dickens Complete. We have received from Ticknor & Fields several additional volumes of their beautiful edition of Mr. Dickens' works. The last volume, the "Uncommercial Traveller and Additional Christmas Stories," contains several papers, not included

in any other American edition, and collected and revised for this edition by the author himself. An interesting feature peculiar to this edition, is that it furnishes a full Index of the characters introduced in the different works, and a synopsis of the most prominent incidents. All the volumes of this edition are in uniform style, and distinguished for their compactness, clearness of typography, beauty of illustration and cheapness.

Margaret: A Story of Life in a Prairie Home. By Lyndon. New York: Charles Scribner & Co. This is a beautiful story of domestic life on a Western farm, pure in its moral tone and purpose, in striking contrast with much of the light literature, with which the press of the present day is teeming. We do, however, object to the style of conversation, although natural, in which some of the characters indulge. It is not in good taste, and it is important that our language be kept pure.

The Public Ledger Building, Philadelphia: With an account of the proceedings connected with its opening June 20, 1867. Philadelphia George W. Childs. This is a handsome volume, containing an interesting description of Mr. Child's elegant iron edifice, corner of Chestnut and Sixth streets, erected for the accommodation of his extensive business, with a full account of the munificent banquet given on the occasion of its opening. The building is one of the most commodious, and best constructed edifices of the kind in the world, and is a credit to the honored Proprietor of the Philadelphia Ledger, whose faithful likeness furnishes an appropriate frontispiece to the volume.

Harper's Pictorial History of the Great Rebellion, No. 32. This issue brings down this interesting narrative to the capture of Petersburg and Richmond, April 1865. Some of the illustrations, which are beautiful, are of the full size of the folio page.

The New Eclectic. A Monthly Magazine of Select Literature. New York and Baltimore, Lawrence Turnbull & Fridge Murdoch, Editors and Proprietors. This is a new claimant to public favor, and although in sympathy with Southern interests, the articles are of a general character, and by some of our most eminent living writers, selected from the leading Magazines of the day, Home and Foreign.

Addresses by Hon. R. E. Wright, President F. A. Muhlenberg, D. D., D. Gans, D. D. and Rev. J. Vogelbach, delivered at the Inauguration of the Faculty and the Laying of the Corner Stone of Muhlenberg College, at Allentown, Sept. 3d and 4th 1867. Allentown: E. D. Leisnering & Co., 1868.

History of St. John's Evangelical Lutheran Church, Lancaster, Pennsylvania. By Rev. W. V. Gotwald, A. M. September 22d 1867. Lancaster: S. A. Wylie.

Jubilee Medal. We are indebted to our friend John R. Baker, Esq., for one of the Medals, prepared by the Synod of Pennsylvania. Commemorative of the Seventh Jubilee of the Reformation. On the one side we find the face of the Great Reformer with the inscription *Nomen Domini Turris Fortissima, 1517*; on the other, there is a wreath composed of the oak and the olive, with the words enclosed, *Seventh Jubilee of the Great Reformation. A Memorial. Evangelical Lutheran Church, America, 1867.* The design is very beautiful and appropriate.

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The July number of this *Quarterly* has made its appearance with its usual promptness. On examination, we are pleased to be able to pronounce it one of much interest and variety. It opens with an article by Rev. Dr. Seiss, on a "Question in Eschatology: Will there be a Millennium before the return of Jesus?" On this subject Dr. S. is fully at home. He handles it like one who is conscious that he is master of it, and presents quite an elaborate argument in favor of his position. The article will be read with interest, even by those who may not be able to subscribe to his positions. "Reminiscences of Deceased Lutheran Ministers," is the seventieth sketch of a Series, and contains a brief, but graphic account of the late Rev. William Beates. "Catechisation," by Rev. J. R. Dimm, is an article of special interest and importance just at the present time.—*German Reformed Messenger*.

The *Evangelical Quarterly Review*—the organ of the Evangelical Lutheran Church—published at Gettysburg, and edited by Dr. M. L. Stoever, one of the Professors in the College there, presents a very interesting July number. It includes a "Question in Eschatology: Will there be a Millennium before the return of Jesus?" by Rev. Dr. Seiss (in which strong negative ground is taken, and great learning is exhibited); "The Seal of the Covenant," by Rev. W. Hull; "Reminiscences of Lutheran Ministers;" "A Criticism on Gen. 1:1, 2," by Rev. J. J. Smyth; "Catechisation," by Rev. J. R. Dimm; "Was Isaac, on Mount Moriah, a type of Christ?" by Rev. T. T. Titus, (finding Christ prefigured in the animal sacrifice which took Isaac's place, and in Isaac a figure of the human family, and of each sinner, bound and condemned for sin, but redeemed and delivered by Jesus); "Hickok's Mental and Moral Science," by Prof. V. L. Conrad; "Ministerial Education," by Rev. P. Bergstresser; "Kant, the Discoverer of the Road to true Science in Metaphysics," by Rev. J. Hinderer—and Notices of New Publications. It is cheap at \$3 00 a year.—*The Congregationalist and Boston Recorder*.

The Editor's sketch of Rev. William Beates we read with great pleasure. It is graphic and profitable. Rev. Dimm talks sensibly on Catechisation, and Rev. Titus argues very plausibly his theory of the sacrifice on Mount Moriah. Prof. Conrad gives a neat notice of Dr. Hickok. *Lutheran Observer*.

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NO. LXXVI.

OCTOBER, 1868.

ARTICLE I.

HOLMAN LECTURES ON THE AUGSBURG CONFESSION.
LECTURE ON ARTICLE III. THE INCARNATION, THE
CHRISTOLOGY AND SOTERIOLOGY.

By S. S. SCHMUCKER, D. D., Emeritus Professor of Theology in the
Theological Seminary, Gettysburg.

INTRODUCTORY OBSERVATIONS.

In all discussions aiming at conviction, it is necessary to ascertain, what points we may assume as conceded ; for if our premises are disputed, the validity of our conclusions will, of course, be denied. On the present occasion, we may assume, that our hearers are professed Christians, who regard the Bible as a revelation from God, and consider all men under obligation to receive it as their only infallible rule of faith and practice. Hence, although in the history of Christianity, its professors have, at different periods, and for various purposes, deemed it proper to make certain careful, systematic statements of its principal doctrines, and termed them *Confessions* or *Creeds*, it has been with the pre-supposition, that these doctrines are

taught in the Scriptures; and if the contrary can be established concerning any article, it has confessedly no binding authority. Thus in expounding the Augsburg Confession, it is to be done in the light of the Bible, its positions must be proved by the authority of the Bible, and if doubts arise in regard to any topics, they must be tested by the declarations of the Bible.

The most important Confessions of this kind, in the history of Christianity, are the so-called Apostles' Creed, the Niceno-Constantinopolitan and the Athanasian Creeds, together with the decisions of the Councils of Ephesus and Chalcedon, in regard to the person of Christ. The Creed of greatest moment in Protestantism, is the Augsburg Confession, of the sixteenth century. The first and second Articles of this venerable document, the mother Confession of Protestantism, have been the subjects of discussion in the series of Lectures founded by the Rev. SAMUEL HOLMAN, a beloved *Alumnus* of our Institution, and the third invites our attention on the present occasion.

This Article discusses the Incarnation, the Christology and Soteriology of the Confession, or, the place which is assigned in it to the *Son of God, the Messiah or Christ*, and his *Work of Redemption*.

The *authorship* of this Article, like that of the Confession in general, belongs to the illustrious scholar of the Reformation, whose finished productions secured him the title of the Preceptor of Germany, and not the authorship of its Latin original alone, but also of the German,* which was gradually elaborated and amended with the Latin at Augsburg, so that it also may be regarded as an original. For although the Torgau Articles of Luther, and other documents, were the basis, out of which Melanchthon, in concurrence with other theologians at Augsburg, constructed the Augsburg Confession, they were unrestricted as to the changes, as well in the German as in the Latin, some of the amendments having been suggested by the princes and jurists in attendance, especially by Chancellor Brück.

The Reformation had been in progress thirteen years before this Confession was delivered at the Diet of Augsburg, on the 25th of June, 1530, at three o'clock P. M.

* See abundant proof of this fact in Köllner's *Symbolik*, Vol. I, p. 172—179.

During this time the study of God's word had revealed to the Reformers and their adherents, the greater part of the corruptions, both doctrinal and practical, which had destroyed the purity and evangelical character of the Church of Rome. Purer views of the plan of salvation were disseminated, and a large portion of Germany had embraced those doctrines of grace, which fill the soul with joy and gladness through this life, and with the full assurance of eternal blessedness in the life to come.

The first attempt to systematize these newly acquired views, was the *Hypoteposes* of Melanchthon, more commonly termed his *Loci Communes*, or *System of Theology*, published in 1521, only four years after Luther affixed his ninety-five theses to the church-door at Wittenberg. This work, in a brief time, was circulated over all Protestant Germany, and was received with universal approbation. Luther himself was so delighted with it, that in his vigorous style, he pronounced it worthy of reception into the canon. The work was a development of Melanchthon's University Lectures* on the Epistle of Paul to the Romans, which had so greatly delighted Luther, that after having repeatedly in vain requested and urged Melanchthon to publish them, he clandestinely obtained a copy and secretly published them himself, jocosely dedicating the work to its own author, and offering to introduce him to his own production. Says Luther to him in his dedication: "Be ye angry and sin not; converse upon your bed and be silent. It is I, who publish these your Annotations (Lectures), and introduce you to yourself. If you are not satisfied with yourself (in this work), then correct it: it is enough that it pleases us. The fault is your own. Why did you not publish it yourself? Why did you permit me to ask and demand and urge you in vain to publish it? This is my defence against you. I am willing to be and to be called your thief; being not at all afraid of your future complaints or accusations."†

*These Lectures, though originally published in Latin, were translated into German at an early day, and are now accessible to the German reader, in a revised edition, re-printed in 1828, Erlangen. Also in Vol. I. of Melanchthon's *Theologische Schriften*, Frankfurt, A. M. Heyder & Zimmer.

† Heppe's *Conf. Entw. der Altprotestantischen Kirche Deutschlands*, p. 28. "Irascere et noli peccare; loquere super cubile tuum et sile.

Recommended by this decided testimony of the great Reformer, this Commentary had spread with such rapidity over Germany and surrounding nations, that it passed through eighteen editions and eight German translations in four years. It was also regarded as the ablest exposition of the doctrinal system which had grown out of the increasing light of the Reformation, and continued to be the text book of Protestant theology at the time when the Augsburg Confession was composed by Melanchthon. Several Catechisms had also been circulated in the Church, viz., that of Brentz, of Lachman, of Althammer, and afterwards, in 1528, also those of Luther; so that the Protestant system of doctrine had become well understood by this time,* and would naturally be reflected in the Confession.

The immediate occasion of this Confession, was the announcement of the Emperor Charles V., that he would convene a Diet at Augsburg, in order, among other things, to settle the religious disputes which had distracted the land: adding that all parties should appear, and that all would be kindly heard and impartially judged. On this summons the Elector of Saxony (John) directed his theologians at Wittenberg, Luther, Melanchthon, Justus Jonas and Bugenhagen, to prepare a doctrinal statement and to see well to it, that its positions should be fully supported by proof, so that no one could improve it. They were also requested to bring it finished to Torgau, by the 20th of March, which was accordingly done. The Emperor, however, delayed his arrival more than two months, during which time Melanchthon, in concert with the other theologians, &c., assembled at Augsburg, changed and enlarged it into the present Augsburg Confession. To this the sanction of Luther was also obtained.

As the circumstances attending the preparation and delivery of the Augsburg Confession, made its character throughout apologetic, so the name by which it was first

Ego sum, qui has tuas Annotationes edo, et te ipsum ad te mitto. Si tibi ipsi non places recte facis; satis est dum nobis places. Ex tua parte peccatum est. Cur non tuipse edidisti? Cur toties me frustra rogare, mandare, urgere passus es ut ederes? Hæc pro apologia mea adversus te. Volo enim fur tuus esse et dici, nihil veritus tuos vel querelos vel accusationes futuras.”

* Heppe's *Alt. Protestantisches Bekenntnisz*, p. 15.

designated, by both Melanchthon and Luther, was not the Confession, but the Augsburg *Apology*. Its object was to vindicate the Protestants, by showing that they did not differ from the Romish Church as much as their enemies alleged, not so much as to render them unworthy of toleration by the imperial government. In short the design of the *Apology* was to produce the conviction in the Diet, that according to the Scriptures and the teachings of the ancient Church universal, Protestantism was legitimately entitled to ecclesiastical existence and protection. It was, therefore, by no means the design of Melanchthon, or of those represented by the Confession, to sever themselves from historical connection with the Church of former ages. He admitted that the essential doctrines were still inculcated in the Church, from which they had separated; but maintained that both her dogma and cultus were so radically corrupt, as absolutely to require purification. Instead of breaking loose from the Church of the past, the authors of the Confession maintain the unity of the system for which they contend, with the doctrines and worship of the early and earliest ages. This fact is illustrated in an interesting manner, in Melanchthon's letter to the distinguished theologian Brentz, of Tübingen, in 1535; when the former had already changed his opinion on the doctrine of the real presence, but had not yet published his altered convictions. For the sake of secrecy, he wrote in *Greek*, lest his letter might fall into other hands, and he also requested his friend to destroy it after perusal * "I will not assume the character of a judge," says Melanchthon, "I yield to you, who preside over the Church: and I affirm the doctrine of the real presence of the Lord in the Supper. I would not wish to be the originator of any innovation. 'But I do find in the writings of the ancients, many proofs that they regarded the Sacrament as a type or trope. Testimonies of an opposite character, are either of later writers, or are not genuine.' " In the edition of his *Loci* of the same year, he expressed these amended views without reservation.

Having thus disposed of all preliminary matters, we ad-

* Ὅρῳ δὲ πολλὰς τῶν παλαιῶν συγγραφέων μαρτυρίας εἶναι. αἱ ἀνὲν ἀμφιβολίας ἐρμηνεύουσιν τὸ μυστήριον περὶ τυποῦ καὶ τροπικῶς· ἐναντία δὲ μαρτυρίαι εἰσὶν ἡ νεώτεραι ἢ νοθοί.—*Heppes' Confessionelle Entwicklung der Alt-Protestantischen Kirche*, p. 21, 22.

dress ourselves to the subject matter of the Article of the Confession which we have selected, namely, the third.

The principal topics referred to in it, are,

I. *The Incarnation of the Logos, or Son of God,*

II. *The Christology,*

III. *The Soteriology of the Article, and*

IV. *The Eschatology of Christ.*

I. THE INCARNATION OF THE WORD, OR SON OF GOD.

As to the Logos, or Word, our Article informs us: "*The Churches teach that the Word, that is, the Son of God, assumed human nature, in the womb of the blessed virgin Mary, &c.*"

The terms "Word," or *λογος* in the Greek, and *דבר* in the Hebrew Testament, are employed in various significations, both in sacred and profane literature, beside their primitive literal sense, to express an articulate, oral sound. It is used in the gospel of John, whence the Confessors derived it, and in several other passages of the New Testament, in what may be termed its *inspired* signification, to designate the second person in the Trinity, who became incarnate, and existed on earth as *Godman*, or *Theanthropos*. Thus says John, "In the beginning was the Word," that is, The Logos, or Word, existed from the beginning—"And the Word was with God, and the Word was God"—"And the Word (*λογος*) was made flesh (*σὰρξ ἐγένετο*), and dwelt among us." In the Revelation of St. John 19 : 10, &c., says the holy seer: "And I saw the heavens opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but himself. 13. And he was clothed with a vesture dipped in blood: and his name is called the Logos, or *Word* of God."

Various are the learned speculations of the German literati, on the reasons, which induced the Apostle John to select the term *λογος*, or Word, to designate the second person of the Trinity, whether or not it was the use of this term by his predecessor, the Jew, Philo, and also whether the latter attached the idea of personality to the term *λογος*. But the opinion of Neander, the learned historian, appears more satisfactory, that it is not of foreign, but of independent, scriptural origin. "The title '*Word of God*,' (says Nean-

der,) employed to designate the idea of the divine self-manifestation, the Apostle John could have arrived at within himself, independently of any outward tradition: and he would not have appropriated to his own purpose this title, which had previously been current in certain circles, had it not offered itself to him, as the befitting form of expression, for that which filled his own soul. But this word itself is certainly not derived, any more than the idea originally expressed in it, from the Platonic philosophy, which could furnish no occasion whatever for the choice of this particular expression. The Platonic philosophy led rather to the employment of the term *νοῦς*, (mind or thought,) as a designation of the mediating principle in the Deity. It is rather the translation of the Old Testament term *דבר* Word; and it was this Old Testament conception, moreover, which led to the New Testament idea of the Logos. An intermediate step is formed, by what is said in the Epistle to the Hebrews concerning a divine "Word" (see Bleek's Commentary); and thus we find in the latest epistles of Paul, from the first epistle to the Corinthians and onward, in the Epistle to the Hebrews, and in the gospel of John, a well constituted series of links, in the progressive development of the apostolic Logos-doctrine."*

This same incarnate personage is, both in the Word of God and in our Article, also termed *the Son of God*. This designation likewise is characterized by a variety of significations. Yet all agree as to the person intended by it, whilst there is some diversity of views regarding his dignity. Nor can there be room for doubt, that Jesus of Nazareth, the Son of the Virgin† Mary, was intended, in view of the declarations of John: "That God so loved the world as to give his only begotten Son"—and that "the Word," "which was God," "became flesh and dwelt amongst" the disciples, as the Son of Mary did.

* Neander I., p. 574.

† Justin Martyr, Irenæus and Tertullian maintain the necessity of Jesus being born of a *virgin*, because Eve was led astray by Satan whilst she was a virgin. But a more obvious reason, doubtless, is found in the fact, that it was necessary in order that the human nature also of the Saviour should be without sin, which could not have been the case if born of sinful parents. See Gieseler's *Dogmengeschichte*, p. 186.

Of the nature and properties of this mysterious person, various conceptions meet us on the pages of Patristic literature. They may be reduced to three.* In the earliest period of the Church, the scriptural representations of God as Father, Son and Holy Ghost, were reposed in as satisfactory, and were enjoyed by Christians in their practical influences. The revealed facts were believed, whilst their philosophy was neither known nor studied. It is a matter of historic certainty, that the Apostles and primitive Christians did worship Christ as divine. They were proverbially known as those, who "invoke the name (ἐπικαλοῦμενοι τὸ ὄνομα) of the Lord Jesus," that is, worship him. The proto-martyr Stephen also died "calling upon the Lord Jesus:" and of the same import in general, is the Hebrew phrase, "calling upon the name" of (God) (בְּשֵׁם קֳדָשׁ).† The Roman writer, Pliny, likewise affirms that Christians assembled, in his day, before day-break, to sing a hymn unto *Christ as God (quasi Deo)*.

But the love of system, inherent in the human mind, led some of the early fathers to attempt a more minute delineation of the abstract person of the Logos in himself, as well as in his state of incarnation, or union with humanity. The descriptions of some, such as Clemens Alexandrinus, seemed to regard the Logos, or Son of God, as a personified *attribute* of the Deity; thus, indeed, regarding him as divine, but forgetting that one attribute could not exist alone, and that the Scriptures represent him not as an attribute, but as a *person*.‡ Others, such as *Tertullian* and *Origen*, regarded the Logos, not as an attribute, but as a *substance*, who, according to the latter father, was generated from eternity out of the Father, not as an emanation, but like the will of man, originating from his reason.§

* Augusti Dogmengeschichte, p. 251—256.

† Gen. 4 : 26; 1 Kings 18 : 24; Ps. 116 : 17; 2 Kings 5 : 11; Joel 2 : 32.

‡ See, among other passages of Clemens, "Stromata V., p. 646—apud Augusti, p. 253.

§ See Περὶ ἀρχῶν I. C. 2—4. IV. 28. Contra Celsum, II. 469. *Martini*, in his History of the Divinity of Christ (pt. I. p. 187), presents the following as the developed system of *Origen*:

"The Logos, or Son of God, is a substance, existing from eternity aside from the Father, and in accordance with his will. He is exalted above all other creatures and endowed with divine power and

During the earlier part of the *fourth century*, in the era of Athanasius, the doctrine of the homoousian, or equality of essence in the Logos or Son of God, as well as his eternal generation from the essence of the Father, was finally established. It was permanently settled by the Council of Chalcedon, as the acknowledged view of the Christian Church. The definite specifications of this theanthropic personage, as progressively affirmed by the successive Councils of Nice A. D. 325, Constantinople 381, Ephesus 431, and Chalcedon, A. D. 451, present the subject in as clear a light, as ever has been or ever will be attained in this world, where the perceptions of the soul are limited by our material organism, and all our intellectual operations also, are conditioned and limited by time and space.

The language of the Chalcedon Symbol is: "We teach that Jesus Christ is perfect as respects his divinity, and perfect as respects his humanity, that he is truly God and truly a man, consisting of a rational soul and a body; that he is consubstantial (ὁμοούσιον) with the Father as to his divinity, and consubstantial with us (ὁμοούσιον) as to his humanity, and like us in all respects sin excepted, He was begotten of the Father, before the ages (πρὸ αἰώνων, from eternity) as to his deity; but in these last days he was born of Mary, the mother of God (θεοτόκος) as to his humanity. He is one Christ, existing in two natures, without mixture (ἀσυνχύτως), without change (ἀτρέπτως), without division (ἀδιαιρέτως), without separation (αχωριστως),—the diversity of the two natures not being at all destroyed by their union in the person, but the peculiar properties

dignity, but at the same time subordinate to the Father, partly because his existence and powers are derived from the Father, and partly because he in all things acts in accordance with the will and prescriptions of the Father. Now, as Christians acknowledge only one supreme, independent first cause of all things, the Father: but regard the Son, notwithstanding all his perfections as a subordinate being, deriving all his power from the Father, and whose actions and influences are only effects of those powers conferred upon him in an incomprehensible manner by the Father, to whose commands also he in all things conforms; therefore it may with justice be said that they (Christians) worship only *one* God." See Augusti sup. cit. p. 255.

(ιδιότης) of each nature being preserved, and concurring to one person (προσωπον), and one subsistence (ὑπόστασις)."

What relation as to time, this central fact of our holy religion, the entrance of the Son of God into the sphere of humanity, by his wonderful connection with our nature, bears to the universal history of all worlds, we know not; nor how many thousands of ages may have elapsed between the creation of the matter of our earth and the present organization described in the Mosaic narrative, they having been consumed in the formation of the different geological strata of our globe. Dating from this period, and calculating from events which have since transpired on our earth, the Saviour was born about four thousand years from the Mosaic creation, or four years before the time from which our present Christian era was, by mistake, dated. Or attaching the chronology of our earth to the revolutions of the larger system of the heavenly bodies, to which it belongs, it occurred in the four thousand seven hundred and tenth year of the *Julian period*. The precise month of the year is not certainly known, almost every month of the year having had some advocates among the learned of different ages and nations. The Latin and some other Western Churches observe the 25th of December, which does not seem the probable time, as shepherds do not ordinarily keep their sheep in the fields during winter nights. The most probable season is the fall, as advocated by Lightfoot, Scaliger, Caussabon and others.

The process of this wonderful union is usually termed incarnation (ἐνσάρκωσις). The incarnation seems to have been necessary, in order that men might be assured of the scheme of divine mercy. The assumption of angelic, or any other nature than that of man, or the performance of any atoning work in any part of the world of spirits, would have failed to reach or to exert any influence on us;—but, having assumed our nature, he could dwell visibly amongst us, could instruct us personally, and die for us on the cross. Thus we can enter into brotherhood with Christ, and he be formed in us the hope of glory. But it was necessary, not only to enable him to suffer, since as God alone he is impassable, but also to enable him to fulfil the law; because as God, the infinite lawgiver, he could not have been subjected to the law himself. Nor could he have fulfilled the law, which was adapted to crea-

tures except by assuming our nature. Thus "God sent his Son, made of a woman, made under the law, to redeem them that were under the law." *The Word* (λογος), says John, *became flesh* (ἐγένετο σὰρξ), and dwelt amongst us, 1:14. And Paul to Timothy says: "Without controversy, great is the mystery of godliness, *God was manifested in the flesh* (ἐφανερώθη ἐν σαρκί)," 1 Tim. 3:16. To the Philippians he testifies of Jesus Christ, that "being in the form of God, he thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and *was made in the likeness of men* (ἐν ὁμοιώματι ἀνθρώπων γενόμενος)" 2:6, 7. And to the Galatians he says: "But when the fulness of time was come, God sent forth his Son, *made of a woman*, γενόμενος ἐκ γυναικὸς," 4:4. And the aged and beloved apostle John, testifies that *Jesus Christ is come in the flesh* (ἐν σαρκὶ ἦλθεν) 1 John 4:3. The possibility, or at least the suitableness of the hypostatic union of the Son of God with human nature, seems to be based on the fact of our original innocence and holiness, for it seems revolting to our sense of propriety, that the holy God should thus enter into permanent union with a corrupt and sinful nature. Accordingly a human nature, restored to its primitive purity, was miraculously provided, by the overshadowing of the Virgin Mary by the Holy Ghost, and her immaculate conception. Yet great is the mystery of godliness when God was manifested in the flesh. Nor could the opposite be reasonably expected. If it be admitted that the origin of human life, in ordinary cases, is wrapped up in mystery by the Creator; how much more must this be the case when the second person of the Trinity humbles himself so far as to be born of a woman, to be ushered into this world in union with a human nature, with the babe of Bethlehem! The fact, namely, unity of person and duality of nature, is all we know, or can know; it is fully attested by the Word of God, and we shall do well, without wishing to be wise above what is written, to labor to secure the boundless benedictions tendered to our race by this wonderful exhibition of divine love and mercy.*

* The subject of the mysterious doctrine of the incarnation is thus defined in the systematic language of different early Creeds.

The so-called *Apostles' Creed*, "Jesus Christ, the Son of God, was

II. THE CHRISTOLOGY OF THE ARTICLE, OR THE PERSON OF THE GODMAN.

We now approach the Christology of the Article, that portion of it which relates to *the Person* of the Godman, or Theanthropos, the incarnate Son of God.

The language of the Creed is, "*That the two natures, human and divine, inseparably united into one person, constitute one Christ, who is true God and man.*"

The fundamental importance of this doctrine, both in its divine and human factors, as defined by the several Councils of Ephesus and Chalcedon, is vindicated by the entire Christian Church, in its Greek, its Romish and its Protestant departments. Nor is there any deficiency of evidence.

That Jesus Christ was man must have been certainly known to those around him, by the testimony of the senses.

That he was an extraordinary messenger from God, was evident from his numerous miracles, performed in support of his instructions and mission.

But the peculiar nature of this union, the fact that the divinity dwelt within him, that the eternal Son of God, the second person of the Trinity, was personally united to him, could be learned only from the declarations of the inspired word.

And what is the testimony on this subject? Before entering on it, let us premise a few general considerations on the nature of language, and modes of expression concerning substances, persons and predicates; that we may the better understand those in which the Scriptures teach this doctrine.

It is admitted that the universe around us is known to

born of the Virgin Mary (natus ex Maria Virgine)."—Muller's Symb. B., p. 29.

The *Nicene Creed*, says the Son of God *descended from heaven for our salvation and became incarnate by the Holy Spirit, of the Virgin, and was made man (incarnatus est de Spiritu sancto ex Maria Virgine, et homo factus est).*—Symb. B. p. 29.

The *Athanasian Creed* affirms: It is necessary—faithfully to believe "*the incarnation of our Lord Jesus Christ*"—That as God he was born of the substance of the Father from eternity; *and as man was born in time of the substance of his mother (homo ex substantia matris in seculo natus).*—*Idem.*

us only by the properties of the different objects reached by our senses, such as white, black, heavy, light, circular, square, sweet, sour, &c. These properties are never found existing singly, but always several of them in combinations or clusters, each of which is judged by all men to belong to some substance or essence, such as stone, tree, horse, dog, &c. Of such substances or essences, however, we know nothing beyond these manifestations called properties. Each of these combinations of properties forms a unit by the divine constitution of things; and human language furnishes words not only for each of these properties, but also for the supposed substance or essence to which they appertain. If this unit be an inanimate object, it is called, in human language, *a thing*, such as a stone, a tree, a house, &c. If it is a living, irrational being, the usage of language terms it an *animal*, as dog, horse, elephant.

If this unit to whom certain properties belong, be an intelligent, rational being, it is termed *a person*, such as man, angel, God.

By person in general we, therefore, understand a living, rational, free and responsible being, to whom certain properties permanently belong, and who is an agent or source of action, and further, in the case of man, also possesses a body.

Throughout all history these persons have remained separate and distinct. Between these properties generally we can trace two lines of resemblance, according to which they have ordinarily been divided into two classes, namely, those of *matter* and *mind*. All animals, rational and irrational, have properties belonging to *both these classes*, unless, perhaps, it be some animals of the lowest grade, whose instincts may scarcely partake of any intellectual character.

Yet in speaking of the mental or material properties of any of these animals or persons, all men alike attribute them to one and the same animal or person. Thus in man, mental and material properties, found co-existing, are always attributed to the *one person*, in all languages and nations; and common sense decides in regard to each property or act affirmed, whether it belongs to his body or his mind. But in every such case they are all attributed to the one person. Thus the one person James eats, James drinks, James thinks, James reasons. And this

seems to be the will of the Creator, fixed in the constitution of nature and of the mind, that *all the properties, bodily and mental, found habitually co-existing in the same being, do constitute a unit or one person*, and we are compelled by our mental structure to think and to speak of them as together forming one being or person. This is also the way in which the Scriptures always speak of things, of animals, of men, of angels and of God.

Now when we investigate the inspired records of the Old and New Testament, according to the most approved principles of historical interpretation, we find them, speaking of the Lord Jesus Christ as being the Logos or Word, who was God and became flesh, as the Messiah promised in the Old Testament, who came to redeem and save our fallen race. We find that in numerous passages they attribute divine properties and actions to him, and in others, yea sometimes in the same passage, also ascribe *human* properties and actions to the same person, in such a manner as to make it manifest, that these two natures, human and divine, have, in the mysterious purposes of God, been united into one person, as certainly as soul and body are in man. In short, to use a term first introduced by Origen, of the third century, we find him represented as the God-man, the *Theanthropos*, *a person possessing two natures, one human and the other divine*.

All the inspired teachings on this subject may be reduced to the following five general features: 1. That the Saviour was truly *divine*. 2. That he was also possessed of a *real human* nature. 3. That these two natures were permanently and inseparably *united*, and 4. That the properties of each nature remained *perfectly distinct* from those of the other. 5. That the properties and actions of both natures, which are thus affirmed of the one person, do really all belong to that person.

1. *The Saviour was possessed of a truly divine nature.* On this subject let us listen to the Messianic prophets of the Old Testament.

In addition to the manifest intimation of his *human* nature, by the evangelical prophet Isaiah, in the words, "The Lord himself shall give you a sign, *Behold a virgin shall conceive and bear a son*, and shall call his name Immanuel;"* his divinity is most clearly taught.

* Isaiah 7 : 14. See, also, Gen. 3 : 15; 12 : 3; 49 : 8.

Isaiah, seven hundred and forty-one years before the Saviour's birth, says, "He shall be called *God with us*, Immanuel*—yea, the '*mighty God*,' (9 : 6). For unto us a child is born and unto us a son is given, and the government shall be upon his shoulder : and his name shall be called Wonderful Counsellor, *the Mighty God*, the Everlasting Father, the Prince of Peace."

Jeremiah says, "He (the future king of David) shall be called *The Lord our Righteousness*, (23 : 6).

The prophet *Micah*, seven hundred and ten years before Christ, testifies, that the "*goings forth*" (of the predicted ruler) "*have been from of old, from everlasting*," (5 : 2). "But thou Bethlehem, Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel ; whose goings forth have been from of old, from everlasting."

Now it is well known, that in the universal profane literature of the world, we look in vain for such a train of prophecies concerning any deliverer of men, spreading over several thousand years, and positively fulfilled, as that contained in the Scriptures concerning Christ, both David's Son and David's Lord.

Come we to the New Testament, we hear the forerunner of the Saviour, *John the Baptist*, exclaim, (John 1 : 27) : "He it is, who, coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose"—and again, when he beheld Jesus coming unto him, "Behold the Lamb of God, which taketh away the sin of the world."

But the Saviour's own declarations concerning himself, authenticated as they are by the numerous miracles of his life, clearly evince his antemundane existence, his omnipotence, omnipresence, divine "glory with the Father," and "equality with the Father."

"*Before Abraham was, I am*," John 8 : 58. "And now, O Father, glorify thou me with thine own self, with the *glory which I had with thee, before the world was*," John 17 : 5. "*All power is given unto me in heaven and on earth*," Matt. 28 : 18. "Where two or three are gathered together in my name, *there I am in the midst of them*," Matt. 18 : 20. "Lo ! I am with you *always, even unto the end of the world*," Matt. 28 : 20. "The Father hath committed all

* Isaiah 7 : 14.

judgment unto the Son, that all men *should honor the Son, even as they honor the Father*," John 5 : 22, 23. See also John 5 : 26 ; 14 : 9 ; 10 : 30 ; 5 : 18 ; 10 : 31 ; Matt. 26 : 63. "The high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ (the Messiah), the Son of God. Jesus saith unto him thou hast said."

Hear the testimony of the *Father* at the Saviour's baptism: "And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him: And, lo, a voice, saying, This is my beloved Son, in whom I am pleased," Matt. 3 : 16, 17.

And near the close of the Saviour's pilgrimage, *on the Mount of Transfiguration*, the Father again repeated his attestation, in the words uttered from the overshadowing cloud, "This is my beloved Son in whom I am well pleased, hear ye him," Matt. 17 : 5.

Of similar import is the *testimony of the apostles*, who being his daily associates, had full opportunity of knowing him, and being inspired by the Holy Ghost, were fully instructed on all things pertaining to the kingdom.

Thus *John*, the specially beloved disciple of the Lord, in the proem of his gospel, penned probably in opposition to the Cerinthians, who denied the divinity of Christ,—expressly tells us, that the Logos or Word, who became flesh and dwelt amongst them, positively had existed with God in the beginning, nay that he actually was God," John 1 : 1, &c. And again, the same apostle explicitly testifies, that the Son of God is come—and this *is the true God* and eternal life," 1 John 5 : 20. The apostle *Paul* declares, the Saviour, "to be *God over all* blessed for ever," Rom. 9 : 5. That in him dwelt *all the fulness of the Godhead* bodily," Col. 2 : 9. That "*God was in Christ, reconciling the world unto himself*," 2 Cor. 5 : 19.

And the apostle Thomas, whose faith had wavered before, when the Saviour appeared to him and he inspected the signs of his identity, exclaimed, "My Lord and my God!" See, also, Philippians 2 : 6—11; Heb. 1 : 8, 9; Acts 22 : 28; John 3 : 16; Titus 2 : 13; James 2 : 1; Rev. 1 : 8; 19 : 10.

The Scriptures also represent him as performing *divine works*. "All things," says John (1 : 3) "were made by him, and without him was not any thing made that was made." That the work of creation transcends the power

of the creature and involves the true divinity of the Being exercising it, it were superfluous to prove, as it is admitted by all. Yet in Col. 1 : 16, the apostle Paul asserts, "that by him (Christ, Col. 1 : 3, 4) were all things created that are in heaven and that are in earth, visible and invisible," &c. Heb. 1 : 2, 3, "God—hath by his Son—made the world," &c.

Yet more, the inspired volume explicitly ascribes *divine attributes* and *divine worship* to this wonderful personage, the Lord Jesus Christ.

It will be admitted, that no infinite attributes can possibly appertain to his human nature. Hence there must be united with the man Jesus, a higher, a divine nature, of which such attributes are predicable, and united in so close a manner, as to render proper the application of these predicates to the one complex person, Jesus Christ. Of an irrational animal, an elephant or horse, we cannot say, as we can in reference to any human being, he is mortal and he is immortal. Nor are we at a loss for the reason. Although we in both cases, see nothing more than the mortal body; yet in regard to human beings, we have conclusive evidence, that an invisible immortal spirit is united to the visible body. So, also, if the inspired writers had not believed that the divine Being, the Logos or Son of God, was in an analagous, but equally mysterious manner, united to the man Jesus, it would have been utterly unmeaning in them to attribute divine attributes to him. Yet they ascribe to him *omnipotence*,* *omniscience*† and the fulness of the *Godhead*,‡ that is, the entire mass of the divine perfections, or *glory* with the Father ere the world was.§

As to divine worship or adoration, it is that supreme regard and reverence, which can properly be offered only to the Supreme Being. It is entirely peculiar in its nature. It is the reverence due to infinite perfection, and cannot properly be offered to any finite being, not even to

* Philip. 3 : 21 ; John 10 : 18 ; 2 Pet. 1 : 3 ; Acts 2 : 22, 32.

† Acts 1 : 24 ; 1 Cor. 4 : 5 ; Rev. 2 : 23.

‡ Col. 2 : 8, 9.

§ John 5 : 23 ; 1 Cor. 1 : 1, 2 ; Acts 7 : 59, 55 ; Heb. 1 : 6 ; Phil. 2 : 10, 11 ; Rom. 10 : 9—14 ; Rev. 5 : 9—14.

angels or archangels, to cherubim or seraphim. It differs from all other feelings of respect or affection, both in kind and degree, being based on the claims which infinite perfections, as well as creative and supporting power alone have on all intelligent beings.

Hence as no creature, not even the archangels around the throne of God, possess infinite perfections, or created and supported any being, no *creature* can have a claim to worship or adoration. When St. John fell down before the angel in the Apocalypse, to worship him, the angelic messenger repelled the tender, saying, *See thou do it not. Worship God*, Apoc. 22 : 9 ; 19 : 10 ; Matt. 4 : 10. This idea of the peculiarity of worship, as exclusively applicable to the Supreme Being, pervades the Scriptures.

Sincere worship also implies a conscious obligation in its subject, of *supreme obedience* to God. "Thou shalt worship the Lord thy God," said Jesus to Satan, "and *him only shalt thou serve*," Matt. 4 : 10.

Hence, when the Scriptures inculcate on all men the duty of *worshipping* the Saviour, they afford the strongest possible evidence of his divinity. And how strong and emphatic the language, in which they hold up this obligation ! "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father who hath sent him," John 5 : 23. "Let all the angels of God worship him," (namely, the first-begotten, whom he hath brought into the world,) Heb. 1 : 6.

That "at the name of Jesus every knee should bow," &c., Philip. 2 : 10, 11.

"And they sang a new song," &c., Rev. 5 : 9—14.

It is, therefore, evident, that if it is possible for language to convey definite ideas on this subject, the Scriptures do teach the divinity of Christ. Yes, it is certain, the infinite Jehovah *did* condescend to veil himself in human flesh, the Infinite *does* dwell with the finite, the Creator with the creature. Thus, also, the infinitely Holy reveals himself to the vilest sinners, and tenders pardon and renewed favor to all, who will accept the proffered boon.

And, it is also true, that those ancient Arians and modern Socinians, who would strike the crown from the head of the Redeemer, and strip the Saviour of his divinity, are condemned by the plain and natural import of the inspired record. Not unjustly, therefore, were the founders of the former sect, adjudged to be heretics by the Council of

Nice, in the fourth century; as are also all the latter by the common judgment of the orthodox Churches since the days of Socinus in the sixteenth century, by whatever name they may be known; whether it be that of Socinians, Unitarians, Universalists or Rationalists. All these persons err, by approaching the Scriptures with the predetermined belief, that such a union of the divine and human natures, in one person, is contrary to reason, and, therefore, they refuse to interpret the Scriptures on the subject of the Saviour's person according to the acknowledged principles of hermeneutics, which are applied to other subjects, resorting to all manner of expedients to evade their natural and proper meaning.

Furthermore, these errorists forget the distinction between things that are *above* reason, and such as are *contrary* to it. They forget, that whilst no intelligent minds can believe things, which they see to be contrary to reason, all men, learned and unlearned, daily and hourly *do believe* facts, which are utterly *above* reason, and inexplicable in their intrinsic nature or relations. Of these the single example of the union of the soul and body in one person in man, may suffice: which all men admit and believe, and yet no man can explain or comprehend, any more than the union of the divine and human natures in the one person, Jesus, the Messiah, or Christ.

2. Again, the sacred writers teach, that the *Son of God*, the *Logos*, or *Word*, assumed a true *human* nature, and not only an *apparent* one, as was maintained by the Monarchians or Patripassians, in the latter part of the second century. These errorists asserted, that one single person in the Godhead, the absolute Deity, united itself with a human body; but a body destitute of a rational soul, which was, therefore, not a proper and complete human being. But the sacred volume affirms the actual, proper humanity of the Godman, just as unequivocally as his Divinity. "Forasmuch, then, as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the *same*, that through death he might destroy him, that had the power of death, that is, the devil," Heb. 2 : 14.

The genuineness of his humanity is evinced by the fact, that he was born as "a child," he grew in knowledge and in stature, he ate, he drank, he slept, thrice he wept in sympathy for the sorrows of humanity, (Luke 19 : 41,) he suffered hunger, and thirst, and pains and death. He had

"flesh and bones," as other men, (Luke 24 : 39). Nor had he merely a body without the higher rational part of humanity. "My *soul*," said he, "is exceedingly sorrowful even unto death."* And this soul possessed not only knowledge, but also a *will*. "Not my *will*," said he, "but thine be done."†

It is true, all that mortal eyes saw of his person was the created human being, Jesus, the son of Mary. The fact that the invisible divinity, the Son of God, dwelt within him, as well as the extent and peculiar nature of this union, could not be seen by mortal eyes, nor even inferred primarily from his miracles: for other men also wrought miracles. This important doctrine was learned from his own declarations on the subject, and those of his inspired apostles, supported by the stupendous miracles and every other species of evidence, which both he and they exhibited, to substantiate the divinity of their mission.

As we are told (Heb. 4 : 15) that in Jesus "we have not a high priest, who cannot be touched with a sense of our infirmities; but was in all points tempted like as we are, yet without sin;" the question arises, was the Saviour subject to those temptations, which resulted from our depraved nature? To this we reply, that as he was not tainted by natural depravity, he could not have been so tempted. His susceptibility was probably like that of Adam in his state of innocence before the fall, liable to all kinds of temptation, as we now are, except in as far as they result from our own depravity. That these temptations may be very strong, even in a state of innocence, is evident from the fact, that both Adam and Eve fell victims to their influence and lost their first estate.

3. *The Scriptures further teach that these two natures are permanently united into one person.*

The language of our Article is, "The two natures, "human and divine, are inseparably united into one person, who is true God and man." The intrinsic nature of this union, termed in theological nomenclature, the *hypostatic* or *personal union*, is incomprehensible to us. The illustrious apostle of the Gentiles himself styles it a great mystery. "Great," says he, "without controversy, is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles,

* Matt. 26 : 38.

† Luke 22 : 42.

believed on in the world, received up into glory."* Yet the facts which are revealed concerning it, we understand and hold fast; and the intrinsic nature of the union itself, is not more incomprehensible, than that of soul and body in man, which all men do believe.

But let us hear the inspired writers on this subject.

"For," says Paul, "there is one God and one Mediator between God and man, the *man* Christ Jesus."† "In him (Christ Jesus, v. 8) dwelleth all the fulness of the Godhead bodily."‡ And in a single verse to the Romans,§ he teaches both the divine and human natures: "Whose (the Israelites') are the fathers, and of whom, as concerning the *flesh*, Christ came, who is *over all God*, blessed forever. Amen." In Philippians 2 : 6—11, he speaks in detail of both natures, manifestly referring to one and the same person. In some passages, action and attributes belonging to his human nature are affirmed of Christ, whilst he is designated by a name implying divinity, as in Matt. 1 : 23; Luke 1 : 31, 32; Acts 20 : 28; Rom. 8 : 32; 1 Cor. 2 : 8; Col. 1 : 13, 14.

And in other passages, divine actions and attributes are predicated of him under names implying his humanity. John 3 : 13; Rom. 9 : 5; Rev. 5 : 12.

It therefore follows, that whatever be the nature of this hypostatic union, it is of such a character as to admit the reciprocal ascription of attributes taken from either nature, to the one theanthropic person, and of the designation of that person by names taken either from the human or divine nature.¶

* 1 Tim. 3 : 16.

† 1 Tim. 2 : 5.

‡ Col. 2 : 9.

§ Rom. 9 : 5. See also Phil. 2 : 8—11; 1 John 1 : 1, 2; 4 : 2, 3; Gal. 4 : 4; Col. 2 : 9, &c.

¶ "A man is called tall (says Burnet) or fair and healthy, from the state of his body; and learned, wise and good, from the qualities of his mind: so Christ is called holy, harmless and undefiled; is said to have died, risen and ascended up into heaven, with relation to his human nature. He is also said to be in the form of God, to have created all things, to be the brightness of the Father's glory and the express image of his person, with relation to his divine nature. The ideas that we have of what is material and of what is spiritual, lead us to distinguish in a man, those descriptions that belong to his body from those that belong to his mind: so the different apprehensions that we have of what is created and uncreated, must be our thread to

It is also worthy of note, that the Logos or Son of God, who had existed from eternity as the second person of the holy Trinity, united himself to a human *nature*, and *not to a distinct human person*. The human nature of Christ had never existed as a separate person. Had Jesus Christ first existed some time as a distinct person, the Godman would necessarily have consisted of two persons, as well as of two natures. Hence, when his humanity is spoken of, the reference is to his human *nature*, and not to a human *personality*, and that nature should always be regarded as connected with the divine person. Jesus Christ is not, and never was, a mere man, but a human nature combined with a divine person and divine nature. The incarnation consisted in humanizing the divinity, and not in deifying humanity. Each nature of the Saviour enables him to perform actions appropriate to itself. All the actions or sufferings performed or experienced by the Godman or theanthropic person, literally and truly belong to that person; no matter which of the two natures makes him capable of performing them, just as much as do mental and bodily acts, in man, both belong to the one person or man, in whom these powers of mind and body are found.

After Jesus entered on his public ministry, if not also before, it is probable that the divine theanthropic person originated all the acts of his two natures, and, therefore, also those which were performed through the powers and organs of his human body and mind. Hence all these acts are really the acts of the Theanthropic person, and derive their dignity and importance from it; and this is true as much with those performed through his human, as his divine nature.

All the actions of the Godman, or Theanthropos, relating to his human nature, were directed immediately by his human will; but under the superintendence of the divine. Whenever actions surpassing the powers of humanity were performed by the Saviour, they were produced by the Theanthropos, through his divine nature, in harmony with the purposes and actions of the human.

The correct view of this subject has frequently been illustrated by the analogy of human personality. Man

guide us into the resolution of those various expressions, that occur in Scripture concerning Christ."

consists of two natures or parts, a body and a soul, a material and a mental nature, known to all the world as distinct by their different properties. Yet the two united constitute the person man, the self-conscious self, the *ego*. Every property belonging to him, pertains to one or other of his two natures, either to his body or mind. Yet both belong to the one person. Neither nature alone constitutes the person, but the person results from both and represents both. The body is not the man and the soul is not the man, but the man results from the union of the two. Thus, also, neither the Son of God alone, nor the man Jesus alone, constitutes the Christ or promised Messiah; but both united form the Saviour, and are represented by the Theanthropic person, the Godman. Such is manifestly the doctrine of the Scriptures, as to the union of the human and divine natures in the one Theanthropic person of the blessed Redeemer.

The purposes of the Saviour's divine nature in the progress of the work of redemption, as also the peculiarity of his relation to God, probably became known to his humanity gradually, as the development of his human nature enabled him to comprehend them. Even in his early years, being free from sin, in a state resembling that of Adam before the fall, he doubtless enjoyed the same *peculiar* nearness to God which Adam did in his primitive innocence; but was yet unacquainted with the personal (hypostatic) union of the Logos or Word with him. At twelve years of age, he was already conscious of having a special mission, by further communications from the divine nature. Hence when his mother found him in the temple, and inquired the cause of his tarrying behind, saying, "Behold thy father and I have sought thee sorrowing," he replied, "How is it that ye sought me, wist ye not that I must be about my Father's business?" Doubtless the consciousness of this vocation, and the fulness of communications from the Logos, increased progressively. At what precise time he became fully conscious of the constant and personal union of the Son of God with him, we know not. It may have been earlier, but certainly was not later than the date of his baptism, when the voice from heaven proclaimed, "This is my well-beloved Son, in whom I am well pleased." After his public ministry commenced, we must suppose him to have possessed this consciousness habitually. Yet were the divine attributes not

always in exercise in him, for he himself has said, "But of that day (of Judgment) and that hour knoweth no man, no not the angels that are in heaven, neither the Son, but the Father," Mark 13 : 32 ; Matt. 24 : 36, 42.

From this discussion we clearly see the error of the *Nestorian* Christology of the fourth century (A. D. 430), which regarded the two natures of the Saviour, not as united into one person, but as existing in two separate self-conscious persons, the one human and the other divine. As, according to that view, there is only a moral union between the two persons, the actions of either can derive no character or influence from the qualities or dignity of the other.

4. *There is no commixture of the two natures, the human and the divine.*

In all other cases in the universe, we find, that the essential properties belonging to any being, animal or person, remain the same, and each retains its distinctive nature in perpetuity. Thus in man, however various the operations he performs, or the combinations he contemplates, his mental powers never become material, nor does his body ever become a faculty of his mind. In like manner, there is no evidence in Scripture of any commixture of the properties of the two natures in the Saviour's person, having ever occurred as the result of this union. Although it existed during his *entire life* on earth, his human nature always retained all the ordinary properties of humanity; whilst the numerous miracles which the Saviour wrought, are ascribed not to his humanity, but to the one divine *person*, the Lord Jesus Christ. Nor do they inform us, that his divine nature ate bread and fish, or walked and slept. In short, the human nature of Christ is just as purely human, as though the divine had never been connected with it; and the divine as purely divine, as that of God the Father, who never became incarnate.

The human mind, moreover, naturally judges the creature to be essentially different from the Creator, the finite from the Infinite, and the very idea of the one being commuted into the other, either in part or whole, is judged by the mind of man to involve contradiction. Else would the veneration and respect due to good men, and to angels, not differ in kind from that which we pay to God but only in degree. Then, also, would the ancient apotheosis of heroes, and the modern worship of saints and of the Vir-

gin Mary, involve in them nothing intrinsically unreasonable.

The Council of Chalcedon, in A. D. 451, expressed this doctrine in terms which have been satisfactory to the Christian Church until this day.

"He is one Christ, existing in two natures without mixture (*ἀσυγχύτως*), without change (*ἀτρέπτως*), without division (*ἀδιαίρετως*), without separation (*ἀχωρίστως*),—the diversity of the two natures not being at all destroyed by their union in the person; but the peculiar properties (*ιδιότης*) of each nature being preserved, and concurring to one person (*πρόσωπον*), and one subsistence (*ὑπόστασις*)." From this view it is evident that the so-called doctrine of *Communicatio idiomatum*, or Interchange of attributes, between the divine and human natures of the Godman, is incorrect and unscriptural.

5. *That the attributes and actions of both natures, which are thus affirmed of the one person, do really all belong to that person.*

That the Scriptures do thus habitually ascribe attributes, taken both from the human and divine nature of the Godman, Jesus Christ, we have shown already by the two classes of texts, one of which proves the divinity and the other the humanity of the Saviour. That these various properties do appertain to this one Theanthropic person, not by mere figure of speech, but in logical verity, by the divinely constituted relations of this supernatural personage, is also evident from the language itself.

We affirm, not that the properties and actions of either nature, are attributed in Scripture to the opposite *nature*; but to the one Theanthropic *person*, to the Godman, whose name represents both natures, and whose being is made up of neither alone, but of both together. Just as when we say James walks, we do not regard the act as belonging merely to the body, with which the mind has no connection; but at once regard it as an act of the person, which may be connected with important motives in the mind, or may form a part of a plan of action seated wholly in the mind, concerning which the body knows nothing. In short, we refer the action to the person James.

The intrinsic nature of this personal or hypostatic union, God has nowhere explained to us in his word, so that we are neither able nor called on to explain it. It is just as

inexplicable as the union of soul and body in man. The theory that the two natures have but *one consciousness*, is not affirmed in Scripture, and seems to militate against the completeness of the Saviour's humanity. Nor is the theory necessary. It is the fact taught in Scripture, of God's having combined the two natures into one person, thus, for wise reasons, forming a *new person*, consisting of the Divine Logos and a human nature, which makes the attributes of both natures predicable of this one person; and not the denial of a human consciousness. And it is the fact, that the inspired volume does thus ascribe attributes derived from both natures to this one person, that makes it obligatory upon us to believe the doctrine. Every action, human and divine, ascribed to the Saviour in Scripture, either by himself or the inspired apostles, must therefore be regarded as belonging to his person, to himself; and as proceeding from, or performed by that nature, either human or divine, to whose well-known properties it is appropriate. Thus, in John 16:28, the Saviour affirms, "I came from the Father, and came into the world." Now there is no reason to believe, as the early Socinians did, that the human nature of Jesus ever existed before his birth of the Virgin Mary, when the Logos or Word became flesh, that is, assumed our nature, and that it had been taken to heaven and returned again. Therefore it must have been his divine nature, that came from the Father, where it had existed in glory from eternity. And when the Scriptures declare that Jesus Christ came into the world "not to condemn the world, but that the world through him might be saved,"—that "the Son of man came to give his life a ransom for many,"—"that he bore our sins in his own body on the tree," &c.—it would be the height of absurdity to suppose, that this great atoning and redeeming work, of which prophets had spoken thousands of years before, and for which the Son of God assumed our passible nature, that he might *be able to suffer*, should be regarded as having nothing to do with him at last, and as being the act merely of that human nature, which was ignorant of the plan and purpose until after the incarnation. No, the sufferings were those of the *Theanthropic person*, whose most important nature was *divine*. Hence it may be justly said He (God) purchased his Church with his own blood. Had the suffering belonged to the human nature alone, then did God not send *his Son*

into the world to suffer and to die for us: but merely to select a different being, the mere son of Mary, to do so! Then also did the Son of God not come into the world, to give *his* life a ransom for all, but to induce a human being to make the sacrifice. But in all these passages these vicarious atoning sufferings and actions, are evidently affirmed of the Saviour, of the Theanthropic *person*.

Throughout the animal creation, every action or passion, performed or suffered by any organ or part of the animal, is naturally ascribed to the whole being, is regarded not as simply a matter of the animal's body, but of his entire being; and our interest and sympathy are proportioned to the degree of intelligence, sagacity and worthiness we suppose it to possess. Again, in man, it is his body that makes him capable of suffering injury from external physical violence; for the soul can neither be cut with the sword nor penetrated by a ball. Yet, when injury is thus done to the body, it is the mind which is the real seat of sensation, and which is the part that suffers. But, whether the sufferings of man proceed from corporeal or mental causes, whether they are inflicted on the body or the mind, they are, by the laws of our mental constitution, attributed to the *person*, to that name which represents both parts of the one being.

Thus, also, must we naturally suppose, that in this supernatural, complex personage, the Godman, all the acts of both his constituent natures, *do really belong* to the one person, and must in propriety be predicated of it, and not distinctively of either nature. Hence the sufferings of the blessed Saviour, in the Garden and on the Cross, both bodily and mental, were really and truly the sufferings of the one being, the Godman, the Theanthropos, the Son of God and son of man, and not of the divine nature alone, as Osiander taught, or of the human alone, as Stancar supposed. And as the divine nature is the real personal basis of the Godman, and is infinitely more exalted and important than the humanity, it must sustain the more potential part in the complex being, and the sufferings of the Theanthropos appertain, at least as much to the divine nature as to the human, and possess an influence and dignity commensurate rather with the divine than human, they must be rather infinite than finite!

The plan of the great work of Redemption and its gradual revelation, as well as the preparation of the Church

and the world for it through four thousand years, was entirely the work of God; but in its actual execution, the human nature of the Saviour co-operated, and served as the organism, through which the Logos (Word) communicated with men, and was enabled to suffer and die in our stead, and for our redemption. It was the eternal Son of God, the second person of the Trinity, who voluntarily undertook the work of redeeming the fallen race of Adam. It was the Son of God, who, soon after the fall, announced his intention, as "the seed of the woman," to bruise the Serpent's head. It was the Son of God, who from age to age revealed one feature after another of the plan of Redemption through the prophets, until the entire scheme was fully presented, though imperfectly understood by the carnal Jews, who expected a *temporal* kingdom of heaven. It was the Son of God, who directed the circumstances of his own incarnation, the miraculous conception of the Virgin Mary, and the birth of her Son. It was the Son of God who united himself with the miraculously conceived human being before his birth, and, therefore, before he had yet lived on earth or attained a separate personality. It was the Son of God, who determined beforehand the circumstances of the Saviour's birth. And it was the Son of God, who in general determined the sphere in which the human nature of the Saviour, in the full exercise of his will, and in connection with the divine nature together constituting the theanthropic person, should co-operate in executing the work of redeeming love. As the human nature of the Saviour was to be complete and real, in all things, sin excepted, the Theanthropos withheld (ἐαυτὸν ἐξένωσε) the manifestations of the divine nature, through the infancy and youth of Jesus, and left him to his natural and proper development, until the necessities of his public ministry called for the exercise of his higher powers. This circumstance gave rise, to what the Form of Concord terms the *two-fold state* of Christ (*status exinanitionis and exaltationis*), designated by later divines, the Saviour's state of *humiliation* and of *exaltation*. Rom. 8 : 3 ; Philip. 2 : 6—11 ; Acts 5 : 30 ; 2 : 33—36.

What a glorious view does this doctrine afford, of the all-sufficient basis of the great work of atonement and redemption, of the all-prevailing righteousness, the vicarious sufferings and death of the Redeemer! What power is there in the declaration of Scripture, that not a mere man,

but God so loved the world, as to send his only begotten Son into the world, not to condemn the world, but that the world *through him* might be saved! And again, The blood of Christ (the Son of God, the Godman) *cleanseth us from all sin!*

In conclusion, it is gratifying to find this view of our subject, which we have found so clearly deducible from the teachings of God's word, taught with great confidence and perspicuity by that greatest of Reformers, Martin Luther himself:

"If it should be objected (says he) on the ground of reason, that the Godhead cannot suffer nor die, you must answer, That is true; nevertheless, as the divinity and humanity in Christ constitute one person, therefore the Scriptures, on account of this personal unity, also attribute everything to the Deity which occurred to the humanity, and *vice versa*. This is moreover accordant with truth; for you must affirm that the person (Christ) suffers and dies. Now the person is the true God, therefore it is proper to say, the Son of God suffers. For although one part (if I may so speak), namely, *the Godhead does not suffer*, still, the person, which is God, suffers in its other part, that is, *in its humanity* (denn obwohl das eine Stück [dasz ich so rede] als die Gottheit nicht leidet; so leidet dennoch die Person, welch Gott ist, am andern Stücke, als an der Menschheit). Thus we say, The king's son has a sore, and yet it is only his leg that is affected; Solomon is wise, and yet it is only his soul which possesses wisdom; Absalom is beautiful, and yet it was only his body that is referred to; Peter is gray, and yet it is only his head of which this is affirmed. For as soul and body constitute but one person, everything which happens either to the body or the soul, yea, even to the smallest member of the body, is justly and properly attributed to the whole person. *This mode of expression* is not peculiar to the Scriptures, but *prevails throughout the world*, and is also correct. Thus the Son of God was in truth crucified for us, that is, the person which is God; for this person, I say, *was crucified according to its humanity*."—*Luth. Works*, Jena edit., vol. 3, p. 457.

SOTERIOLOGY.

We have thus arrived at the third grand doctrine of our Article, its Soteriology.

Let us hear the language of the Article on this subject:

"Who (namely, the Christ,) truly suffered, was crucified, died and was buried, that he might reconcile the Father to us, and be a sacrifice not only for original sin, but also for all the actual sins of men."

The merits of Christ, which form the basis of Christian Soteriology, have been variously divided. The earliest classification is that, which separates his activities into those of *prophet, priest and king*, found as early as the time of Eusebius, in the fourth century.* The other and more natural division is into the *active* and *passive righteousness* of the Redeemer, the former including all the actions of his life in fulfilment of the divine law instead of the sinner, and the latter all his sufferings as well as death in his behalf. We shall, however, adhere to the more ancient, simple and historical arrangement of the Article before us.

Here we find three items indicated, namely the sufferings and death of the Saviour as matters of history, their necessity, their vicarious nature and lastly, the manner in which they effect the contemplated end.

I. THE SUFFERINGS AND DEATH OF CHRIST AS MATTERS OF HISTORY.

1. The *historical verity* of the Saviour's sufferings and death is so manifestly and irresistibly evident from the simple, yet detailed and impartial narratives of the synoptical gospels, that it has been generally admitted, both by Jews and Christians. See Matt. ch. 26 and 27; Mark ch. 14 and 15; and Luke ch. 22 and 23. To specify these evidences would require the rehearsal of the entire chapters. The *Docetæ* alone, a species of incipient Gnostic, volatilized the Saviour's human nature into a mere phantasm, and denied that he had a real body, thus of course rejecting the reality of his sufferings upon the cross. Mohammed also ventured to deny it, under the ridiculous pretext that Christ was withdrawn and a Jew was crucified in his stead. Some modern *Rationalists* and infidels have impugned it; adopting the principle of exegesis that miracles being, in their judgment, impossible, no interpretation of any Scrip-

* Eusebius Hist. Eccles. I. c. 3. ὡς τουτους ἀπαντας την ἐπὶ τον ἀληθη χριστον ἀναφοραν ἔχειν, μονον ἀρχιερεα των ὄλων, και μονον ἀπασης της κτισεως βασιλεα, και μονον προφητην, ἀρχιπροφητην του πατρος τυγχανοντα.

ture passage can be correct, which implies or affirms one. They have accordingly denied the reality of Christ's death, in order to disprove the truth of a resurrection in his case. But their utter destitution of all historical evidence, in view of the detailed and generally accredited gospel narratives, has prevented the reception of their theory even among the practical neglecters of religion.

2. The *magnitude* of the Saviour's sufferings, is evident from the narratives of the gospel, in which a series of indignities and cruelties are detailed, such as are rarely inflicted on the greatest malefactors. Yet, it has been the prevailing opinion of the Church in all ages, that his greatest sufferings were mental and internal. They must have included sorrow on account of the sins of all mankind in all ages. By these sins, indignity was offered to the infinitely good and glorious Father in heaven, the honor of his law was constantly violated by men on earth, and all men were encouraged to indulge their sinful propensities, involving the human race in continual rebellion against the best benefactor and God, as well as entailing on themselves eternal ruin. Of all this the Saviour had a more perfect knowledge than any mere human being ever could have. A deep sense of the displeasure of his *heavenly Father* for the assumed guilt of the world, also evidently bore with incalculable weight upon his soul, for the immediate hand of God pressed this heavy load upon his heart so that he was constrained to exclaim, "My God, my God, why hast thou forsaken me."

These sources of suffering alone, would have far transcended the powers of endurance of any mere man, and constrain us to resort to the peculiarity of his person for explanation. This union of the two natures in one person, involves the inference, that the sufferings were not those of his human nature alone, but of his theanthropic person, of the Godman. So that the divinity of his *person* not only gave him infinitely greater power to endure the inconceivable pains inflicted by the Father, on account of the dishonor entailed upon his law; but it also gave to the sufferings of that Godman *infinitely greater atoning and reconciling efficacy*, than could have belonged to any merely human being. Thus it is an obvious principle of human judgment, that the same wound, made in the body of a horse and a man, is possessed of very different degrees of importance and influence. The sensibility of the horse

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is less acute than that of the man. The brute, moreover, suffers simply the pain, caused by the lesion of his body ; whilst the rational, reflecting man, in addition to that naked pain of the wound, experiences much greater suffering from his knowledge of the various consequences which these pains will produce to him and to others. And finally, the *infinite dignity* of his theanthropic person, confers *infinite efficacy* on all his actions and sufferings, to accomplish the end, for which they were performed and endured.

II. The *necessity of these sufferings* of the Saviour, is already presupposed by the several facts, that when the love of God induced him to provide for the salvation of our sinful race, God himself proposed this, and no other method of salvation, "not sparing even his own Son ;" which he would have done if the sacrifice had been unnecessary. That the Son of God was willing to make the mournful, bloody sacrifice—and that the Father approved his assumption of the mission by a voice from heaven, "This is my beloved Son in whom I am well pleased."

But "that without the shedding of blood, there could be no remission of sin," is further evident from the essential attributes, the punitive justice and holiness of God. The divine favor is life, and his loving kindness better than life. But that Being, who delights in holiness, who has made all the powers of his rational creatures, and all the organizations of physical nature around them productive of pleasure, and has inscribed on the structure of the universe around us, the law that *virtue is productive of happiness and vice of misery*—that God cannot continue to bestow his favor on the impenitent, persistent transgressor of his law ;—but sooner or later must withdraw it, and that withdrawal involves eternal banishment from his presence into the regions of endless darkness and despair.

Moreover, God being the moral governor of the universe, and having given to his rational creatures laws, infinitely wise and calculated to secure their highest happiness ; it is evidently his supreme legislative duty, to maintain the honor of his law, on which the security and happiness of all his faithful subjects depend, by punishing the transgression of them, either in the person of each criminal, or on a substitute, or by exhibiting in some other way his inviolable hatred to sin, thus to deter others from transgression. What judgment would we form of a hu-

man governor who, having enacted wise and salutary laws, should neglect to enforce obedience to them; but, on the contrary, should suffer the rights and security of person and property to be violated with impunity. Now the infinite Jehovah, having determined on this plan of salvation, by the sufferings and death of his own Son upon the cross; we must regard the plan as consonant with his nature, and as satisfactory to the demands of the violated law. We are therefore compelled to regard these sufferings of the Godman as absolutely necessary, unless God would abdicate the throne of the universe, or divest himself of those essential attributes, in consequence of which "he is angry with the wicked every day," Ps. 7 : 11, and the thoughts of the wicked are an abomination in his sight," Ps. 15 : 26, and "without holiness no man shall see God."

Evidently then, the theory of Grotius, that the necessity of an atonement was only hypothetical, being caused by the fact, that God had *published a law* threatening punishment to sinners, and that had he not done so, he might have pardoned sin without any atonement or satisfaction, if he had seen fit to do so, is a radical error, ignoring the essential holiness, justice and benevolence of God, and attributing mutability to "him in whom there is no variableness nor the shadow of a change."

III. *Their Vicarious nature and Necessity.*

In perusing the numberless declarations of the inspired volume touching the wonderful sufferings of the Godman in the work of Redemption, we are forcibly struck with the frequency and the variety of expression, in which their *vicarious* nature is held up to view. The holy seer, Isaiah, who had been describing the Messiah and his kingdom, says: "He was wounded *for our* transgressions, he was bruised *for our* iniquities; the chastisement *of our* peace was upon him, and *with his stripes we are healed.*" "All we like sheep have gone astray, we have turned every one to his own way: and the Lord hath laid *on him* the iniquities *of us* all," Isaiah 53 : 5, 6. The apostle Peter says, "Who (namely Christ), his own self bare *our* sins in *his own body* on the tree—by whose stripes ye were healed." And the greatest of the apostles, in his epistle to the Galatians, (3 : 13) testifies, "Christ redeemed us from the curse of the law, *being made a curse for us.*" "The blood of Jesus Christ, says John, *cleanses us* from all sin."

In the Apocalypse, ascriptions of praise are given to Jesus Christ, as "to him that loved us and washed us from our sins in *his own* blood," Rev. 1 : 5. And to the Romans, Paul says, "When we were enemies, we were reconciled to God by the death of his Son," 5 : 10, and to the Corinthians (2 Cor. 5 : 18, 19) God reconciled us to himself by Jesus Christ, and hath given us the ministry of reconciliation ; namely, that God was in Christ reconciling the world unto himself."

Thus we see that the method selected by infinite wisdom to redeem our fallen race, is through the actions, sufferings and death of the *Godman*. Had pardon been promised on the ground of any thing that any mere man had done, or had Jesus Christ been a mere man, his life and death would have not only lacked the necessary efficacy or redeeming power, from want of proper dignity of his person ; but his efforts could only tend to excite in the sinner gratitude to *him*, and *not to God*. But as the work was effected by theanthropic miraculous *person*, the Godman, in whom the human and divine natures are combined, and the divine even preponderated, the acts, sufferings and death of this divine personage not only possess divine efficacy, but are also directly calculated to excite in the hearts of redeemed sinners love and gratitude unbounded to the divine Redeemer, *to God*.

All these inspired declarations accord with the view more generally prevailing in all ages of the Church, and bring us to

IV. *The manner in which the Sufferings and Death of the Godman, Jesus Christ, were designed to effect our salvation.*

From the very dawn of Christianity, primitive believers and Christian fathers, regarded the work of the Godman, and especially his death, as in some way the *procuring cause* of salvation to the fallen race of Adam. But the development of the expiatory work of Christ, as a distinct satisfaction made by the Godman to the demands of penal justice, and of the manner in which it affects the relations of the sinner to the law of God, was more tardy than that of Anthropology and Theology, as well as of some other less important doctrines.

The *Gnostics* (Basilides, A. D. 125) who taught a mere spectral humanity in connection with the Logos, and the Ebionites, who denied all connection between God and man in Christ, virtually rejected the atonement. The ear-

liest fathers, in opposition to these heretics, taught, though not with equal perspicuity, that the sufferings of the Saviour were not the sufferings of a mere man, but of the Godman, and were expiatory of the guilt of our fallen race.

The visionary *Origen*, of the third century, understood the death of the Saviour in a mystic and idealistic sense, as an event not limited to this visible world, nor to one single period of time. He viewed it as occurring in heaven as well as on earth, as embracing all ages, and, in its consequences, of infinite importance for other worlds.* *Origen*, therefore, could not view the atonement as vicarious, because he regarded all punishment as disciplinary and not judicial, as temporary and not eternal, and considered souls as constantly falling and being reclaimed. Yet some times he speaks of the atonement as expiatory.

In the *third* century, and, in a few instances, even earlier, some of the Christian fathers, by misinterpreting several passages of Scripture, as Col. 2 : 15, Heb. 11 : 14, and still retaining the Jewish and Oriental idea of the great influence of Satan and evil spirits, gave currency to the erroneous opinion, that mankind since the fall, were not only subject to temptation from Satan and other evil spirits, as the Scriptures teach ; but literally under his *constant control*. Hence they misunderstood the passages, teaching that Christ laid down his life a sacrifice for us, or for sin, as though the sacrifice or ransom had been made to Satan, instead of to God ; and that the result of redemption was not to reconcile us to God, so much as to deliver us from the supposed absolute servitude to Satan.

This theory, first adopted in the *Greek Church*, in the third century, especially by *Origen*, and later by *Gregory of Nyssa* and *Gregory Nazianzen*, was transplanted to the *Latin Church*, and adopted by *Ambrose*, and even in some degree also by *Augustine*. This erroneous view generally prevailed in the *Papal Church* until the twelfth century, and formed a very congenial auxiliary to the superstitions and formalism of *Rome*.

After some centuries of comparative darkness, and in the beginning of the scholastic period, the true doctrine of a *vicarious atonement*, which had been presented in a gen-

* Ὁν μονον ὑπὲρ ἀνθρώπων ἀπεθανεν, ἀλλὰ καὶ ὑπὲρ των λοιπῶν λογικων.

eral and popular way by the early fathers, and whose systematic relations had been touched on by Athanasius and John Damascenus, was fully taught by *Anselm*, Archbishop of Canterbury, in 1093, (born 1034, died about 1109). He represented it as a wonderful scheme of divine love and mercy, devised in the councils of eternity, to redeem our fallen race from the dominion and curse of sin. This theory assumes, that man is under natural obligation of obedience to the laws of God, the violation of which created a debt, which is sin, and for which satisfaction must be made to the punitive justice of God. This punishment must be endured, either by the sinner himself, or by his substitute. The justice of God demanded a sacrifice, and the benevolence of God furnished *the* victim, by the surrender of his own Son, who voluntarily offered himself a ransom for our sinful race. This view of the case is argued with consummate dialectic skill by Anselm, in his work, entitled *Cur Deus homo?* The depravity of man being premised, the necessity of a satisfaction, before pardon could be extended to the sinner, is traced to the punitive justice of God, as moral governor of the world. From the inability of the sinner, or of any other mere *creature*, to do more than the law requires for himself, he deduces the necessity, that the Redeemer must be more than a creature, must be one, who did not himself owe any debt of obedience, and therefore he must be divine. As the satisfaction was to be for man, man also should participate in it: therefore the Redeemer should be both God and man, should be Theanthropos. The sufferings of the Godman being infinite, they were amply sufficient to satisfy for all the sins of the whole world. An additional reason why the Logos assumed human nature, was because as God alone, he could not suffer, but was impassible: or in other words, it was necessary that the Redeemer should be man, that he might be able to suffer for us, and be God, that his sufferings might have efficacy to redeem us.*

* See the author's "*Evangelical Lutheran Catechism*," p. 62, Q. 152. "Are we able to make this satisfaction ourselves? A. No; we cannot of ourselves even repent of our sins, and if by divine grace we are converted, our best services are so imperfect, as not to merit acceptance even for the present; much less can our good works at any time exceed the demands of the law, and make satisfaction for past sins.

Q. 153. *Could any mere creature make satisfaction for us?* A. No;

Other prominent writers fluctuated between the different systems. *Abelard* (died 1142) viewed the atonement as purely a work of *benevolence*, not required by the attributes of God as a condition of pardon; repentance itself being regarded as a sufficient basis for it. His views of sin and of the divine holiness, were entirely superficial. The effects of the Saviour's sufferings, he considered as purely *suasive*, designed to inspire the sinner with feelings of penitence. On the occurrence of these, he maintains, God can pardon the transgressor without any equivalent, or satisfaction to the violated law. *Peter Lombard*, in the main preferred the theory of *Abelard* (†1164). *Bernard of Clairvaux* (†1153) was more evangelical and inclined to the *Anselmic* theory.

The *Schoolmen*, especially of the thirteenth and fourteenth centuries, such as *Bonaventura* (†1272), *Alexander Hales* (1245), have discussed these subjects in all their metaphysical, as well as practical bearings, with consummate ability. *Thomas Aquinas*, the prince of scholastic divines, inculcated the same views of the work of the Godman in saving our sinful race; yet with increasing clearness and force, especially in his "*Summa Theologiæ*." He discriminated more clearly between the satisfaction, made for the sins of men by the Saviour's sufferings, and the merit of his obedience to the law, that is, between the *active and passive righteousness* of Christ. By the manner in which he teaches the superabundance of Christ's righteousness, without counterbalancing it by the infinite demerit of sin, he prepared the way for the Romish doctrine of works of supererogation.

TRIDENTINE SOTERIOLOGY.

In close connection with these views is the Tridentine Soteriology, or the system of that portion of the Romish Church, which resisted the light of the Reformation, merely revising and confirming the corrupt system developed in that Church through the lapse of ages. The members of the celebrated Council of Trent, convened in 1545, were employed, with various intervals, for eighteen years

for no creature, not even an archangel, could bear the weight of God's indignation at the sins of the world; nor could any creature perform more good works than the law requires for himself; hence none of them could be applied to the benefit of others."

(till 1563), for the purpose of repairing the fearful damage done their doctrinal system by the ever memorable Reformation, and decided that the merits of Christ alone are not the ground of the sinner's salvation, but in connection with the *inward holiness*. They confound justification with sanctification, as Augustine and other fathers had occasionally done.

By this holiness or sanctification, the Tridentine doctors understood, not external acts of holy living, but an internal state, or act of faith, wrought by the Holy Spirit. This act, or state, is not regarded as expiatory; but as a meritorious work of man, and thus justification is in part by works, contrary to the Scripture declaration, "*It is not of works*, lest any man should boast," Eph. 2 : 9. Justification by faith alone the Romish Church condemns in unequivocal terms.*

PROTESTANT SOTERIOLOGY.

But it was only in the Protestant Church, and especially from the pen of the chief Reformer, Martin Luther, that the New Testament doctrine of salvation by grace alone, without works, first found its most lucid and ample exhibition in this era. It was in the Protestant Church that the primitive lustre of this apostolic doctrine was revived in all its amplitude, and pursued through its different relations. The Anselmic view related mainly to the objective aspect of the atonement, and its bearings on the attributes and law of God, as moral governor of the universe; whilst its application to the penitent sinner, his justification was less carefully elaborated. The path of deep practical experience, through which Providence led Luther to a solution of the problem, *How can man be just with God?* also directed his chief attention to the practical and subjective aspects of these doctrines, and taught him to feel the necessity of an atonement for our actual sins, as well as our hereditary depravity. Hence he and his followers devoted more attention to the discussion of subjective justification than of the objective atonement, and in

* "If any one shall say that justifying faith is nothing but confidence in the divine mercy, remitting sin on account of Christ; or that this faith is the sole thing by which we are justified: *Let him be accursed.*"—Canones Concil. Tridentin. de Justificatione IX. XI. XII.

the different leading portions of the Protestant world, this subject was fully discussed and understood in its several relations.

a. *Total and universal depravity both natural or hereditary and actual, became the established doctrine of Protestantism.* Our fallen race are regarded as deeply guilty before God, and yet morally unable to effect their own deliverance, thus exhibiting the absolute necessity of the atonement.

b. *The vicarious atonement and righteousness of the God-man, the Saviour, are regarded as the only available plan of salvation for our race, and as fully sufficient for the redemption of all mankind.*

c. *And a living faith alone, without works, is regarded as the only condition, on which the benefits of this redemption are dispensed to men.* This faith, wherever found, is always productive of good works. It works by love and purifies the heart and overcomes the world. It produces a holy life, which is, however, regarded not as a part of the condition of justification, but as an evidence of the genuineness of living faith: whilst all the glory of our salvation, in time and eternity, is ascribed to that Lamb of God, which was slain for the sins of the world.

ESCHATOLOGY OF CHRIST.

The remainder of our Article relates to what may be termed the Eschatology of the Saviour, his Descent into *hades* (ᾍδης), his Resurrection, his Ascension and Return to Final Judgment.

On these remaining topics, interesting indeed, but of less practical importance than those which have claimed our attention, want of time forbids any more than a very brief notice.

We are told, "*He descended into hell,*" or *hades*, the place of departed spirits, in which both the righteous and the wicked are contained, separated from each other, indeed, by "an impassable gulf," yet within view or knowledge of each other, as seen in the case of "the rich man" and "Lazarus *afar off* in Abraham's bosom." It must not be forgotten, that this clause, which our Confession quotes from the so-called "Apostles' Creed," is not found in the copies extant of that document during the first three centuries. But the existence of such an immediate state, termed *Sheol* (שְׁאוֹל) by the Hebrews, and *Hades* (ᾍδης) by the

Greeks, supposed to be underground, into which both the righteous and wicked descend after death,* was generally believed.

Different opinions were entertained as to the object, for which the Godman descended to *hades*. The Form of Concord† affirms, that Christ descended into the lower regions, destroyed hell for believers, and snatched us from the power of death and Satan, and thus from the jaws of hell." Others supposed that he preached the gospel in *hades*, as well to believers who had lived before his incarnation, as also to the wicked. Others, amongst whom was also Calvin,‡ that he there *endured the pains of hell*,—and others that he appeared there to announce himself as conqueror over death and hell (Hollazius, Quenstedt, Buddeus). Dr. Mosheim and others regarded this doctrine as a theological problem, not fully solved in Scripture; yet there is enough revealed to show, that it is a part of the Saviour's triumph over Satan, in the prosecution of the glorious work of redemption.

RESURRECTION OF THE SAVIOUR.

The next step in the Saviour's exaltation is his *Resurrection*. "*He arose on the third day*," says our Article. According to the Jewish method of calculation, fractions of a day were also counted as units; and days commenced at sunset. Hence the Saviour having been crucified on Friday about noon, the after part of the day was counted a whole one, Friday night and Saturday till sunset were the second, and Saturday night, belonging, according to the Jewish mode of calculation, to Sunday, together with Sunday morning, was the third day.

Although the truth of the resurrection of Christ has been disputed by some infidels, ancient and modern; its historical reality has been so frequently and so triumphantly established, that it has ceased to be a prominent point of attack. The resurrection of Christ consisted in the reunion of the soul with his body, and their coming forth from the tomb together. This risen body of the Saviour is called "*a glorious body*," "*a heavenly body*," "*a spiritual body*," (Phil. 3 : 21. *ὀψαριον*, 1 Cor. 15 : 48; Luke 24 : 31–37). It has been disputed, whether the risen body of

* Numbers 16 : 30, 33; Isaiah 14 : 15; Ps. 55 : 16; Job 7 : 9.

† Art. IX. p. 551.

‡ Institut. Relig. Christ. p. 414.

Christ was fully glorified before his ascension or not. Origen, Chrysostom, Theodoret and others, believed the former, whilst Jerome and the Western theologians held the latter opinion. The importance of this doctrine is fundamental, 1 Tim. 3 : 17 ; col. Rom. 10 : 9. To have been an eye witness of the resurrection of Christ, was an essential qualification of an apostle, Acts 1 : 21, 22 ; Luke 24 : 47, 48. The Saviour had predicted his *own resurrection*, and tells us he had power to lay down his life, and power to take it up again, John 10 : 18. This wonderful event was therefore effected by the divine power of the *Theanthropos*, and was an important step toward his completion of the work, for which he appeared on earth, as well as a distinct advance in his progress to the throne of celestial glory.

ASCENSION OF CHRIST.

After spending forty days on earth, appearing among his disciples on such a variety of occasions, and under such various circumstances, as to leave no earthly doubt of his resurrection, and to afford him opportunity of imparting to his followers all necessary additional instruction ; he ascended from Bethany, on the Mount of Olives, and as he lifted up his hands and blessed them, he was elevated from the view of the multitude, "a cloud received him out of their sight," and "he was carried up into heaven," Luke 24 : 50, 51. The terms "up" and "down" being only relative terms, meaning toward or from the earth, or centre of attraction, we cannot regard them as determining the locality of heaven. Dr. Reinhard defines the ascension of the Saviour to be "that change by which Christ departed from this earth, to that august place, which the Scriptures denominate heaven." It is the transition of the Saviour from earth to the blessed abode of God, of the holy angels, and the spirits of the just made perfect. Whether this celestial state, or paradise, is a peculiar place or state, or whether it extends throughout all worlds, and is also around about us, is a question our present limited faculties cannot positively decide. *Pfaffius* believed heaven to be in the bosom of God himself, where angels and the spirits of the just made perfect, will enjoy eternal rest:

whilst J. D. Michaelis supposed the renovated earth to be the destined future abode of the blessed.

In heaven the *body* of Christ will certainly be fully glorified, will be like the glorified bodies of all saints, Phil. 3 : 21 ; 1 Cor. 15 : 42—53, and be, at least in some measure, unlike the one he had on earth after his resurrection, when he ate and drank material and corruptible food. In heaven the Theanthropos will be encircled with the glory, which the Son of God had with the Father ere the world was, will exercise all authority in heaven and on earth, and govern the universe for the benefit of his Mediatorial Kingdom and the glory of God. This is also involved in the inspired statement, that "*He is seated at the right hand of the Father*, that he might perpetually reign over all, and sanctify those who believe in him, by sending into their hearts the Holy Spirit, who governs, consoles, quickens and defends them against the devil and the power of sin. And that the same Christ will return again that he may judge the living and the dead, according to the Apostles' Creed."

RETURN TO JUDGMENT.

This the Scriptures represent, in language apparently literal, as occurring in the clouds of heaven, accompanied by the celestial hosts, and the resurrection of the dead. Whilst the great body of orthodox divines (Gerhard, Holzhaus, Baumgarten, Buddeus, &c.) adopt a literal interpretation of the *leading* facts of this description, all admit a figurative explanation of some of the circumstances, (such as opening the books, &c.,) of this most solemn winding up of the moral administration of God on the theatre of our earth. Acts 17 : 31 ; 10 : 42 ; Matt. 25 : 26—29 ; John 5 : 26—29 ; 2 Cor. 5 : 10 ; Phil. 3 : 20.

Some divines suppose this solemn transaction will take place in the atmosphere (1 Thess. 4 : 17) around or above us, as the earth would be too limited for a scene, in which all the members of all generations that ever lived on earth are to be embraced. The term "day" (*ἡμέρα*) of judgment, is generally regarded as an indefinite period (Gerhard IX. 56 ; Michaelis 604) ; although if the limitations of time and space are removed from the soul in the future world, transactions now requiring years, might occur in an hour. Persons who had been drowned and were resuscitated, have asserted that in the act of drowning, that is, just before

their consciousness ceased, the history of their whole lives, with numberless incidents, passed, with inconceivable rapidity in review before them, as in a single instant. The resurrection bodies, both of the righteous and the wicked, may, moreover, be transparent expressions of the thoughts and characters of the parties, and in them each one can read his or her destiny, before the sentence is officially pronounced by the Judge; and this will be a publication sufficient, of the deeds done in the body by all, who are to receive their eternal, irrevocable sentence, on *that most solemn, never to be forgotten day of judgment.*

ARTICLE II.

REGENERATION.

REV. CYRUS THOMAS, De Soto, Illinois.

We find scattered through the New Testament such expressions as the following: "Born again," "Born of God," "Newness of life," "New creature," "Putting on the new man," "Quickened," "Passed from death unto life," &c., all having reference to some great change that takes place in man, in his passage from a state of sin to a state of righteousness. Although these expressions contain different shades of meaning, and vary the figure used, yet no one will deny, that all have reference to one central idea.

The term *Regeneration* has been generally adopted as the name of this change; to which the name *New-birth* is also, perhaps with greater precision; applied; the first referring more directly to the genetic cause, the other to the effect. We use them as synonymous.

Let us examine these scriptural expressions, and see if we can find the central thought therein contained. We presume the following will be admitted as a correct canon of interpretation. "That where several terms of expressions are used, each intended to convey the same fundamental idea, no interpretation of that idea must be adopted that will exclude any one of these terms or expressions."

The expressions quoted, present three distinct and dif-

ferent figures: 1. That of *Birth*; 2. That of *Creation*; 3. That of *Resurrection*. Now what one thing or thought belongs in common to these different figures? For the fundamental idea must be found in each. Whatever is eliminated by passing from one to the other cannot be the object of our search.

The idea of parentage necessarily belongs to the first, but is dropped when we pass to the others. That of creative power belongs alone to the second; that of the former state of the subject alone, to the third. And so we might proceed to eliminate one after another of the factors, until we should find that which is common to all. Through each figure, and all the expressions embraced by them, we do find, as the central stem, the idea of *the beginning of life*.

Where birth is the figure, the mind is directed to the parent and child, but the first dawn of a new life is the central and important idea. When creation is used, the beginning of life is still the chief thought, but the mind is directed to Creator and creature. And also when resurrection, or passing from death unto life, is used, beginning of life is the central idea, yet with allusion to the former state of the subject.

The intangibility of life, abstractly considered, complicates the difficulty experienced, in attempting to carry back our investigations to the beginning point; and doubly so when we pass from the external or physical to the spiritual. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth." And although we cannot grasp it and hold it, as, like the electric current, it flashes along, yet we can watch its effects as it wells up and animates; and estimate its failing strength as it dies away.

Life is a continuous stream, whose existence depends on its connection with the fountain from which it flows. It has no lateral branches that feed it from other sources; there is but one fountain. "For with thee is the fountain of life." It comes from God. It is a *continuous* stream, and whenever the connection with God is severed, death ensues. God breathed into man the breath of life. The stream gushed forth from the fountain to flow through the branching arteries of the mighty body of humanity. It came forth limpid and pure, a triple stream; animal (physical), mental (psychical) and moral life. To man was given

the power to sever the stream, and ere it had passed into the second link of the human chain, he exercised this power.

Take the wires of a galvanic battery, wind them around a bent piece of iron, connect the poles, then while the current is passing, the iron is a magnet, possessed of a strong and active power of attraction. But separate the poles, or sever the wire, the current is broken and the magnetic power ceases. The galvanic or electric current which imparts the magnetic power to the iron, is the life, when it is broken, the iron, as a magnet, is dead.

Moral life, in all created intelligent beings, depends on faith in God as the source of happiness; faith is its central cord; when it is lost, the moral nature dies. While this cord encircled man's heart, and connected him to his God, moral life was imparted to him and gave activity to his moral being. But when sin and unbelief cut this cord, the flow of life ceased, and man's highest nature died; and, like the lifeless iron, his moral power and vigor were gone. And though by the merciful interposition of heaven, through the promised Lamb of God, the co-ordinate streams were allowed to flow on, their purity was tarnished, and the seeds of death left within them. The stream of moral life was dried up, and man's moral nature lay, a "body of death" on his other powers.

To obtain life again, it was necessary to establish a connection with the fountain of life. Jesus Christ became this connecting link. Bringing down the Divine life from above, from his earthly mother he receives the Adamic stream, purified by miraculous conception; and in his person the two streams become one. In him alone can we meet the stream of moral life. "For ye are dead," says Paul, "and your life is hid with Christ in God."

God, in mercy, has left in the hands of man, fallen, ruined and depraved as he is, one end of the broken wire from the mighty battery of life; it is *faith*. The other end is *the love of God*, which has been sent down to us in Jesus Christ, who holds it out within the reach of all. Whenever the two are united, God sends through the cord to man's heart the current of spiritual life. This first rushing of spiritual blood through the arteries of the moral man, is what we understand by Regeneration; "The first

breathing into the soul of spiritual life, called regeneration or new-birth.”*

If we take the various figures, used in Scripture, to represent the work of regeneration, and carefully analyze them, we shall find that their force lies in the idea of the power proceeding from God, man being the subject or recipient. And this is an important point to be borne in mind, for although nominally confessed by all, it is virtually denied by the theories of some.

By the use of such expressions as imply birth, or rather new-birth, reference is had to three things. First the originating cause or parentage; second, the relationships arising therefrom, and rights connected therewith; and, third, a contrast with natural birth, the basis of the figure. Although it is true, that no figure, taken from physical nature to represent spiritual things, will hold good in every particular, if pressed too far, yet they are given to us by inspiration, that we may learn the truth to be taught, by running the analogy so far as applicable.

In the case of natural birth, there must be a parent or immediate genetic cause. Also in case of the new-birth of man's moral nature, if the figure be true to the purpose for which it is used, there must also be parentage, or an originating cause that bears some such relation to that which is produced, as father to child. And this is fully confirmed by the language of the New Testament, “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*” “We know that whatsoever is *born of God* sinneth not; but he that is *begotten of God* keepeth himself,” &c. “Of his own will *begat he us* with the word of truth.” Here God is most emphatically set forth as the parent of the Christian. Nor is this a mere figure of speech; the analogy is not in the words used, but in the absolute relation. And the opening words of our Lord's Prayer, “*Our Father* which art in heaven,” assert the same thing. Would the Saviour teach his disciples to approach their Creator with a falsehood, or even a figure of speech? He thus directed them to pray because the relation of Father and child really existed. For where there is a father there must be a child, the one implies the other. And this relationship we find beautifully carried out and developed in the Scriptures. Let us trace

* F. Meyrick (Smith's Dic. Bib., Append. B. XCI.

the steps and see how true the analogy. "Begotten of God,"—"Born of God,"—"New-born babes,"—"Babes in Christ,"—"Children of God,"—"Sons of God,"—"And if Sons then heirs." Here we see it carried out step by step, even to the legal relations. Yet this is not the entire extent of the analogy, for we learn also that the true children shall bear, in the new man, the image of their Divine Parent. "And have put on the new man which is renewed in knowledge, after the image of him that created him."

While the paternal side is clearly traced, and generally admitted, there is much greater difference of opinion in regard to the maternal side. As we will have occasion hereafter to refer to some of the views on this point, we will omit any reference to them at present.

Jesus Christ was "the *first-born* among many brethren." And it is necessary that all who become Christians be conformed to his image. The Divine Word entered the flesh through Mary as his mother, the Divine Spirit overshadowing the human parent. And so it is with the new man that is born in the Christian; he is not wholly Divine; he is not entirely human. To be a brother to Jesus Christ he must have God for his Father, and humanity for his mother. "Of his own will begat he us with the *word* of truth." He plants his word, as the seed in the heart, the Spirit overshadowing, takes the budding germ of faith, and in Christ unites the streams and brings forth the new man. Thus, and only thus, can the full relationship of brother to Christ be established. The human heart is the mother. Here, and here only, can be the matrix in which the seed is to be planted. The new man must arise in the very centre of the *Ego*.

When the figure of Creation is used, reference is doubtless made to the creation of earth and man. As the power, the creative energy was exerted through the Logos, the Spirit moving over the waters of the deep, brooding as it were upon the billowy surges, and settling them into their channels and bounds, bringing order and harmony out of chaos. So in the new creation in man's moral nature, the power is exerted through the Word, the Spirit broods over the great deep of the penitent soul, it subdues the storms of grief and despair, and settles the lashing waves of conscience. And when the dry land appears, it breathes into the new Adam of the soul the breath of eternal life. By this figure we are also carried back to

God as the originating cause. "For we are his workmanship; created in Christ Jesus unto good works." But while it carries us back to the Creator, it points us to the object of that creation: "Workmanship,"—"Creature,"—"New heart,"—"New man," &c.

Such we conceive to be the Scriptural idea of Regeneration or New-birth. It is the act of God, performed in the heart of man. When the old man has been crucified and buried, through Christ, God raises up the new man, breathing a new life into him. It is "*ex cælo, non quidem in cælo, est illa in margine cæli.*"* It is neither faith nor repentance, for these are acts of man. It is true, he is prompted, influenced and aided by the Holy Spirit, yet they are his acts. Nor is it pardon or justification; these are acts which take place wholly in the Divine mind. Nor is it baptism, or faith and baptism conjoined. Nor is it necessarily dependent upon baptism. To the investigation of this last assertion we desire to devote the remaining portion of this article, confining ourselves chiefly to a few passages of Scripture, on which the doctrine of baptismal regeneration is principally founded.

There is a desire in the human mind to reach out by its own power of reasoning, from the visible to the invisible, from the natural to the spiritual. And this disposition manifests itself in various ways in the different avenues of thought, especially in regard to religious matters. Jesus Christ (appearing to the natural eye but a man) hanging on the cross, in the days of Tiberius Cæsar, as a ransom for a sinful world, was foolishness to the Greeks. The deepest line of their philosophy could not bring up the connecting link between his death and man's salvation. Nor can the philosophy of the nineteenth century, with all its far reaching powers, find the point of connection or trace, by reason, the links of cause and effect. Revelation has unfolded the great fact, and very much connected therewith. And God stands pledged through this dying Saviour, to forgive all who by *faith* come to him. But still it is, and ever must be to man while in the flesh, a matter of *faith*, and not of reason (though not contrary to it); and such, doubtless, God designed it should be. Man, as he learns more and more of life and the depth of revelation, may climb nearer and nearer the desired goal, but

* Bengel.

in this life faith must ever take the last step. The aversion of the human heart to loosen its grasp upon things of sight and matters of reason, and launch out on the broad ocean of eternity, hanging alone to the cord of faith in Jesus Christ, to bear it over the dark, unfathomable waters, has ever been the great stumbling block in the way of Christianity.

The same feeling, in a modified form, gives rise to the disposition, in regard to baptism, to mingle the physical and spiritual, and, by a mixture of faith and sight, bring about that which is wholly the work of God. It is an attempt to follow the Angel that visited Manoah; arising from the rock and burning flesh with the ascending smoke, lift ourselves to the spiritual world above; forgetting that the carnal body of Manoah is still clinging about the spiritual *Ego*, weighing it down to earth. We can but look up, with the trusting eye of faith, to our ascended High Priest, and, observing faithfully the directions given, await the Samson of our deliverance.

And this disposition tends, at one time, to contract, and, at another, to expand, the meaning of the term (*baptism*), thus confusing the lines by which we may know when we have passed from one territory to another. We are not tenacious in regard to terms, but we do desire some fixed boundary, that we may know what ground we are standing on. If baptism is meant to include faith, application of water, and the new birth, then we can accept the doctrine of "baptismal regeneration." But if it is limited (as we believe the Bible limits it, in speaking of the physical act) to "the application of water, by a properly authorized person, in the name of the Father, Son, and Holy Ghost, to a proper subject," then we cannot accept the doctrine of baptismal regeneration.

That baptism is a means of grace, as prayer and the eucharist, we do not deny or doubt. And that faith must accompany each, that grace may be imparted, we do not deny or doubt. But that these acts of man do, or can, produce, or aid in producing, or to the least extent merit new life, we do not believe. "For if it be of works, then is it no more grace." We do believe that "faith should bring forth good fruits and good works, and that it is necessary to do all manner of good works, as God has commanded, for God's sake; but not, as though we put any

confidence in those works, or that we can thereby earn grace or favor in the sight of God; for we receive forgiveness of sins and justification through Christ, as Christ himself saith, "When ye have done all those things which are commanded you, say We are unprofitable servants."

This doctrine of baptismal regeneration, as we have before intimated, appears in so many different shapes and shades, that it is difficult to grasp it with any assurance that we can hold it. Take two from the extreme wings—First the broad view of the Papist, and many of the ancient Christians, "That through baptism there is imparted to man (*ex opere operato*) such a holy nature, that original sin is thereby entirely taken away."* Second, that which we suppose is a fair representation of the views of many in the Lutheran Church. "That the Church does not teach, and never has taught, that baptism is regeneration; but she does teach, and, in accordance with the Word of God, must teach, that through baptism grace is offered, and that in all those who allow the work of grace to commence and grow in their hearts, not resisting the Holy Spirit in baptism, but in humble trust to God's promise affixed unto baptism, allowing him to renew, transform and sanctify the heart, *it is a means of God unto regeneration and the new birth of the Spirit, and secures in these the forgiveness of sin, life and salvation.*"†

Between these there are representatives of every possible shade. The passages of Scripture upon which this doctrine is chiefly founded are, John 3 : 5; Tit. 3 : 6; 1 Pet. 3 : 21. And the stronghold must ever be the first, taken in connection with Mark 16 : 16, because in it the separation is made between the physical and the spiritual. To deny that "*born of water*" refers to baptism, is certainly frittering away the plain meaning of the Saviour's language to support a dogma. As Grotius, Cocceius, and Lampe (in Alford, h. l.), and A. Clark (*in loco*). Nor will the interpretation of the "water" as figurative; as Zwingle and Calvin (see Tholuck, h. l.), meet the difficulty.

Without controversy we admit that the words γεννηθῆ ἐξ ὕδατος have direct reference to baptism. But while we do this, we decidedly reject that fanciful extreme, advanced by Chrysostom, and held by many, from his day even to the present, "explaining, after the analogy of physical

* Schott's Aug. Conf. 95.

† Ev. Quar. Review, January, 1867.

generation, the paternal principle as found in the Spirit, the maternal in the water." And our reason for objecting to it, is the fundamental objection (as Tholuck terms it, "dogmatic difficulty") that lies at the root of all the interpretations which favor baptismal regeneration. That is, "that in this way Christ's words would ascribe to baptism a like share with the Spirit in regeneration."

We also reject that interpretation which explains "*aquam et Spiritum*" by "*aquam spiritualem*."* Turning toward the other side, we find Olshaussen softening down the explanation of Chrysostom, Bucer, Knapp, &c.; regarding water as the symbol of the penitent soul.†

Tholuck, uniting as it were, the two foregoing classes of views, in their nearest approach to each other, refers the expression, not to the rite of baptism, but to the idea of cleansing drawn therefrom.‡

There is another class of views, according, in many points, with the extremes already given, yet dropping the *spiritualizing* ingredient found in the former.

And we may quote Dean Alford (I. 644) as a moderate representative of this class. "Baptism *complete* with *water* and the *Spirit*, is the admission into the kingdom of God." This, it is true, is an attempt to hug closely the sacred text, yet the emphatic "*complete*," sufficiently unfolds the idea intended. Similarly Lange (Mark 16 : 11—18). Belonging, perhaps, to this class, is that view holding baptism essential to salvation, simply because it is a command. That remission of sins follows the act, not on account of any cleansing virtue in the water, or spiritual effect of the ordinance, but wholly because it is obeying the command of God. The language of A. Barnes (Notes II. 211) would indicate that he held this view. But of this we are doubtful.

Holding, as we do, with the majority of modern expositors, that "of water" signifies baptism; then, if "of water *and* the Spirit" is equivalent to "of the Spirit *and* water" (except as to the order); and "kingdom of God" signifies only the true spiritual Church of Christ, or the glorified state of the redeemed, there is no escape from the doctrine of baptismal regeneration in some form. Therefore to the

* Teller, vid. Rosnm. II. 362.

† Comm. II. 354.

‡ Comm. on John, 117.

examination of these two points will we direct our attention.

That baptism is a "pledge or seal" of faith, (or as Rosenmüller expresses it, II. 362, "*Per baptismam se obstringit ad amplectendam doctrinam divinam*,") does not necessarily conflict with any of the views of those holding "of water" as referring to baptism. The one is but collateral to the other. That the conversation between Nicodemus and our Lord, is reported in an abbreviated form, leaving a hiatus between the second and third verses, seems evident from the language itself. But having no certain *data* by which we can supply the omissions, if there are any, a knowledge of the fact can aid us but little in our interpretation.

Our Lord was endeavoring to lead Nicodemus to a proper idea of that change of heart necessary to constitute him a true child of God. He also was trying to win him over to the kingdom of God. He begins by specifying the *new birth* as a necessary pre-requisite to entrance into the *kingdom of God*. And in his first words, he brings before Nicodemus two very important terms, to wit, "born again" and "kingdom of God." In regard to the latter, Nicodemus expresses no surprise or solicitude, and asks no further explanation, but directs his inquiries to the former. Hence it is fair to presume that he was, or considered himself to be, sufficiently acquainted with the latter expression. And it is important here to ascertain what was Nicodemus' idea of the kingdom of God, for it is not likely the Saviour would have allowed him to go away with a wholly erroneous idea in regard to it. And the Lord, knowing the heart of Nicodemus, of course knew his thoughts, although unexpressed.

"Kingdom of heaven" (peculiar to Matthew) and "kingdom of God," are equivalent terms. The former is common in the Rabbinical writers who do not, however, except in one or two places, mean by it the reign of the Messiah, but the Jewish theocracy.* Although neither of these terms are found in the Old Testament, yet the idea is frequently brought forward, especially in the prophetic writings.

And when, from the border of the wilderness, the cry burst upon their ears, "Repent ye; for the kingdom of heaven is at hand," no surprise was manifested in regard

* Alfd., Matt. 3 : 2.

to the burden of the message, or the terms used. But the Jews sent out the inquiry from Jerusalem, not "*What is this thou sayest?*" but, "*Who art thou?*" The people muse in their hearts, not what meaneth this message? but "*Whether he were the Christ, or not?*"

The "kingdom of heaven," and "kingdom of God," were not unmeaning terms to them. God had been their Sovereign when they marched out of Egypt; while they dwelt in the wilderness; and had guided the hands of the Judges. Of him they sought counsel, and by his directions were they governed. And when the house of David exercised kingly authority, it was as the chosen representative of the Divine Ruler. Out of Jesse, through David's line, was to come the chief branch, the great leader. And when the harp had ceased its strains, and the prophetic tongue had become silent, and a new dynasty was placed upon the throne, it was with the express reservation in favor of this expected, illustrious Son of David. And the last remnant of the Asmonean race perished by the murderous hand of her husband, about the time that Shiloh came. The Jewish idea, then, of the new kingdom, which was to be set up, of whose greatness Daniel had prophesied, was, that it was to be a visible kingdom, exercising temporal authority; a renewal of the splendor of the reigns of David and Solomon.

But when Christ came, and did not assume the visible sceptre of Israel, and proclaimed, "*My kingdom is not of this world,*" the mass of the nation turned away from him. Those who still trusted in him, and believed him to be the Messiah, had necessarily to modify their views in regard to this kingdom. To this latter class, doubtless, Nicodemus belonged. But it will not do to assume, that he had passed over to the full conception of the spiritual kingdom. His mind, most likely, turned to the followers of Jesus, the community or society of professed believers, as the true explanation. And now our Lord seems to be leading him to the higher view on this point. While he leaves uncontradicted, the idea in the mind of Nicodemus, he leads him from the external to the internal; shows him that within the outer hull is a kernel, in which resides the vitality, the true life; as Tholuck expresses it, "*to the centre of the Christian faith.*" See the same idea again brought forward, (though with a different figure) by the Saviour, Matt. 13 : 47.

We will not enter into the history of baptism, to show its bearing on the mind of Nicodemus, for it cannot be disputed, that at the commencement of the Saviour's public ministry, the Jews were acquainted with this rite. They did not question its purport or meaning, as used by John. It was John's authority they inquired into. "Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet?" Not "*What* doest thou?" but "*Who* art thou?" and "*Why* doest thou?" With all this Nicodemus must have been acquainted. The figure of the new birth was, perhaps, not wholly unknown to him. The Rabbins were acquainted with calling proselytes, when baptized, new born, or new creatures. This, we are aware, is doubted by some, especially as to its connection with baptism; but we are inclined to think this passage itself tends to prove that such was the case. Admitting that "of water" alludes to baptism, virtually carries with it the admission that Nicodemus was acquainted with the rite, and understood its import. And also, that holding the position that he did, as a ruler in Israel, he ought to have understood the meaning of "born of water."

But let us go further. Does the second question of Nicodemus give full expression to the thought in his mind? It might seem that we were forever shut out from an answer to such an inquiry as this. But when we recollect the Saviour could look into the heart, and that more than once he answered, not so much the words of the lips, as the thought of the heart, we may obtain from his answer a truer index to the questioner's thoughts, than from his own words. Nicodemus inquires whether, by this new birth, a second physical birth is to be understood. The answer to this is found in the second part (v. 6) of the Saviour's reply; while the first part appears to answer an inquiry in the questioner's mind, not expressed in his words.

Suppose (as we are inclined to believe was really the case) that when the Saviour used the expression "born again," the mind of Nicodemus, as was natural, at once reverted to physical birth, but feeling the great improbability of this being the Saviour's meaning, the new born proselyte, made such by baptism, comes next before his mind. Thus wavering between the strong improbability, on the one hand, and the merely figurative use of the term, on the other, he gives his question its double form. How can a man be born when he is old? Is it by a

second birth from his mother's womb? Our Lord, looking into his heart, seizes upon the real inquiry, which lies behind, as a readier means of leading him on to the great central point. What then would be the meaning of the Saviour's answer? True, Nicodemus, by being born of water you may enter into the kingdom of heaven, in its form here on earth, the visible kingdom, but to enter that spiritual kingdom, which lies within, requires more than this; ye must also be born of the Spirit. Then turning to the expressed question, he also answers it, but in such a way as still to keep the central point in view. He also moves one step forward, passing from the process to the result. "*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*" Hence we think Beausobre has reached the true interpretation: "*Si quelqu'un n'est né non seulement de l'eau mais aussi de l'esprit.*" Except a man be born *not only* of water, but of the Spirit also, he cannot *enter into* the kingdom of God. The change from "see," (*ιδεῖν*) in the third verse, to "enter into," in the fifth verse, should also be carefully noticed. Although often passed over lightly by commentators, we think it has its design and force. Give the former its full force "to experience, to participate in," (Thol.) Here our Lord looks at the kingdom of God from the Divine stand-point. While in the fifth verse, answering the difficulty in the mind of Nicodemus, by the same expression, "kingdom of God," he includes also the human view. Hence instead of "see," there is "enter into," using perhaps the strongest terms in the original language to express the idea, doubling *εἰς*—(*εἰσελθεῖν εἰς*).^{*} There was certainly some reason why the Saviour should make this change. Except under the explanation we have adopted, it seems to us the force of the variation is wholly lost. But under it, the point is brought sharply forward. If, as we have supposed, *entrance into* the Jewish Church of a proselyte through baptism, was in the mind of Nicodemus, the answer, in this particular, becomes pointed. The "enter into," in the fifth verse, cannot contrast with "enter into" in the fourth verse, for in the latter the entrance necessarily precedes the birth, while in the former it follows. The one has no reference directly to the other.

Before summing up and applying our conclusions, we

^{*} Compare John 20 : 6.

ought to examine the other passages of Scripture heretofore named (Tit. and 1 Pet.), but we must bring our article to a close.

Let us therefore apply our conclusions to the doctrine of baptismal regeneration. And it is proper for us to state here, that by this term we include every view which makes salvation, justification, or new birth, grow out of, or in any way dependent on, baptism.

We have shown that the Scriptures follow closely the figure of natural birth, from the originating cause to the new man. Also, that the new birth is the first dawn of new life in our moral nature. If this be true, and we think it cannot be successfully controverted, it necessarily sweeps away all those views which make baptism and regeneration one, or make baptism produce regeneration, or that explain the new birth by representing water as the maternal principle. This latter view, or class of views, is so chameleon-like, that it changes its color according to the branch under which it hides. Yet when stripped of the verbiage and multiplicity of figures, with which it is generally set forth, it falls back to the rank of the extreme first above mentioned. It gives to water an agency in the new birth equal to that of the Spirit, which is at once a fatal objection, unless we suppose God has planted in water one ingredient of moral life, or that he works a miracle at each baptism. And even with these violent suppositions, the seed, which is the Word of God, would have to be planted in the water, or the analogy with natural birth lost. This, to say the least of it, is simply absurd. It may be said we have omitted to take faith into consideration. Faith is the act of man's heart, and if it be made a factor in the moral change, it cannot perform the parts of the other factors.

The water must remain the maternal principle, or the whole theory falls to the ground. And while this is retained the difficulty must remain. The attempt is sometimes made to avoid this difficulty, or *reductio ad absurdum*, by saying that the Spirit and the water, in conjunction, produce the change while the body is in the water, or the water is being applied. If the water has any agency in the matter, the difficulty remains precisely the same as it was before. If the whole action is transferred to the heart, and is the work of the Spirit, then it becomes a matter of time, which is determined by the use of water. Under

this view, Constantine was right when he delayed his baptism to his last breath; and St. Ambrose, who was not baptized until he was made Bishop of Milan. The only danger is, that like Constantine and Constans, the sons of the former, sudden death may overtake us. There is no shape this view can take, to avoid the difficulty. If the water represents the maternal principle, then it is neither the heart nor faith. If it is represented by faith, or the heart, then it is not the water. And to attempt to combine these, or any two of them, is supposing a double maternal principle, an anomaly not found in nature. The seed must be planted in the maternal agent, for there must the new man be produced. If it is in the water, then the heart can have no part in it; if it is in the heart, the water can have no part in it.

To say that baptism, complete with water and the Spirit, is the admission into the kingdom of God, is either, nothing more than an expansion of the term (baptism), or else leaves us back where we started. In the former case, the point of controversy is covered by the widened term; in the latter case, it has not been reached.

To say that baptism is essential to salvation, not because of any virtue in the water, or direct efficacy in the ordinance itself, but simply because its observance is obeying a command, is leaving wholly out of view the idea of birth. And those who hold this opinion, do generally discard the idea of any change of heart that can with propriety be called a new birth. On the other hand, the admission that born of water, signifies the external rite of baptism, necessarily excludes all explanations of "water" as figurative, and also the opinion that the *idea* of cleansing only is thereby intended.

There is yet another opinion, which we place on the side of baptismal regeneration, *if we understand it*, for it is so covered with fog and mist, that we may well doubt whether our eyesight be keen enough to penetrate it. Not knowing how to describe it in plain simple terms, we therefore give it in the words of an advocate. "That through baptism grace is offered, and that in all those who allow the work of grace to commence and grow in their hearts, not resisting the Holy Spirit in baptism, but in humble trust to God's promise affixed unto baptism, allowing him to renew, transform and sanctify the heart, it

is a means of God unto regeneration and the new birth of the Spirit, and secures, in these, the forgiveness of sins, life and salvation." That "through baptism grace is offered,"* is a very indefinite expression, must be admitted. Of this we will speak hereafter, admitting we have already used a somewhat similar expression.

To ascertain, from the above opinion, the factors in the work of regeneration or new birth, and the part that each performs, is a difficult task. Let us see what is done, aside from baptism, and perhaps we can see the better what it is to perform.

First, the work of grace is to commence and grow in the heart. This much is certainly the work of the Spirit, for grace is the gift of God. What is meant by "not resisting the Holy Spirit in baptism," we admit is beyond our reach. Whether it means "not resisting" while in the act of being baptized; or resisting, by refusing to be baptized, or either, we cannot say. Secondly, God is to be allowed to renew, transform and sanctify the heart. Then, by remembering God's promise affixed to baptism, it becomes a means of God unto regeneration and the new birth of the Spirit. What part in the great work, regeneration and the new birth are to constitute, after the heart has been renewed, transformed and sanctified; or whereabouts between, they are to be placed, is difficult, to conceive. And, finally, in these (regeneration and new birth) baptism secures the forgiveness of sins, life and salvation. Pardon, or forgiveness of sins, is an act of the Divine mind, and must precede the new birth. Otherwise, a heart yet dead in trespasses and sins, is regenerate, renewed, transformed and sanctified, which is impossible.

This confusion of language arises from the confused idea, or rather confusion of ideas, in the mind in regard to this subject. Not satisfied with admitting that baptism, in addition to being a seal or pledge of faith in Jesus Christ, is only a means, or door of induction, into the visible Church, and typical of the spiritual baptism, that inducts into Christ, they strain to press something spiritual into the physical act. Hence the piling up and mingling of terms, and phrases, and expressions, to wed the two into one. The result is utter confusion.

"Concerning Baptism we teach, that it is a necessary ordi-

* Augs. Conf., Art. IX.

nance." Necessary in order to enter the visible Church. Necessary, *where it can be received*, in order that the whole Christian duty may be performed. Necessary as a public confession and seal of faith in Jesus Christ.

"That through the same, grace is offered." It is an acted prayer, that God is as truly pledged to follow with his blessing, when faith attends the act, as the oral prayer that speaks the true thoughts of the heart. We pray God to give us peace of mind, when troubles assail us; soon the clouds over our horizon are gone. So, having with a true heart performed our duty in submitting to the external rite, a cloud that hung in the sky is gone, or, in plain words, the mind feels a satisfaction, because a duty has been performed. More than this, it also feels consciously within the pale of Christ's visible Church. It feels one difficult step, for the heart to make, has been taken, and encouraged for the next. And over and above all, here, as in the performance of all other religious duties, God does shed abroad in the heart, the soothing, inspiring influence of the Holy Spirit, which has a dwelling place in every truly converted soul.

The Christian Church was foreshadowed by the Jewish Theocracy; the ordinances of the ancient being mixed with the blood, as typical of the great Sacrifice that was to usher in the new. Likewise the Christian Church on earth, to a certain extent, foreshadows the Church triumphant. Its ordinances are types of those things which are spiritual. The external is the figure of the internal; the door to one, the image of the entrance to the other. By baptism of the body, we enter the outer door; by baptism of the heart, with the Spirit, we enter the inner door. By the one we are brought to visible fellowship with the brethren; by the other, we enter into fellowship with our Lord. We may be inside the net, yet not of the good fish to be gathered into vessels. The external ordinance will take us within the one, but this will not suffice to carry us within the other. When feeling our own poverty of spirit, we cast aside every self-reliance, and, clinging alone by the cord of faith in Jesus Christ, we swing loose from all other hopes of salvation, and trust our soul, our all, to his keeping, then, and then only, will the blessed Spirit come down, and, baptizing our hearts, impart that moral life, which makes us sons of God.

ARTICLE III.

THE THIRD COMMANDMENT. TRANSLATED FROM GERHARD'S LOCI THEOLOGICI.*

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This commandment, consisting of two parts, the first prescribing the duty, and the second assigning a reason for its performance, treats of the observance of the Sabbath, both by sanctification, and by a rest from all external labors. In considering these words, it is necessary that we should make an accurate distinction between that in them which pertains to the ceremonial, and that which pertains to the moral law. That the Sabbath should be sanctified, and that on it we should abstain from all works which conflict with God's worship, that on certain days the public ministry of the Church should be appointed, and that for the sake of good order, a prescribed time should be set apart for the ministry of the word—this is the moral law in the commandment. But that the seventh day should be sanctified, *i. e.*, that the Jewish Sabbath, observed under the Old Dispensation, should be set apart for this worship, is the ceremonial law in this commandment. As the reason for this injunction, we are referred to the example of God, in the original institution of this day, when, after having in six days made all his work, he rested on the seventh.

In order that we may fully investigate the scope and design of this commandment, let us first consider the words singly.

1. *Remember.* It will be observed that this beginning is unlike that of the other commandments. God does not say merely, "Thou shalt keep the Sabbath day holy," but

* Locus XXII. *De Lege Dei*, Preuss, 3 : 59—67; Cotta, 5 : 311—320.

For the sake of brevity we have somewhat condensed this article, omitting the numerous quotations from the Church Fathers, and some other points of minor interest.—*Tr.*

he calls our attention to it, by prefixing the word, Remember. In the Hebrew, the word is in the infinitive, in order to convey an important and solemn charge, by which to condemn the heedlessness of our corrupt nature. Our souls so frequently suffer from forgetfulness of the worship due God, that by this word he seeks to rouse us from our lethargy. In addition to this, we are here taught, that for the proper observance of the divine commandments, it is necessary that our souls should be mindful and watchful, meditating by day and night, concerning the fulfilment of those duties which God has enjoined upon us, Ps. 1 : 2; 119 : 16, 176. Forgetfulness of God's commandments, is the nearest approach to their positive transgression. But inasmuch as the word "Remember" has reference to an operation of the mind, rather than to an external work, this word shows, that the requirement does not apply so much to an external observance of the Sabbath, as to an internal obedience. Finally, the word "remember" recalls to our minds the fact, that at the creation of the world, the Sabbath was sanctified by God.

2. *To keep holy.* This contains, as it were, the very soul of the commandment. For God sanctifies the Sabbath in one way, Gen. 2 : 3, and men sanctify it in another way. God blesses the Sabbath, and sanctifies it, *i. e.*, he sets it apart for divine worship, and *the blessing passes upon those who, following his command, sanctify it.* Therefore, those who, in the honor of God, obey this commandment enjoy especially spiritual blessings of every kind. Men sanctify the Sabbath, when they acknowledge that it has been sanctified by God, regard it as holy, and devote it to the performance of holy works. But what are these works? Internal sanctification and spiritual worship, are required by the first two commandments; but, inasmuch as in this life, this spiritual and internal worship needs the external exercise of attendance upon the public ministry, through which God works, preserves and increases in us internal sanctification, and by which the evidences of this sanctification are set forth, this commandment must be understood as referring to the public ministry of the word, and holy rites. Ex. 11 : 13, "Verily my Sabbath ye shall keep, that ye may know that I am the Lord that doth sanctify you." v. 14, "Ye shall keep the Sabbath thereof for it is holy unto you." This means, that through the public, external ministry of the word, I will work sancti-

fication in your hearts, Ex. 20 : 29 What these exercises of the public ministry and divine worship are, will appear hereafter in our enumeration of the virtues herein commanded.

3. *Day.* We are commanded not simply to sanctify the Sabbath ; but, Remember the Sabbath *day* to keep it holy. This does not mean that any superstitious importance is to be attached to the observance of days, but that we should sanctify, and spend in holy labors, the *entire* Sabbath day. It is a common custom, which is likewise most sinful, to devote to divine worship only a portion, and that frequently a very small portion, of the day, and to spend the remaining time in slothful ease, or in dances and feasts. For we are commanded, not merely to sanctify a few hours of the Sabbath, but the Sabbath day. Common sense teaches us that a holy day requires holy works, and a holy conversation. Besides, inasmuch as there was likewise a Sabbath of months and of years, Lev. 25 : 4—8 ; 26 : 35, in order to prevent all confusion, express mention is here made of the day. In other passages God speaks in a general manner, "My Sabbath ye shall keep," Ex. 31 : 13.

4. *The Sabbath.* The seventh day is here expressed, which had been appointed for divine worship. The children of Israel were carnal, and very much inclined to superstition and idolatry, and therefore God prescribed to them, not only rites and ceremonies, by which they might be informed concerning his worship, but also certain times and days, in which they should use these rites and ceremonies ; neither did he leave it to their free will to select any day which they might wish, but he bound them by certain laws, in order that they might be prevented from worshipping any other being than him, Deut. 12 : 8. The seventh day was selected likewise, because it was most suitable, as a memorial of the past (the Sabbath of creation), and a sign of the future (the Sabbath of redemption, the resurrection of Christ, and the eternal Sabbath). Ex. 31 : 13, "My Sabbath ye shall keep ; for it is a *sign* between me and you," Ex. 20 : 20. From this ceremonial envelope of the law, we are free, inasmuch as we live under the New Dispensation.

5. *Six days shalt thou labor.* עָבַד properly signifies thou shalt do servile work ; God, therefore, shows the difference between external labors, and exercises of piety and divine worship. The former he calls servile ; by the

latter he says that the Sabbath is sanctified. But in order that we should not think that the labors of our calling displease God, in this very commandment, which treats of the sanctification of the Sabbath, he makes express mention of these, assigns to them six days, and commands only the seventh day to be devoted to divine worship. Some understand the words, "Six days shalt thou labor," merely as permissive, maintaining that God has left it free as to the manner in which we shall employ ourselves during the remaining days of the week; but the more correct interpretation is, that this also is a commandment, as Luther has translated it, *sechs sollst du arbeiten*, for the labors of our calling not less than the sanctification of the Sabbath, are required of us by God, Gen. 3 : 19. The fact that the Hebrew verb, which is here used, has the same form as the verbs used in the other commandments, confirms this opinion. On account of the extreme corruption of our nature, on the other days of the week, slothful inactivity is forbidden us, with as much force as the sanctification of the Sabbath day is commanded. This is proved by the reason attached to this commandment, which declares not only that God rested on the seventh day, but also that he worked for six days; and as his rest on the seventh day is here proposed to us as an example for our imitation, so also we should regard his labor during six days, as likewise an example, which we should follow.

6. Six days are devoted to servile labors, while only the seventh, is devoted to the sanctification of the Sabbath, not because those labors which are performed during the six days, are of more importance than those by which the Sabbath is sanctified, but because God knew the extreme corruption of our nature, on account of which the flesh must be overcome by means of labors, so that by inactivity we may not grow indolent. In the beginning, we were created, not for these servile works, not for labor in the sweat of the brow, but for those works by which the Sabbath is sanctified, and in eternal life, when we will celebrate Sabbath after Sabbath, all that wearisome and servile toil, which makes us slaves to the necessities of this life, will cease. But on account of the corruption of our nature, arising from the sin of our first parents, and inherited by us, all these toils and labors have been multiplied as punishments; so that after having been fatigued and worn by the labors of the sixth day, only one day,

viz., the seventh, is permitted us as a day of rest. This truth gives us information concerning the manner in which we are to regard a large number of superfluous and superstitious holidays.

7. *Do all thy work.* Emphasis is to be placed on the word "thy." God prescribes to each one the works of his own calling, which are to be pursued without any meddlesomeness. 1 Cor. 7 : 17, "As God hath distributed to every man, as the Lord hath called every one, so let him walk." 1 Thess. 4 : 11, "Study to be quiet, and to do your own business, and to work with your own hands." 2 Thess. 3 : 11, "There are some which walk among you disorderly, working not at all, but are busy-bodies." But when these servile works are called ours, and distinguished from those by which the Sabbath is sanctified, it is implied, that in our own strength no holy works can be performed on the Sabbath, in such a manner as to be pleasing to God, but that it is God's work to sanctify us. Ex. 31 : 13, "My Sabbaths ye shall keep, that ye may know that I am the Lord that doth sanctify you," Ex. 20 : 12.

8. *The seventh day is the Sabbath of the Lord thy God.* Mark 2 : 27 declares, that the Sabbath was made for man, for the use and advantage of man ; yet it is not called the Sabbath of man, but of God, both because he instituted it, and because immediately after the first creation, he celebrated it. In these words there is reference of this kind to the Author of the Sabbath, "That Lord whose Sabbath this is, is thy God, therefore thou shouldest sanctify the Sabbath in his honor and worship." Yea, these words show, to a certain extent, the manner in which we should sanctify the Sabbath. For inasmuch as it is the Sabbath of God, we should sanctify it by doing God's works, *i. e.*, those which he has commanded and required, just as in the words of the first commandment, "I am the Lord thy God," we are commanded to worship him in no other manner than that which he has prescribed to us in his word. To this there is a reference in that beautiful passage in Is. 58 : 13 : "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable ; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." In these words, "The seventh day," &c., we are commanded to cel-

celebrate the Sabbath to the honor and worship of God alone, and to him alone yield religious adoration.

9. *Thou shalt not do any work in it.* The works, the performance of which, on the Sabbath, God has forbidden, may be learned, not only from other passages of Scripture, but from the very words of this commandment: "Thou shalt not do any work," *i. e.*, servile work, which may hinder the Lev. 23 : 7; public ministry and divine worship. Compare and the reason is added, Deut. 5 : 15 : "Remember that thou wast a servant in the land of Egypt;" therefore, in memory of this deliverance, God commands the Israelites to grant rest from labor also to their servants and cattle. Here, too, the ceremonial part of the commandment must be accurately distinguished from the moral. For the moral part is perpetual, and prohibits all those works which interfere with the exercise of the public ministry; but those works which belong to the worship of God, to holy rites, to the love of our neighbor, and the necessity of life, are not prohibited. But, on the other hand, many things were prohibited to the Jews, in the ceremonial law, which no longer bind us under the New Testament. Ex. 16 : 29 : "Let no man go out of his place on the seventh day." But Christ often journeyed on the Sabbath, Matt. 12 : 1. So also Jer. 17 : 21, declares, "Bear no burden on the Sabbath day;" but in John 5 : 8, Christ tells a man to carry his bed on the Sabbath. Some interpret these words of the commandment as figurative, and as meaning, that on the Sabbath day we are not to do our own works, *i. e.*, those that proceed from our depraved nature. This allegorical meaning would be correct if it were referred to the spiritual Sabbath of Christians, which is perpetual, and should be celebrated every day of our lives; but it is not applicable here, for we are to abstain from the works of our corrupt flesh, not only on the Sabbath, but also on the six intermediate days.

10. *"Thou, nor thy son, nor thy daughter, thy man servant," etc.* We infer from these words, first, although the sanctification of the Sabbath, primarily and properly, does not consist in works, yet, inasmuch as servile works interfere with the sanctification of the Sabbath, in this command, they are therefore forbidden in express words, from which fact we derive the general rule, which can be applied to all the commandments, that not only sins, but also

the occasions for sin, are forbidden by the divine law ; and that not only virtues are required by this law, but also the turning away from everything which may prove a hindrance to virtues. It is evident from this, that sacred things are to be treated with the greatest earnestness and attention, and that we should listen to the word of God with eagerness and freedom of spirit. Secondly, as express mention is made of sons, servants and strangers, we infer that parents, heads of families, and magistrates, are required not only themselves to sanctify the Sabbath, but also to see to it that the day is sanctified likewise by the servants and strangers committed to their care, and trust. In what concerns the imparting of religion, there is no difference between parents and children, masters and servants, magistrates and subjects, all have one Lord, one faith, one hope and one inheritance, Eph. 4 : 4, 5. Thirdly, although strangers were not forced to embrace the Jewish religion, yet they were commanded to abstain from all works on the seventh day, being thus required to afford an external obedience to the divine law,—a manner of proceeding which is also laid down to the Christian magistrate for his imitation. If strangers had been permitted to work on the Sabbath, they not only would have been a bad example to the Israelites, but also would have afforded them an occasion to defraud the law, by having their servile works performed by those who were not subject to its requirements.

11. "*Nor thy cattle.*" In this commandment, God makes mention of cattle, not because oxen are a care to him, 1 Cor. 9 : 9, *i. e.*, not because he has delivered his law also to brutes, or has commanded them to sanctify the Sabbath, but he commands that they should have rest in the Sabbath, for these reasons : 1. Because when cattle labor, men are needed to direct them. 2. If express mention had not been made of cattle, the Jews could have defrauded the law, by hiring their cattle on that day to the Gentiles for work. 3. Inasmuch as not only men, but also cattle, needed some rest, God wished to refresh them with it on the seventh day. But when he connects the rest of men and cattle, he does so in order to show that the true observance of the Sabbath does not consist in an external rest from servile works, which is common to them both, but, that in addition to this, a sanctification is required, which is peculiar to man, and, on account of

which, this external rest is commanded. 4. As God grants a certain amount of rest to brute animals, from this we ought to learn how much greater kindness and mercy he has shown to us. 5. By this word we are bidden to exercise kindness, not only to servants and strangers, but even to the cattle, because by the exercise of cruelty toward brutes, inhumanity toward our neighbor is enkindled and increased, as the example of Domitian teaches us, who from the practice of daily transfixing flies, learned to become a tyrant. Prov. 12 : 10, "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel."

12. The Israelites are reminded of the original institution of the Sabbath, as a reason for its observance. "*For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.*" The Sabbath ought to be a perpetual memorial of creation, and therefore the Israelites are here referred to this article of faith. As God in six days created all things, but rested on the seventh, and beheld what he had done; so also they ought to work during six days, but to rest on the seventh and think of the benefits afforded them in Creation and Providence. But how did God rest, since, properly speaking, he did not labor in the work of creation? He spoke and they were made. We reply: The word rest has two meanings, either expressing the end of an action, or refreshment after labor; in the former sense, but not in the latter, it is ascribed to God. Just as in his work, we can conceive of no fatigue, so also in his rest, we can conceive of no sloth. God ceased from making new kinds of creatures, although he still watches over and governs those which he has made. John 5 : 17, Christ says, "My Father worketh hitherto and I work." Here too let us observe the reason which is added to the commandment. On the seventh day, after the creation of man, God rested, therefore man also should rest in God, just as God rested in him: and since God rests on the seventh day, in such a manner as not to cease from every work, but preserves and governs the universe, so also the sanctification of the Sabbath does not consist in slothful ease, but in the performance of those works which promote God's glory.

The virtues required by this commandment. From this

basis we can readily infer what are the virtues enjoined by this commandment are: 1. In Lev. 23 : 3, the Lord says to the Israelites, "Six days shall work be done, but the seventh day is a Sabbath of rest, a holy convocation,"—and this is repeated in verses 7, 8, 21 and 27. The law concerning the Sabbath, therefore, requires that public congregations of the Church should be established, in order that believers may come together to the public ministry. 2. In these public congregations the true doctrine is to be proclaimed, and the word of God to be preached and heard, Lev. 10 : 11. According to Luke 4 : 16, Christ on the Sabbath taught in the synagogue at Nazareth. According to Acts 13 : 14 and, Paul and Barnabas, having entered the synagogue on the Sabbath day, and sat down, after the reading of the law and the prophets, the rulers of the synagouge sent unto them saying, Ye men and brethren, if ye have any word of exhortation, say on. v. 44, "And the next Sabbath-day, came almost the whole city together to hear the word of God." Acts 15 : 21, "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day." 3. In them the rites which have been divinely instituted are to be observed, and of these rites, the sacraments especially; which, although under the New Dispensation, not confined to a particular time and place, yet are most suitably administered in the public assembly of the Church. 1 Cor. 11 : 20, "When ye come together therefore, into one place, this is not to eat the Lord's supper." Acts 20 : 7, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." 4. Public and solemn praise and worship of God should be appointed, by which we should unite with the Church in confession, thanksgiving, and prayer. Ps. 22 : 22, "In the midst of the congregation will I praise thee." v. 26, "My praise shall be of thee in the great congregation." Acts 16 : 13, "On the Sabbath-day we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither." 5. In these assemblies alms should be collected for the supply of the wants of the poor. Is. 58 : 6, 7, "Is not this the fast that I have chosen, * * * to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house." 1 Cor. 16 : 1, 2, "Now concerning the collection for the

saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." Under this same head we may also class other works of mercy, by the performance of which, the Sabbath is in no manner profaned. Christ frequently healed the sick on the Sabbath, and defended his action in so doing, against the superstition of the Pharisees. 6. We should abstain from all manual, servile or mechanical labor, by which the exercises of public worship are hindered.

Sins against the third commandment. 1. To "forsake the assembling of ourselves together," Heb 10 : 24, to be unwilling to take our place in the congregations of the Church, to undervalue them, to be rarely present in the holy assemblies. 2. To consume the day in slothful ease, to neglect reading, meditation and reflection upon the word, to accommodate our teaching to the desires and feelings of others. 3. To omit the administration and use of the sacraments, to change the words of divine institution, to exclude from the communion of saints those who should be admitted, and to admit those who should be excluded. Ez. 23 38, "They have profaned my Sabbaths, when they had slain their children to idols." 4. To despise the prayers of the Church, and without any urgent reason to withdraw ourselves from them, or whilst sometimes being present at public prayers, to recite them without desire and attention, or to pray in an unknown tongue. 1 Cor. 14 : 17, "For verily thou givest thanks well, but the other is not edified." 5. To contribute little or nothing towards the support of the poor, to sound a trumpet when we do alms, Matt. 6 : 2, *i. e.*, to bestow them for the purpose of self-ostentation. 6. To give no rest to our servants, and on the Sabbath to perform those works which interfere with the sanctification of the day, and which can be deferred.

The duties of the Ministers of the Word. Inasmuch as all cannot fill the office of a prophet, 1 Cor. 12 : 29, by the sanction of this commandment, there is a distinction made between the ministers, and the hearers of the word, by which there are assigned to each one his own duties and parts. The duties of the ministers are: 1. For each one to proclaim to the flock committed to him, the entire doctrine of the law and gospel. 1 Pet. 4 : 11, "If any man speak, let him speak as the oracles of God," which includes

the catechetical instruction of the young, the refutation of those who contend against the truth, the comforting of the afflicted, etc. 2. To rightly administer the sacraments, according to the divine institution. 1 Cor. 11 : 23, "For I have received of the Lord that which also I delivered unto you." 3. To enforce ecclesiastical discipline, Matt. 18 : 17, under which are included, legislation, reproof, and the use of the keys in absolution and excommunication. 4. To pray in behalf of the whole Church. 1 Sam. 12 : 23, "God forbid that I should sin against the Lord in ceasing to pray for you." 5. To afford to hearers an example of a correct life. Tit. 2 : 7, "In all things showing thyself a pattern of good works."

The duties of the hearers of the word. 1. To hear the word of God from the mouth of ministers as from the mouth of God, and to avoid all false prophets. 2. To use the divinely appointed sacraments. 3. To obey the ministers, and to withdraw themselves from all brethren walking disorderly. 4. To pray God for the ministers, and to thank him for faithful preachers of the word. 5. To adorn the profession of faith by a life of integrity. 6. To love and honor the ministers, to live peaceably with them, and share with them God's blessings; to make provision for those teaching and those being taught in schools; and to bear with the infirmities of their ministers, when these are not outrageously vicious in their tendency, do not interfere with their office, or occasion public scandal.

How many fold is the Sabbath? Six fold. 1. *The Sabbath of creation*, in which God rested from all his work, and blessed the seventh day. 2. *The Mosaic Sabbath*, being the seventh day of the week, set apart for the public exercises of divine worship, and for freedom from domestic and political works, Ex. 20 : 10. But, inasmuch as the works by which the Sabbath is sanctified constitute the end for which man was created, so also the remaining days, reckoned by sevens, are called by the Hebrews a Sabbath or Sabbaths. Under this Mosaic Sabbath, we must class the Sabbath of years, which was each seventh year, in which the children of Israel were commanded to intermit the cultivation of their fields and vines, Lev. 25 : 3 *sqq.* Hence it is called the *Sabbath of the earth*. 3. *The Sabbath of Redemption*, being that entire Sabbath-day during which Christ rested in the sepulchre, Luke 24 : 54, 56. Just as God rested on the seventh day from the work of

the first creation, so also Christ wished to rest in the sepulche from the work of creating and forming us anew, in order that he might show that he has prepared for us eternal rest. 4. *The Christian Sabbath*, which is the first day of the week, according to the institution of the apostles, set apart for the public assemblies of the Church. 5. *The Spiritual Sabbath*, in which we cease from the works of our corrupt flesh, and permit God to work in us. The regenerate ought to keep this Sabbath continually and perpetually. Is. 56 : 2, "He keeping the Sabbath from polluting it, keepeth his hand from doing any evil." Is. 58 : 3, "From doing thy pleasure on my holy day." Heb. 4 : 10, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Ignatius, in his epistle to the Magnesians, says: "Let each one of us keep the Sabbath spiritually, rejoicing not in licentiousness of the body, but in fulfilling the law, admiring God's work." Without this spiritual Sabbath, the external observance of the Sabbath does not please God; for the ceremonial observance of the day was instituted as a figure of this spiritual Sabbath. 6. *The external Sabbath*, which denotes the rest of both soul and body from the sins, calamities and miseries of this life. Is. 66 : 23, "It shall come to pass from one Sabbath to another." Heb. 4 : 6, "It remaineth that some must enter therein." v. 9, "There remaineth, therefore a rest for the people of God." This Sabbath is begun in the regenerate, through the spiritual Sabbath of this life, and will at length attain perfection in the future, in which God will be all in all, 1 Cor. 15 : 28.

Why was the Mosaic Sabbath instituted? For many reasons. 1. That there might be a certain day in which the public congregation of the Church might assemble, and the doctrine concerning the true knowledge of God be publicly proclaimed. Lev. 23 : 3, "The seventh day is the Sabbath of rest; an holy convocation." Under this we class sacrifices, prayers, hymns, etc., by which the Sabbath is truly sanctified. 2. To be a perpetual memorial of creation, to which there is a reference in the words of the commandment, "Six days shalt thou labor," etc. "For in six days God made heaven and earth, but rested on the seventh." 3. To be a memorial of the deliverance from Egyptian bondage, and of the thanksgiving due God for rest from those labors which they had borne in Egypt, 5 : 14, 15. 4. To afford men and cattle bodily rest; to

cattle on account of men, and to men on account of divine worship, Ex. 20 : 10. 5. To remind the Israelites of the spiritual Sabbath of redemption, which Christ passed in the sepulchre, and the eternal Sabbath, Ex. 31 : 13 ; Ex. 20 : 12.

Why has the first day of the week been substituted for the Jewish Sabbath? The principal reason is, because on that day, Christ rose from the dead, Matt. 28 : 1 ; Mark 16 : 1. Hence the first day of the week is called the Lord's day, Rev. 1 : 10. 1. Just as God on the seventh day rested from the six days work of creation, in memory of which the Sabbath of the Old Testament was instituted ; so also on the first day of the week, after the accomplishment of the work of redemption, through his sufferings and death, Christ gloriously returned from the dead as victor ; and in memory of this event, under the New Testament, the first day of the week is celebrated. 3. Just as under the Old Testament, the Sabbath was instituted as a memorial of the deliverance from Egypt, Deut. 5 : 15, so under the New Testament, the Lord's day is a memorial of the spiritual deliverance from the kingdom and power of Satan, afforded us by the resurrection of Christ, of which deliverance the leading of the Israelites from Egypt was a type. 3. By the death and resurrection of Christ, all Levitical ceremonies and shadows of the law, were abolished, among which the Sabbath is also numbered, Col. 2 : 17 ; and therefore the change from the Sabbath to the Lord's day is a public testimony that Christians have been freed from the shadows of the law, and that the distinction of days, which formerly was divinely sanctioned, has been abolished.

Are domestic and political works absolutely prohibited on the Sabbath? The Jews were very strict in their observance of the Sabbath, but we should remember that the design of the commandment is, that the day should be sanctified, *i. e.*, that on it holy works should be performed. Whatever works, therefore do not hinder or interfere with the public exercises of divine worship, are not prohibited ; and, in the New Testament, Christ teaches that there is even greater liberty granted us, Matt. 12 : 1 ; John 5 : 8 ; Luke 14 : 5, so that if necessity, or love of our neighbor, require us to perform certain works on the Sabbath, by these we do not transgress this commandment. The following verse embraces those cases in which we are per-

mitted to labor on the sabbath. "*Parva, necessaria, respublica, cum pietate.*" But, except in a case of necessity, the Sabbath is profaned by attending on it to servile and domestic labors.

ARTICLE IV.

SCRIPTURAL ARGUMENT FOR SUDDEN CONVERSIONS.

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It can scarcely be estimated, how much the pride, prejudice and selfishness of the human heart, have obstructed the progress of the gospel in the world. These feelings obtain a power in the human soul, of which the subject himself is not generally conscious, and sway the judgment accordingly. Many of the systems of error, of past ages, as well as of the present, have had their origin in these feelings of a fallen nature, and have, in the same way, been perpetuated. Some would have us believe as the Church teaches, without pausing, to investigate for ourselves. This is Romanism, under whatever garb it may be disguised; whilst, on the other hand, Protestantism, or true Christianity, exalts the Bible above all human Creeds, and Confessions, leads men to investigate for themselves, and commends those who thus do. The pride of the human intellect, unwilling to receive the plain teachings of the gospel, and humble itself before God, has sought to rob the Saviour of his proper divinity, and would thus exalt man, by humbling God; tear away from Christ, his crown of glory, and deprive the world of its Redeemer. The selfishness of man's nature, which does not wish to be disturbed in a course of present gratification, has led to the denial of the doctrine of the eternal punishment of the finally impenitent, and would teach man to look upon the Supreme Being, as a God of all mercy and love. This same selfishness, which clings most tenaciously to everything in the past, which can minister either to the gratification of self, by its own exaltation, or the exaltation of

denominationalism, would interpose the Creed, in all its minutiae of detail, between man and his Bible; teaching him to receive the Creed *first*, and the Bible next. The right to an open Bible, to read and judge for ourselves, was one of the most glorious features of the Reformation of the sixteenth century, and should ever be regarded as one of the highest and holiest characteristics of our Protestant Christianity, and as one of the last things, of which we should be willing to be deprived. It may, however, be inquired, What has all this to do with the subject under consideration? We reply much; because there are men who would have us continually inquire, in approaching a subject like this, What is our peculiar Church-theory, and, if in any measure contrary to it, you dare not discuss it, notwithstanding you may be able to furnish many of the clearest and most logical arguments for your position, drawn directly from the fountain of unerring Truth. Whilst we may, perhaps, hear nothing in the voice of the true Church of the Redeemer, opposed to the doctrine we are advocating, yet her practice has not always corresponded, and we desire that the mind may be led to lay hold of arguments drawn directly from the sacred Scriptures. Before advancing, however, fully, to the discussion proper of our subject, we desire to premise a few things.

1. In regard to the use of the term Conversion. There are shades of difference, in the science of Theology, as taught in the Schools, in the terms Repentance, Faith, Conversion, Regeneration, &c. The Scriptures, however, frequently use these terms, interchangeably, as denoting the entire change required, if we would be saved. Thus, compare Luke 13 : 5, with John 3 : 36; or Matt. 18 : 3, with John 3 : 5. We are aware, also, that these several terms, in scientific Theology, are viewed through somewhat differently shaded glasses, by different denominations of evangelical Christians. In order, therefore, to avoid all misconstruction, or misapprehension, we would state, that we use the term as expressing the entire great change, which is required of man in the gospel, if he would be saved.

2. We do not wish to be understood as teaching, that the mind of the subject may not have been, previously, gradually, and, perhaps, even to the person himself, imperceptibly, enlightened, or prepared, for this great change. The affections and the will may have been strongly moved

by the Holy Spirit, and perhaps the person, at times, may have been "almost persuaded to be a Christian," but refused to submit unto Christ, and said, perhaps, "Go thy way for this time: when I have a convenient season, I will call for thee." Thus the contest between Christ and the world, for the mastery in that heart, may have been waging for years. We contend, however, that if ever the person did really become a Christian, and give over the struggle, there must have been a moment, a point of time, when he, conscious, or unconscious, of the fact, did really believe in Christ, and thus pass "from death unto life." This must be so, in the very nature of things. There is always a time, in the progress of the traveler, when, if he advances far enough, he must pass from one state, or kingdom, into another. There is always, too, a point of time, in the history of the invalid, when, if he is to recover, the disease has culminated and begins to subside. The precise moment of such change, may be alike unknown, to both patient and physician, and some time may elapse before even the skilful physician can detect the change, or the subject become fully conscious of it, and yet who will deny but that the inner workings of the human system had been previously changed in the direction of returning health. In many instances, however, the case is entirely different in the operations of divine grace. The change is very sudden and marked, and the subject has the most vivid realization of it at the time. It is not intended, by the maintenance of this position, to under value, for a moment,

3. The ordinary or stated means of God's appointment. It may have been under the influence of the ordinary means of grace, or, more properly stated, the means of grace used in an ordinary way, that the person really did experience this change. He may have passed through protracted meetings, of long continuance and of the most interesting character; may have witnessed revivals of religion, in which many were converted to God, and yet have been able to resist, at least for the time being, all the strong and sacred influences which were brought to bear upon his salvation. The occasion of his conversion, on the contrary, may have been on some beautiful, quiet Sabbath morning, whilst seated in the retired country sanctuary and listening to the sermon of unpretending ability. The man of God himself may, perhaps, have even felt

discouraged during its delivery and, from previous disappointments, may have been ready, through the uprisings of unbelief in his own heart, to ask, with Isaiah, "Who hath believed our report, and to whom is the arm of the Lord revealed?" This position, in regard to conversion, is not intended,

4. To assail the doctrine of gradual sanctification, or growth in grace. This the honest and experienced theologian will see at a glance. It has nothing to do with the *after life* or experience of the converted. It contends only for the important fact, that there was a point of time in the history of all converted or regenerated persons, when they first believed, and emerged from darkness into light, just as there was, and must have been a time, in which the poor, bitten, perishing Israelite of old did, for the first time, fix his languid eye on the "serpent of brass," and was restored to health; or when the Syrian leper, Naaman, did obey the command, dip himself in Jordan, "according to the saying of the man of God," and was cleansed from his leprosy.

But we advance to the discussion proper of our subject, and present as an argument, in support of our position,

1. The power attributed to faith everywhere in the word of God. The Saviour said, almost uniformly, when solicited to interpose on behalf of persons, sick, or otherwise afflicted, "If thou believest," "all things are possible to him that believeth," &c. It was on this ground, that he delivered and restored persons with whom he had never come in personal contact. It was thus with the centurion's servant, and thus with the Syro-Phœnician woman's daughter. Not only, however, were these persons delivered and restored, on the faith of others, but they experienced such restoration and deliverance, at the time when their friends exercised the necessary degree of faith in Christ, before they returned to their homes and, most probably, without their afflicted friends knowing that they had applied to the Redeemer in their behalf. Now, if the faith of these persons availed so much for the temporal welfare and deliverance of those in whom they felt so much interest, why, we may inquire, might not equal faith in our risen and ascended Lord, avail for the spiritual welfare of our friends, or their conversion unto God.

2. The prevailing efficacy of earnest, importunate prayer, as set forth in God's word, affords a similar scriptural ar-

gument. The Divine Master said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." He also promised, that "if any two or three" of his disciples should agree "as touching any one thing" which they might ask of him, it should be granted. Thus Jacob wrestles with God, under a consciousness of his dangerous position, until the breaking of the day, and the result was, that his brother Esau is changed from an enemy to a friend. Thus the early disciples prayed, "at the house of Mary," for the release of Peter, and Peter is delivered whilst they are praying, and comes to the house where they are assembled. What believer in the Bible dare say that the great change, in the one instance, and the marked deliverance, in the other, were not the results of prayer? Now, if earnest importunate prayer could thus change an enemy suddenly into a friend, or effect the deliverance of a man most securely confined in prison, may not the same spirit of prayer cause conviction to seize upon the heart of an absent loved one, and prostrate that person at Jesus' feet, and lead him to make an immediate surrender of himself to Christ? This is one of the brightest and most cheering features of our holy Christianity. To deny the position, is to seek to overthrow the doctrine of the efficacy of importunate prayer. It is greatly calculated to paralyze our efforts on behalf of the salvation of others, and leave us nothing more than a tame, impotent religion, with which to comfort our hearts. We argue our position,

3. From an analogy, drawn from the works of Christ. The Divine Master did not hear the earnest petitions addressed to him for help, and then turn coldly away, or effect a partial or gradual cure, but he put forth his hand and healed them, as in the case of the imploring leper—"I will; be thou clean;" or to the man sick of the palsy—"Arise, take up thy bed, and go thy way unto thine own house." He cleansed the leper, opened the eyes of the blind, called up Lazarus from the grave, and restored others to life, by his touch or word. Now if this were the Saviour's almost uniform mode of relieving such as were laboring under bodily afflictions and infirmities, why may he not now just as readily relieve and pardon the returning sinner, who approaches him with a contrite and believing heart. We do not believe that the Saviour desires or requires, that persons should linger under conviction of

sin, in a state of spiritual darkness and terror, for days, weeks and, perhaps, months, without finding rest for their troubled souls. The same living and merciful Redeemer, who bade disease depart at his word, and showed his power even over death and the grave, can still speak the life-giving word to the sinner who lies humbled at his feet.

4. From cases in which the Saviour's pardoning mercy was exercised whilst on earth.

It was thus with the woman who "was a sinner." She entered the house of the Pharisee, where the Saviour was, stood at the feet of Jesus, bathing his feet with her "tears," and wiping them "with the hairs of her head." The Pharisees found fault with Christ, for permitting the woman to come near him, or, at least, for allowing her to do as she did, but after an illustration, which seemed satisfactory to Simon, his proud host, Jesus said unto her, "Thy sins are forgiven." It was thus, too, with the poor, condemned sufferer, who languished at the side of the Saviour at the time of his crucifixion. He said, in the extreme hour, "Lord, remember me, when thou comest into thy kingdom." This poor man, who may have been reared in ignorance and crime, seems to have had but little, if any, just conception of the power and mercy of Christ. He does not presume to ask for immediate pardon, but merely asks the benevolent Redeemer to "remember" him when he shall have entered into his "kingdom." Mark the reply of Jesus—"To-day shalt thou be with me in paradise." Now this man certainly could not have gone to heaven without being pardoned, and we cannot well suppose that he had had any previous experience of the Saviour's forgiving love, or he would not have prayed as he did on the cross. Now can we suppose, for a moment, that the ability and willingness of Christ to save, is less in heaven than it was when on earth? Such ideas would derogate from the character and power of the Saviour. He is just as willing and able to receive and pardon now, as he was whilst sojourning in this world, and he is ready to grant to all penitent and believing souls, who come unto him, immediate pardon.

5. From the character of the invitations and admonitions, given in the sacred Scriptures. It is unnecessary to refer to more than a few of these. "Boast not thyself of tomorrow, for thou knowest not what a day may bring

forth." "To-day, if ye will hear his voice, harden not your hearts." "Behold, now is the accepted time; behold, now is the day of salvation!" "Come, for all things are now ready." "And the Spirit and the Bride say, Come; and let him that heareth, say Come; and let him that is athirst, Come; and whosoever will, let him take the water of life freely." The divine Redeemer said, in the language of earnest regret, "And ye will not come unto me, that ye might have life." Now, several very important things are clearly deducible from these portions of God's Word. First, that the situation of all impenitent sinners, is one of guilt, needing the salvation of God; secondly, that their situation, in view of the uncertainty of life, is one of danger; thirdly, that a merciful God is anxious and willing to pardon and receive all returning sinners, earnestly calling upon them to come unto him, that they may be saved. Can we now doubt, for a moment, the deep sincerity and earnestness of God, our heavenly Father, and of our Lord Jesus Christ? Can we, dare we, suppose, after all these free, full and urgent invitations, that there is anything like unwillingness, on the part of God, the Father, or of the Lord Jesus, who came into the world, according to his own declaration, "to seek and to save that which was lost," to receive and pardon, *immediately*, all who approach him in true penitence and faith? It cannot be, and yet the contrary doctrine of that which we advocate, seems to imply this. These invitations, to which attention has been called, are not only full, free, and of the most general character, but they are of the most earnest character, not only inviting the sinner to come, and assuring him of the willingness of God, to receive him, but of his willingness, to receive him *now*. They are given with a full consciousness on the part of God, of the uncertainty of life, and the present dangerous position of all the impenitent, and of the very urgent necessity that there is, if they would be saved, to come unto him immediately. Now what inducement is there for the sinner, to come to Christ, if he cannot rely implicitly on these invitations of God's Word, and although he can have no right to dictate to the Almighty, yet has he not a right to expect, according to these invitations, that as soon as he comes, in the spirit of true sorrow for sin and of faith in Christ, God, the Father, for the sake of his own dear Son, will receive and pardon him. The contrary doctrine robs the gospel of its glor-

ious, *cheering* nature, and, to a great extent, of its adaptation to man, as a being of sinful character and exposed to all the uncertainty of life. If, then, the sinner is not immediately received, when he attempts to come to the Redeemer, the cause must be sought for elsewhere than in the character of God, or the gospel of the Lord Jesus Christ. It will be found to arise from the sinner's own unbelieving and deceitful heart, the influence of the world, or satanic power.

6. In support of our position, we adduce instances of conversion, or conversions, as recorded in "the Acts of the Apostles."

The first is, the ever memorable outpouring of the Holy Spirit, on the "day of Pentecost." Here we read that three thousand souls repented, were baptized and received into the Christian Church, in a single day. They heard the proclamation of the gospel by Peter, as touching the sufferings, death, and resurrection of the Lord Jesus Christ, were deeply convicted of sin, or, as expressed in Scripture, "were pricked in their heart," "and said unto Peter and the rest of the apostles, Men and brethren, What shall we do?" were directed to "repent and be baptized," and "the same day were added" unto the Church of Christ. This instance is the most remarkable, because of the greatness of the number who repented or were converted in a single day. It was then and there, that the infant Church of the Redeemer received her baptism, according to the promise of the Saviour, and may be said to have fully started on her wide-reaching mission, to subdue the world unto him. Now it is strange, that many practically ignore these great and glorious results, or make the impression that nothing approaching the manifestations of that glorious day, dare be expected at this time, or in this age. Has the Spirit of God been withdrawn from the world? Is the gospel less efficacious now, than it was then? Is God less inclined to hear and answer prayer, now, than he was then? Are not men in the same condition of guilt and danger, now, as they were then? Is God, the Father, our Lord Jesus Christ, less willing to receive and pardon returning sinners, now, than then? It cannot be. God's converting power is also seen in cases of individual conversion, as recorded in this part of God's most holy Word. We see Saul "breathing out threatenings and slaughter against the disciples of the Lord." We see him, in his journey, com-

ing near the city of Damascus, when "*suddenly* there shined round about him a light from heaven," and, having fallen to the earth, he hears "a voice, saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest," &c. Now, whether we regard the conversion of this remarkable man to have taken place immediately, when he was thus arrested by the arm of God, or three days afterwards, when visited by Ananias, according to the direction of the Lord, at the house of Judas, where he received his sight and was baptized, is not a matter of much importance, in its relation to our subject, for in either case, his conversion must be regarded as *sudden* and most marvellous. Take also the case of Lydia. She, and some other women, are addressed by Paul on the Sabbath "by a river-side, where prayer was wont to be made"—her heart is opened by the Lord "that she attended unto the things which were spoken of Paul," is baptized and received into the Church of Christ. The conversion of the jailer, is also, in point. He is suddenly awakened out of his sleep by the noise of an earthquake, sees the prison doors opened, fears the prisoners have escaped, and is ready to kill himself—finds, however, Paul and Silas composed in the prison, who say unto him, "Do thyself no harm, for we are all here." "Then he called for a light, and sprang in, and came trembling and fell down before Paul and Silas, and brought them out, and said, Sirs, What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." We read also that he was baptized "in the same hour of the night," and thus received as a member of the Christian Church. Here then, again, was a most sudden and remarkable conversion. Take also the case of the Ethiopian eunuch. Philip meets with him as he is returning from Jerusalem, is directed by the Spirit to go and join himself to his chariot, obeys, and finding him reading a part of the prophecy of Isaiah, asks him if he understands what he is reading? The Ethiopian candidly admits that he does not, and desires Philip to "come up and sit with him,"—Philip consents—explains the Scripture which he was reading, but did not understand—shows him that the prophecy had reference to the Lord Jesus Christ, "and preached Jesus unto him." The man professes faith in Christ, and is bap-

tized, and afterward "goes on his way rejoicing." We have here, then, as the reader will perceive, a condensed account, according to the Scripture narrative, of the conversion, the sudden conversion of this Ethiopian. Now, we suppose, not many hours elapsed from the time that Philip first met him, until he was baptized. We are aware that some one may say, true, these conversions did occur as stated, but such instances are confined to apostolic times. By what authority then would men limit such conversions to the age of the apostles? The means, employed in some of these instances, were of the most ordinary character. Paul simply speaks to the women, who were accustomed to resort to the "river-side," for prayer, and his remarks are blessed to the conversion of Lydia. Philip, in a friendly and familiar way, merely explains to the Ethiopian the Scripture which he had been reading, and his explanations are blessed to his conversion. Neither have we any reason to look with suspicion upon these instances of conversion, or doubt their genuineness, inasmuch as there is nothing recorded of their having apostatized from the faith. Some, too, may be ready to pronounce the views here advanced, as *radical*. The question is not, however, Are they *radical*? but Are they *Scriptural*? Man has become, through the fall, *radically a sinner*, and the change which the Scriptures say he must undergo, if he would be saved, is represented also as a *radical change*.

We see from conversion thus viewed,

1. That it tends to present Christ and the gospel, before the eyes of men, in the most exalted and glorious light. No mere human system of philosophy, or code of ethics, has ever been able to effect such wonderful and sudden transformations in the characters of men. Here the divinity of the gospel shines forth with greatest brilliancy. A score of the clearest and most logical arguments, in proof of the divinity of the gospel, will fail to have the same convincing influence upon the minds of men, which one such sudden and wonderful conversion frequently has had, and perhaps the spiritual kingdom of Christ is as much indebted, for its rapid progress in the world, to these marvellous and sudden transformations in the character of men, as to any other one cause. It was the simple statement which Paul gave of his conversion, in connection with his own person, which caused Agrippa to exclaim, "Almost thou persuadest me to be a Christian." It was

the witnessing of the great change which had taken place in the man who had been possessed with a "legion" of devils, that caused the people to be "afraid," notwithstanding the change was from the fierce and terrific, to that of the mild, calm and becoming in character. Men are so deeply sunk in darkness and in unbelief, through sin, that they seem not to be able to receive abstract truth, of whatever nature it may be, with the same facility that they receive that which is of a visible or tangible character.

2. That this view of conversion is greatly calculated to encourage sinners to come unto Christ. Every example of such conversion has a most encouraging influence upon the minds of the impenitent. They have heard this great change proclaimed from the sacred desk, as being essential to salvation, but perhaps some, especially of the young, may never have had a case of such remarkable change come directly within the sphere of their own observation, and may have been, after all, to some extent, skeptical respecting its reality. The witnessing of such a wonderful and sudden transformation in known character, comes, not unfrequently, with a convincing power to their hearts, and greatly encourages them too, to approach the same Saviour, supposing that what Christ has done for others of their relatives or acquaintances, he may also accomplish for them. Some persons have been prevented too, it is to be feared, from coming to the Saviour, by the idea that the road to the pardoning mercy of God, is a long, tedious and dark road, and they have feared to begin the journey. Permit, however, the impression to gain the ascendancy in the mind of the impenitent, that, if truly penitent and willing to be saved, they may come immediately to the Saviour and, through faith in his atoning merits, experience the pardoning mercy of God, and one of the greatest barriers in the way of their salvation has been removed. One of the most marked characteristics of conversions, in the times of the apostles, was the facility with which, when once penitent, they seem to have fled to Christ for refuge. One reason for this may have been, that they had not to unlearn much that we have learned. It is somewhat remarkable, too, that the apostles, in their directions to awakened, penitent souls, seem never to have undertaken to explain to them the nature of faith, but told them simply to believe in the Lord Jesus Christ, and they would be saved.

3. This view of conversion is greatly calculated to stimulate the Church to active exertion for the salvation of men. Motive is always necessary to vigorous action of any kind. Men do not, ordinarily, labor for nothing. It would have a most discouraging influence on the mind of the farmer, if he should be compelled to labor successive years, through the dust and heat of autumn, and yet, after all his hard labor, never be permitted to reap or gather in a crop. So, too, if the Church, or individual Christians, were never permitted to see the fruit of their labors and tears, or to gain a single marked victory over the powers of darkness, the arm might become, to a great extent, paralyzed for active exertion. On the contrary, every such change effected, or victory gained, fires the heart anew with a desire for greater conquests. A few such instances of sudden and remarkable conversions, have frequently had the effect to awaken a church or congregation from a long season of slumber and inactivity, and have caused every vein and artery to beat with new pulsations of life. Consider what a stimulating influence it must have had on the active exertions of that Christian woman, who, in passing along the streets of the city of London, on her way to the sanctuary, on a Sabbath evening, asks one, with whom she is acquainted, of a group of young men seen standing at a corner, if he would not accompany her to the house of God. He consents, hears a sermon on the words of the Saviour, "For what shall it profit a man, if he shall gain the whole world and lose his own soul?" An arrow of conviction reaches his heart, and he, shortly afterward, yields himself up to Christ, goes forth and labors most successfully for the salvation of the perishing heathen, and becomes the "Martyr Missionary of Aromanga."

4. It accords with the experience of many living witnesses. These witnesses are men of undoubted veracity, and their honest neighbors and friends, as far as they are able to judge, confirm what they say. Now are we at liberty to set aside this testimony, when their after-life has accorded with the requirements of the gospel? We think not.

5. It accords, or harmonizes, with the great *central* doctrine of Lutheranism—*Justification by Faith*.

Now it is a well conceded point, that justification is an instantaneous work; but how can there be justification without faith in Christ? Now if every justified person

must be a believer in Christ, it will also be admitted that every such true believer must be a converted person. The truth is, these changes follow each other frequently, in such quick succession, that they cannot well be separated, and, consequently, the whole change is sometimes spoken of in sacred Scripture, as Repentance, Faith, Conversion, Regeneration or Justification.

6. It accords with the representations given in different parts of the prophecies, of the rapid extension of the kingdom of Christ "in the last days." Isaiah says that "it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and all nations shall flow unto it." "Lift up thine eyes round about and behold; all these gather themselves together, and come unto thee." Again, the same prophet is heard exclaiming when he seems to have had something of a panoramic view of the rapid ingathering which the Church of Christ would experience "in the last days:" "Who are these that fly as a cloud, and as doves unto their windows?" He says, also, of the Church: "Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles." Micah has similar predictions respecting the extension and glory of the Church "in the last days." Now if the kingdom of the Redeemer is to be thus speedily extended, "in the last days," among the nations of the earth, and if its conquests are to be so great and rapid, then, we think it is not difficult to see that, in this great and swift extension, there must be numerous and sudden conversions. Thus will the earth be filled, too, eventually, with the knowledge of the Lord, and the voice heard proclaiming, "in heaven," that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

ARTICLE V.

THE HOMILETICAL VALUE OF "CICERO DE ORATORE."
TRANSLATED FROM THE GERMAN OF ALBERT BILL-
ROTH, OF THE THEOLOGICAL SEMINARY OF WITTEN-
BERG.

By Rev. J. D. SEVERINGHAUS, A. M., Richmond, Ind.

These pages are occupied with the discussion of a work of classical antiquity, which, by its enduring value, lays claim on pulpit eloquence, and well deserves renewed attention on the part of the Evangelical Ministry. This remark may seem to need proof. Can "Cicero de Oratore" be made use of at all by the evangelical preacher? In other words, are the rules on eloquence, contained in the "Orator," at all applicable to Christian eloquence? This question implies, in the first place, whether Cicero's rules, as those of a heathen rhetorician, would suit at all in the Christian Church; and, in the second place, whether it is worth while, in the face of later rhetoricians and homileticians, to hunt up a work, covered with the dust of centuries, and give it such prominence, especially when we consider the humble confession, with which the author concludes his work, that, namely, man cannot cognize the *true*, but only the *probable*.

Our investigations must decide whether this work can be used with confidence or distrust. And we cannot forego this examination. We enter upon this work with the hope, that here, as in every work of antiquity that has been acknowledged as useful, and become famous through the centuries past, we shall find something to our advantage. Should we not, therefore, open this book with pleasure to become pupils of the celebrated Roman? We shall meet with much that is unceasingly valuable, and find a bridge on which heathen classical culture and Christian transformation and new creation, may meet and extend the hand of friendship.

The task which Cicero proposes to himself, is none other than to answer the question of his beloved friend, Brutus, in Gaul, with reference to the most perfect kind of oration

(*quod eloquentiae genus problem maxime et quale mihi videatur, cui nihil addi possit, quod ego summum et perfectissimum judicem*) a task, the difficulty of which, in all its bearings, this experienced speaker and judge of speaking, does not misapprehend. For each of the three prevalent *genera dicendi* had found its recognition, and he himself had passed from one sphere into the other, found masters in all, before him, moved freely in each of these tendencies, in search of the ideal speaker, following the prototype, which he did not behold with his eyes, yet fully anticipated in the successful combination of the three *genera*. This is the sought for *genus perfectum*. The overloaded and glittering Asiatic and Demosthenic, is not the perfect *genus*, in which M. Antonius and Q. Hortensius had received so much applause before Cicero; nor is it the opposite, in which the modern Attics, of Cicero's times, with their subtle, threadbare orations, are models, in imitation of those of Demosthenes' times, such as: Hyperides 322, Isocrates 436—338, Lysias, Thucydides, Xenophon (but not Demosthenes himself), and in which Lic. Calvus was the most eminent modern representative; nor yet is the medium, temperate, Rhodic style of Molo the successful one, nor the *genus grande*, nor the *genus subtile*, nor the *genus medium* or *temperatum*, but perfection can be found only in the correct combination of the three *genera*, of which, indeed, there is no example on record, but it exists in the proto-type of Cicero's ideal orator. But it must be aimed at. Who gets nearest to this ideal model before Cicero, is the much praised Demosthenes. In this discussion of the class of oratory, Cicero offers most excellent remarks on the preparation and culture of the orator, a special treatise of rhythm, some introductory remarks on figures of speech, little upon exordium and peroration, on the outward appearance of the speaker, his subjects, his allowance for circumstances, and what all there may be in the abundance of his material, and that all in attractive and lively language. We must content ourselves with having sketched this, in the most general way. For the book lies open before all. How we expect to limit ourselves with reference to the homiletical value of the book, we must state more at length. In what, then, does the value of this book consist? To ignore its faults, would be shutting our eyes to that which stares us in the face. Above all, there seems to be wanting a principle, which

could have served the author as a starting point, and enabled him to construct the argument in a more systematic and logical form; or, if that were not done, to have at least a controlling unity in the separate parts of the whole. In the beginning, it seems as though such were the purpose. Cicero does not wish to exhibit an orator who has been seen with eyes and heard with ears, but an ideal orator. As with cultivated art in general, so eloquence has its *ideal* that cannot be realized immediately. The first types of all art are found in the Platonic ideas, the eternal, the unbegotten. If we want to investigate a matter thoroughly, we must inquire into its generic principle. Excellent! And what reader would not expect that the author should have carried out the task he thus proposes to himself? Eloquence, with Cicero, is not a mere possession, a word, a trade, but something founded in eternal divine reality.

But it is not the philosopher, but the practical man that speaks here, empirically, not philosophically, although he creates that impression. That which is given is loose and empirical, and the historical *easily* enters into the philosophical. He also fails to get into the heart of the subject matter, which is evident from what, according to his own judgment, is the most important question, namely, *quo modo dicendum sit*; and where the demonstration of it remains an unsolved problem, how the life of the soul is to be used and guided by words. The want of clear distinctions is also manifest, as well in the matter as in the form, on which account repetition is unavoidable, and the subjects adduced are not developed in the separate sections. The vanity of the author, which ever loves to refer to what he himself accomplished, is not very attractive. If we concealed these faults, our esteem of the "Orator" would be mistrusted; but since they are mentioned, we can turn with pleasure to the excellencies, in which we must look for the homiletical application. Cicero himself was conscious that he had accomplished something in this respect, and even Quintilian prizes this work very highly. That Cicero should propose to himself an ideal task, in this question intended to be of practical importance, and whilst the theory of speaking was regarded as something unworthy of a statesman, is not to be despised. And, with what love does he not plunge into the subject; how faithful to the truth does he follow his plan! cheerfully acknowledg-

ing what is true among a foreign nation, and among his opponents! what a fresh life breathes in the rich and full representation of all the parts he handles! Cultivating art with Olympus; the Jupiter of Phidias and the sacrifice of Iphigenia in the painting of Timanthes, the Palaestra, the Theatre, poetry, philosophy and history—all must aid him to make his thoughts clear and forcible. A little self-complaisancy is excusable, on account of his pioneering position, especially in the doctrine of specie, which he can illustrate best by his own speeches. But we will not be asked for further proof of the excellence of this work, in consideration of its acknowledged merits; this much may serve to bring it properly before us.

But all this may yet leave it doubtful, whether this heathen rhetoric can be applied to Christian Church eloquence, to the sermon. In spite of every difference, there must be something common in the *oratio* of the ancients, and the pulpit discourse of our times, otherwise we could not speak of any application. And this common element manifests itself in an outward, historical manner. For it is a matter of fact, that the oratory of the ancients has been made use of in preaching, by those who understood the matter, and especially has the "Orator" been so used. Fenelon, *e. g.*, frequently refers to the difference between *diserti* and *eloquentes*, and appeals to "Cicero de Oratore." Theremin, in his excellent book, "Eloquence a Virtue," very often alludes to the "Orator." And more recently even, Alex. Vinet and Nitzsch, and, in ancient times, Augustine (*de Doctrina*), who will not be suspected, even in this particular, of covering up the manifest distinction between heathenism and Christianity. But all this would amount to nothing more than historical evidence, that such an application has been made; let us rather look for an inner relation between "Cicero de Oratore" and the pulpit discourse. However, a reference to this inner relation already suggests an answer. Speaking is common to both. Theremin finds that eloquence is a sort of trading, that starts with ideas, and addresses itself to ideas, of course, with the aim to become externally effective. With him, therefore, civil and religious oratory are, in principle, the same, though they operate in different spheres. So, also, says Vinet (Homiletics): "It is certain that eloquence is always the same; it is not one thing in the pulpit and an-

other in the senate or at the bar. There are not two rhetorics any more than two logics." Whatever else may be said of a speech, as either constituting a correspondence between the speaker and the hearer, or as the gift that enables the speaker to make himself master of other minds (La Bruyère), no one would pretend to deny, that a public address is designed, by means of words, to operate upon the will of the hearers so as to induce them to a particular course of action, and in this object, the secular address and the pulpit discourse are the same. Therefore, without venturing an exhaustive definition, we may express the same, something like this: Eloquence is the art by which the mind is enabled, in the use of words, to determine the will of another (the heart, of course, not excluded). This much is common to the sermon and the speech. And if, then, eloquence be the art, as stated above, of effecting a decision in the mind of another, we shall find, on further consideration, what is common to both spheres. The performer has a *subject*, the infusion of ideas an *object*, *words* are the means made use of, the art has *form*, the performance has a *purpose*, and the speech a *cause* or occasion. To establish the propriety of applying "Cicero de Oratore" to preaching, has, perhaps, led us to ignore the manifest difference too much; and this we will now present briefly, in three points, for we must also show in what particulars there is *no* application.

A religious discourse differs from a secular one in its character, its object, its basis. Its sphere is the spiritual, not the temporal; it finds its subject matter, not in worldly, but in heavenly things; does not concern itself with the state and the judgment of the courts, but with the judgment of the world; not with the civil relations of citizens, but with the citizenship of heaven, with the redemption of the human race; it comes from the Holy Ghost, and, as the word itself is spirit, life, thought, the sacred word begets a holy inspiration, as it breathes in the mouth of the speaker; it bears testimony and witnesses to grand and glorious things, and, in so far, the pulpit discourse has a holy character. To a certain extent, indeed, all speaking must have a holy and ethical character, at least to a minimum, or else it does not approach true eloquence. The Jacobin must have the ethical ideas—liberty, equality, brotherhood; Satan himself must have the semblance of an angel of light in his words, and the *evil*

one leads to hell only because he promises to lead to heaven; it is necessary for Richard III. in Shakespeare, in the hypocritical scene with Anna, to make a show of the ethical ideas of true love, humility, courage, remorse, in order to persuade her. The power of a speech lies in its truth, and a lie, therefore, must always make use of truth, to some extent, in order to convince and move. Such eloquence, of course, must pale before a genuine one, to which the half divided conscience of the counsellor to evil is certainly not equal. Sacred, thoroughly sacred, religious eloquence alone can be. Here, therefore, we have a limit in the application of the profane to the sacred discourse. So, also, does the design and the basis of the religious discourse furnish such a limit. That which is common to all, is to move, to effect action; it must be begotten in emotion and produce emotion; not false, distorted, foolish passion, but true and proper emotion, light and fire without smoke; where a discourse produces no emotion, and the hearers go away with stoical indifference, there the speaking has been in vain. Christ and the sacred Scriptures speak with emotion, *i. e.*, with a warm feeling and an energy of the heart and spirit. But the effect of spiritual eloquence is, nevertheless, a peculiar one. It does not aim so much to move immediately, as also to prepare the mind for future action. For there is no verdict and judgment, as in a civil trial, and the sentence and decision concerns the hearer as judge and accused; his own interest, not that of a stranger, is what the sacred orator is dealing with. And the effect is not so manifest as that of a worldly speech, because it must deal more in generalities. Besides this, the sermon has quite a different ground-work from that of an ordinary speech. It has a text, which is the soil in which the sermon may strike its roots, a circumstance unknown to the profane oration. But the text, the sacredness of the discourse, the salvation of the hearers, as they limit the sermon to a peculiar sphere, they also make enlarged demands upon this class of speaking. For here the obligation to attain the object is more imperative; more ethical power of the speaker, more study, more skill, more earnestness, is required. But how? Talk of study and of skill for a sermon! Is it not the easiest and simplest thing to speak of what we know, what we have seen and heard, what we believe? Were the apostles and prophets, even our Lord himself, artists, or not rather the most simple and yet the

most powerful preachers? Thus it has been asked, and many an answer has been given. But a mutually condemning practice follows upon a recognition of this fact. That, namely, an artistic Bourdaloue needs a whole week to memorize his delicate speeches, and the scheming Reinhard, as well as those on the other extreme, of whom there still are many who think they can accomplish anything with crossness of speech and noise, with expressions as they may happen into their mouth, and entire indifference to the religious public. Practice follows knowledge, and the contrary may also be the case, according to the real or imagined ability and effect. For many a one shapes his theories in accordance with his talents. But a simple emptying of a believing mind, will not do, and many a one may regard as spirit what is nought but flesh.

Preaching is an art—it is the highest and holiest of all arts. The clergy of our times, are beginning to reflect on this. The striking literary phenomena, and the themes presented for conference discussions, either by the authorities or by free assemblies, all point to this. A voice, namely, that of Beyschlag, has made itself heard at the Evangelical Alliance at Berlin, and again at the Church diet of Altenburg, forcibly presenting the art of conforming our sermons to the peculiar demand of the age. Nitzsch, together with many other authors, places Homiletics among the art studies. If we go back a little further, we find Fenelon, the determined opponent of all affectation, truly eloquent from a human stand-point, even as Paul, the apostles and prophets were eloquent, though they received their words from the Holy Ghost. "God subjects us to an outward order of things; he wants us to make use of natural means." If by *art* we mean high-sounding words, or ornamental phrases, phantastic monstrosities, then, indeed, the holy men of old, the skilful preachers of fame, had nothing in common with it. An affectation that has form, but no spirit, is in direct opposition with genuine art, for art has more to do with the *reality* than the *form* of things. . Art perfects and develops nature, and is in no sense the opponent of nature. Affectation is death, art is life. Observe a child, making its first efforts to talk, and a composer who puts the music on paper, and see how art and nature work together. Art forms what nature furnishes. The skilful man makes use of art unconsciously, and many a plain preacher makes

use of art unknowingly, in the arrangement of his matter, in his gestures, in his language. Many a one has preached effectively without having studied the art of preaching, but that does not prove he might not have been more effective had he been master of it. Even the strenuous Augustine (*de Doctrina Christiana* XVI.) rejects the notion, that preachers are exempt from study, because of the promise, that it shall be given to them, whatever they shall say, by the Holy Ghost. As it is with a well compounded medicine for the body, so God speaks through the medium of a skilful eloquence.

It remains yet to say, that we will limit ourselves to two features of the vast store furnished by Cicero, that which appears to us the most important, and in part at least, comprehends the rest. We must, therefore, pass by what really is very interesting and fruitful, namely, figures of speech, which, indeed, is more important than we often think, and is also very much abused; so, also, do we pass by his remarks on rhythm and its various parts, however profitable that might be to us, and at once direct our attention to the treatise on the most perfect kind of oration, the chief contents of the book, and to that which is said upon the qualification of the orator. The latter comes first, as it naturally precedes the other.

THE PREREQUISITES OF THE ORATOR.

All that Cicero says on this, may be gathered under three heads. (1.) A knowledge of our particular sphere, (2) thorough general culture of the speaker, and (3) due allowance for the hearers, the circumstances, and his own person.

With reference to the first head, we have already learned that the sermon differs from the secular discourse in character, purpose and foundation. A Christian preacher will never lose sight of the gulf between these two spheres of oratory. But, taking such a knowledge for granted, there is often a doubt as to what position the sermon should take, alongside of the philosophical treatise or the legal argument, as to style and purpose. To this Cicero directs our attention immediately. Cicero teaches, that the peculiar spheres of oratory should be *properly* kept separate. He says, Lysias was a lawyer, we should therefore not expect a sublime oration from him. We should also remember that Thucydides, a pattern for many, was

no orator at all, in the proper sense of the term, but simply an historian. His works are excellent as military histories, descriptions of battles, but the public speaker cannot make use of that without due consideration. The much praised speeches, which are interwoven with his history, are not always clear, which, in a popular discourse, would be the greatest fault. If, then, the opponents (modern Attics so called), endeavoring to imitate the strength and compactness of Thucydides, cripple the thought and neglect the necessary connecting words, they think they are the very embodiment of Thucydides. Cicero thinks, that we should not make Xenophon our model at all, because his speeches, though sweeter than honey, are not calculated to move a mixed assembly. So much for the speaking at the bar, and the historic address. About school eloquence, Cicero says: Here special attention must be paid to the subject matter and the form, pass fluently through contradictions and contracts, have regard to intonation and inflection; but the practical oration is not yet learned in that way. This way of speaking has not the proper oratorical power. The artistic sophists aim at the intended enjoyment which smooth sentences, and that which is entertaining, affords; they are *λογοδαιδάλοι*. The historian's illustrations, and the poet's liberty in connecting his words, are not to be carried over to other spheres.

The distinguishing characteristic of the philosophical oration, is instruction—matter and form must be subject to the law of instruction. Zeno represents the philosophical oration by an outstretched hand, and the public oration by a closed fist. The didactic or school discourse, as especially practiced by the sophists, aims to entertain by a skilfulness of form, the historical illustrates and describes, the poetic charms by its compactness and liberty, that of the bar makes it its task to *prove*, and the popular, civil or political speech recommends laws, inflames to deeds, instills motives, by giving the reasons for a particular course of conduct. The orator must understand these peculiarities, and give them their due weight. That, however, the characteristics of one class of oration run into that of another, and thus mutually serve one another, we need not speak of at this point. But how distorted, how great a mistake, if I would neglect that peculiarity of one sphere which ought to be the controlling one, at least, and substi-

tute that of another? Suppose I am to prove at court, and my speech describes and illustrates, as an historian would, it would be a failure and fall without force. Or if, as a statesman, I intended to direct my efforts toward a political movement, and should furnish a regular philosophical treatise upon the subject, without any emotion, it would prove a failure. Or, if as the philosopher, I am to present thoughts and instruct my hearers, I should clothe my speech in poetic forms and fancy; so, if the poet should confine himself to dry philosophy. Permutations of this sort might be followed still further, but this much is enough.

What have we in all this for the sermon? Is its sphere found among those mentioned, or is it a compound of them all? It is clear that there really is a combination of these different characteristics in the sermon. Thus, *e. g.*, Theremin finds, that eloquence in general, and so, also, the sermon, has characteristics of philosophy and poetry. Fenelon says, that poetry, *i. e.*, a lively exhibition, is the soul of eloquence. There is, without doubt, an instructive and a poetical element in the sermon, the former laying the foundation, and the latter warming up and exciting good feeling; so, also, does proving form a part of it, and instilling motives, as well as illustration. All this is here in its proper place, and does not destroy the holy character of the discourse. But what, now, is the peculiar feature that distinguishes the sermon from other speeches? It is not instruction, for then two classes of speaking would be identical. So we might name any of the other characteristics mentioned above, none of them would characterize the sermon. It is manifest, that preaching has its own criterion. Though there be no agreement on this point, some contending that the sermon must instruct and unfold, others, that it must bear testimony and move. They make a difference between a *cultus* sermon, and a mission sermon, and still other differences are made. But that which particularly identifies the sermon, has not been found in all this, although we have it in the word "preaching." This is applicable only to a religious discourse, and *praedicare*, *κηρύσσειν*, does not signify *to teach*, *to prove*, and the like, but it signifies, *to announce* (*verkündigen*). To preach is to announce, proclaim, make known. This is the characteristic of this sphere. At the first sending out, our Lord says to the twelve (Matt. 10 : 7) *κηρύσσετε*, and also to

Timothy, who is placed over an organized congregation, Paul writes *κηρύξον τὸν λόγον*, and thereupon he enters on the details. Preaching is publishing the gospel *εὐαγγελίζεσθαι*, in other words, to make known the glad tidings, that Christ became flesh as the Redeemer, *i. e.*, the fact of the birth, the death and the resurrection of Jesus must be published. Therefore the announcement of facts. There are, of course, other features inherent in, or connected with, preaching. Thus, in Timothy 11:4, 2 *κηρύξον τὸν λόγον* comes first, then *ἐλεγξον, ἐπιτιμήσον, παρακάλεσον ἐν πάσῃ μακροθυμία καὶ διδαχῇ*. And, in later times, a certain homiletical work was called *Keryktik*. If we look at the fragments of sermons of the apostles and prophets, we find that they are solemn proclamations of the wrath and of the grace of God, of the resurrection and death of Christ, and in this lies their power. As the facts of the plan of salvation are of enduring value, so, also, must the proclamation of these facts be. Let it, therefore, take its proper place, and not be shoved aside by the scientific treatise. We will have to refer to this again in our discussion upon the different species of oratory, and here only lay down the principle, that the sermon must proclaim, announce, make known.

The second among the prerequisites of the orator, on which Cicero insists, is the thorough culture and education of the speaker. To be a good rhetorician is not enough. Cicero demands more. In contrast with the plain and artless speech, one may go to the other extreme, and expect every thing from the rhetorical flourishes. The Sophists were always eager to avail themselves of this, and some of our times, beginners, as well as practiced speakers, have fallen in this error. The form is important, but the thing itself is more important. Formal culture, is a matter of course with Cicero; he prizes it very highly, as is proper, yea, sometimes even too highly. The speaker must possess dialectics, to distinguish between the nature and the relations of a subject; to define, so that it may be popular and easily understood; for separating the true from the false, consequences, contradictions, and the like. Thus, also, Nitzsch (*Prac. Theol.* §99, p. 43): "You must have mastered dialectics, in order to give those freer, easier and shorter definitions, which the schools teach and the pulpit demands." Augustine also requires rhetorical culture to that effect. Should the opponents of truth know what *attentum, benevolum, docilem*, can effect, and not

the defenders know it? Should the former propagate their lies in a brief, open and probable manner, and the latter fatigue their hearers with the truth, so that they are not inclined to listen, and are therefore not won?"* These words of Augustine are worth attention. But, however important the formal rhetorical education may be—for a difference in form, Cicero says, may either gain or lose a case in court—material or real culture is yet the most important. We would misunderstand Cicero, if we failed to gather this from what he requires. According to him, the speaker must, first of all, be master of the subject he handles; he must understand his proofs, and arguments, go from the special, the local, of circumstances and persons, to the general; he must apply his proofs and go back again to the particulars. The subject, then, must be thoroughly understood in its isolation and in its organic relations to that whole sphere of speaking. Controlling and dispensing, dividing and imparting, can be managed properly by him only who has the entire control of the subject-matter, and a general survey of the whole range of discussion. "You need the whole system of Bible theology, in order to make a single verse of Paul manifest and fruitful."† How unpleasant it is to be under the necessity of thinking over, and acquainting ourselves with, the subject of a sermon, every time before we are to preach, every one must have experienced. The heart and the mind must be full, before they can run over. A quotation from *Fenelon's Dialogues* may be given here: C. "This reminds me of one of my friends, a minister, with whom it is as you said just now, it goes from hand to mouth. He never thinks upon the subject until he has to preach upon it; then he locks himself up in his study, leafs over the Concordance and sermon books he possesses, and hunts through such helps as he can lay his hand on." A. "But no one can become thorough in this manner. You could not say anything with authority on such preparation, because you cannot be positive. All appears forced and patch-work—nothing natural and easy." There is, indeed, nothing new in this, but the old things are often forgotten, so that they appear new again, and what is recognized as true, is not always followed as such. A public speaker must not only

* De Doctrina Chr.

† Nitzsch Prac. Theol. § 99.

be posted in the whole field of his operations, but he must have a general education, extending far beyond his own immediate calling. This requirement of Cicero, we Christians and theologians do not entirely neglect, for we do associate with our special theological education also general culture. Cicero requires something like this: The ideal speaker, who is to be described here, must possess a philosophical education of all his faculties, just as the actor needs a gymnastic training; the principal thing in eloquence, is to understand what powers of the soul are touched by the speech, and in what manner. (*Quod est eloquentiae maximum—quibus orationis modis quaeque animorum partes pellerentur.*) The speaker must understand life, duty, virtue, custom, natural philosophy and history. On that account, also, did Pericles, Plato and Demosthenes lay the ground-work of their eloquence under the instructions of philosophical teachers; and Cicero says the same of himself, not so much in the schools of rhetoricians, but rather in the walks of the Academy, did he prepare himself to become an orator. According to this, practical knowledge must go hand in hand with the theoretical. The orator and the preacher must understand life, not as the scholar of the study, who takes scarcely a holiday glance of it. Even for the national festivals, he must have a knowledge of history, so that he would not need special study for an occasion of that kind, and for the more cultivated part of his hearers, he must have literary food to give, in order to influence their education, directly or indirectly, by his sermons, or to avail himself of such occasions, as that may afford him, to influence them for good. This seems to be the special demand of the times upon preachers, because the old formula of faith are not acceptable, the expressions have become obscure, and are attacked with so many prejudices. The great art borders on this: *Quibus orationis modis quaeque animorum partes pellerentur.* This may seem to be a matter of course, but, alas, how great is oft the distance from the pulpit to the pew of the hearer, how little this art is practiced with skill and power! It presupposes, not only a knowledge of the mind, but also a sincere love on the part of the preacher, to accommodate himself to the people, just as he finds them, to spare their prejudices until they are conquered, not to command them, but rather to acknowledge the freedom of the will and seek to persuade them to a proper

course of life, which does not rob the sermon of its experimental character. Whoever looks upon the people as categories, in which he can deposit his ideas, or who declaims, or even reads, from a high pulpit, his discourse to the people, can not touch the souls of his hearers, but his words must prove an empty and useless sound. Eloquence, according to Alex. Vinet, is: "The gift of thinking and feeling with others as they think and feel, and of suiting to their thought, the words and movement of our discourse, of speaking the thoughts of others, &c. &c. To understand the moods of the hearers, so as to be enabled to give them elevation, is one of the principal requisites of the speaker. Plato also requires, that the speaker shall commence with the study of man, and especially with that class of people with whom he has to do."

Now we come to the third prerequisite of the speaker, from which we have taken the psychological part away, to some extent. Local allowances are demanded by Cicero; *i. e.*, a due appreciation of the circumstances, with reference to the hearers, the surroundings and the person of the speaker. *Est autem, quid deceat, oratori, videndum non in sentiis solum, sed etiam in verbis. Non enim omnis fortuna, non omnis honos, non omnis auctoritas, non omnis aetas, nec vero locus aut tempus aut auditor omnis eodem aut verborum genere tractandus est aut sententiarum, semperque in omni parte orationis, ut vitae, quid deceat, est considerandum; quod et in re, de qua agitur, positum est et in personis et eorum, quid dicunt, et eorum, qui audiunt.* The discourse governs itself by all these considerations. In a trial before a single judge over a mere trifle, one would not think of using lofty words, having reference to the *quatenus*, and avoiding the *nimum*, just as Appelles warned the painters in this particular—the speech is begotten in the personality of the speaker. The boastful Q. Hortensius speaks in that bombastic Asiatic style, and the same is found among the Carians, the Phrygians and Mysians, who speak with a howling voice, and the greatest complaisancy. *Decorum* must prevail, and pattern after that master-piece of Timanthes, in painting, who painted Iphigenia's Sacrifice, and exhibited Calchas mourning, Ulysses still sadder, and Menelaus as the saddest of them all, and finally Agamemnon, whom, because his brush could not represent sadness in a higher degree, he painted with a veiled countenance. About this *decorum*, about all these

allowances, Cicero thinks there ought to be a whole book written, in order to exhaust the subject. And these allowances must be made in preaching too, for otherwise nothing effective can be accomplished. Theremin insists, also, very properly, that the sermon must be understood by the hearers. Obscurity and too much plainness are both faults that must be avoided; the one fatigues, the other offends. Prejudices must be dealt with wisely; all difficulties, which the speaker cannot remove, should remain untouched. "Thus the great apostle, Paul, dealt gently with the prejudices of his cotemporaries, to attain his great purpose, and 'became all things to all men,' that he might save some." To this also belongs, that the ideas have a distinct form, although the preacher may find it very difficult to pass over from those glorious subjects into the details of human life, without losing fire and enthusiasm, without becoming common place and ridiculous. For beauty, *i. e.*, to be pure and elevated in language, is demanded as much for the uncultivated as for others, as experience abundantly proves; and if, on the one hand, it is a law of eloquence, that it must accommodate itself to the capacity of the hearer, even those of a lower degree of culture, it is also a positive duty, that the preached word elevate the more lowly. The uncultivated do not possess the necessary words for the thoughts that come into their soul, and therefore receive with gladness the words which they have been wanting. It is also quite important that the preacher guard himself, and be mindful of the bounds of his authority; it is not enough for him to speak truth, the question may arise, will the truth be accepted from him. As a minister, he, of course, has the divine authority, commission and charge, and that gives him courage to rebuke and instruct; but this divine authority may be annulled by his own person, the vocation may be brought into disgrace. The character of the preacher has generally more weight with the people, than the sacredness of the ministerial office in the abstract. His character must correspond with the contents of his sermon, as was recently said, it must be apology of the faith. The following definition of eloquence is said to have been given by Cato the elder: The orator is the upright man, who understands how to speak. A weak orator becomes strong as he leads a proper life; *fit ejus copia dicendi forma vivendi*. Augustine says (Doctr. Chr. XXIX.): On the contrary, a

man of suspicious character cannot effect any thing good, let him be ever so eloquent. The personal character makes the preacher, it is the first and the last condition, on which the rules of eloquence can avail him anything. Herewith we conclude what was necessary to be said of the prerequisites of the orator and preacher, and turn now to Cicero's

Doctrine of the perfect class of speaking. There are three *genera dicendi*, the *genus subtile*, *medium* and *grande*, which, in their proper combination, give the perfect *genus*.

At first, then, the *genus subtile*. How shall we set that forth? A *genus dicendi* with Cicero, and therefore, also the *genus subtile*, is not a dead unity. These *genera* have their shades and modifications again. We find—if we are not mistaken—that Cicero gives to the *genus subtile* five modifications, with all the virtues and defects of this *genus*. These five are comprehended in the one *genus subtile*, which Cicero pictures with the human form in general, and says, this kind of speaking has not much blood in it, although there is sap so that they may be healthy enough, even if it possess but little strength. The first variety goes so far from the centre of this genus, that it is rude and unskilful. Some speakers want to appear rude and unskilful, and purposely go to the extreme of all sublime speaking. Some do this as a matter of prudence. The plain, common-place speakers belong to this variety, they speak in the modest, every day language, loose and unrestrained, numbers do not confine them, no skillful combination of words is found with them, *hiatus* gives them tenderness and indifference for form, they speak without ornament. But their representations are luminous and plain, they are *Concinni*, their language is pure, and distinguished for neatness. All this, too, is outwardly expressed, they are called *submissi*, for they are easy and gentle of voice, sparing of action, but the expression of their countenance is lively. They make but little pretension to form and contents, and speak of humble things, on which account they are also called *humiles*. This rises to the *height* of the *subtile* speaker, or reaches the centre, as we have called it above. The *genus subtile* appears fine, filed, full of spirit, and with all its delicacy and strict trimming, it is not without flowers and ornament, they are *concinnores* and even *florentes*. They are like one who, though he may not wish to give a splendid meal, never-

theless stands there like a fine man. Picked words, tiresome ornament, exertion and roaring are certainly not found with them. This is the height of the *subtile* speaker, if he goes beyond this, he falls into the severe, the strained and forced, and even goes further, so as to reach the meagre and the poor. As these characteristics have special reference to form, they are indicated by the following, with reference to the substance of things, what may be laid down in general, without repeating the five varieties. As to substance, the *genus subtile* is rich, it moves in development, the *probare* is its sphere, it is specially suitable for smaller subjects, the thoughts are sharp and appear forced at times. This is the *genus subtile*, according to Cicero; those who were eminent in this *genus*, have become illustrious speakers in this onesidedness, but the goal of the perfect speaker they have not reached; they are too partial.

This applied to the sermon, we must add something here, and subtract then again, but substantially the *genus subtile* with its *probare*, with its tendence on the thinking mind, with its excellencies and faults, even in its partiality, is found here. The partiality that would exclude the *delectare*, or even *flectere*, is not meant here, but these are subordinate, and they disappear before the *probare*, *docere*. The choice of a text characterizes, then, the chief subject of the sermon, then the division of the theme, or the form of a sermon without a regular theme, of a homily. The following would, perhaps, be a representation of a *subtile* speaker, with his advantages and disadvantages. All seems to be subordinate to a purpose, the *probare*; in his smooth language there is a great charm, as also in his logical development, but the speech is not florid; poetry and fancy, bold figures of speech, and manifest rhythm, are not found here. The *flectere* he has nothing to do with, *probare* is what he wants, therefore his preference for short texts, and such as are taken from the epistles, from which a dogmatic or apologetic subject is easily derived; he takes a doctrinal theme, rather loosely expressed, and one that promises explanation or proof; he proceeds, dissecting and putting together, in regular dialectic style, negatively-cutting off, positively-proving and demonstrating, he passes through the sermon, often running to a point and losing the connection. His form needs hearers who are practiced in thinking, fine thoughts, going away from the

text; abstract representations are peculiar to him; "pious meditation" is to be put in action. The whole theology of the preacher, has, of course, the closest connection with his manner of preaching; if the former distances itself from the lively view of the real facts of salvation, and is not able to appropriate them to itself, but only to meditate upon them, the sermon will also remain contracted in its influence, calculating upon pleasing itself in thinking, and aiming at placing others into this same process of thought. However difficult the skeletonizing of the theme may have been, the treatment of it is easy, which prefers to move without strict division in an easy and attractive flow of words. The intuitional, the individual, lively illustrations, impressive and powerful applications, are not peculiar to this preacher. We have our eye now on Schleiermacher, that master of dialectics, and so full of thought. Among preachers, as well as the ancient *oratores*, there is a great variety of talent and tastes, into whose individual peculiarities no one else may be able to enter, but who have, in their whole *genus*, their limification. It is not our purpose to characterize particular preachers, but simply, by pointing out certain characteristics, to illustrate the foregoing remarks. We might name Reinhard, mindful of the great difference between him and the former. This one with his schemes, his subjects, his themes, his assertions and dry proving, the iron bands of his divisions and subdivisions, and with the dry style of treatment—he also belongs here. Where there is much onesidedness, there the sermon can have but a partial effect; it does not strike the centre of life, the heart; the whole man must be moved by the sermon, if it would produce its due effect. For the subtile sermon we might refer to many preachers as examples, with their lights and shades, but, however great the advantages may be, this onesidedness must never be the aim of a sermon. We may keep in mind the words of Cicero, that we should have a particular aim in preaching, and seek to carry that out, but not always regard that as the most important, which, with our peculiar talents, we can attain, and therefore regard as the thing of all importance. No, our qualifications must serve the truth and obey her demands, be developed in accordance therewith—always remembering, that our talents do, and may, claim limifications. A thorough investigation of the text, is certainly a duty, and most excellent, if successful in bring-

ing to light the hidden treasures; excellent, if, in order to appreciate properly that which is peculiar to the text, the opposite and subordinate can also be held up, so that the light may operate through the shadows. But this manner leads, sometimes, into the sea of negation, in which the preacher appears to be overwhelmed. To clear and clear again, to split conceptions and then go on hair-splitting, until there is but a minimum left of that which ought to have been said, this subtilizes the subject, affords much work; it satiates but does not nourish in the same degree. This, indeed, may engage the attention, it is lively, especially if handled with warmth, and accompanied with an elegance of style and skilfulness of words, but the abiding impression, which the thoughtful and deliberate discourse produces, is wanting here. The psychological is either entirely wanting, or else in the back-ground; so, also, the practical applications or reference to the experience of the hearers, and dialogistic intercourse with them—the preacher is occupied, there is no room for the illustrations, the concrete; neither the hammer of the law can operate with its whole force, nor the lovely music of peace; for the aim of preachers must be to convert, to lead to conviction, to make people think, either in calm reflection, or in a demonstrating tone, or in the breathless haste of seeking the truth and exhibiting it. We here meet with a peculiar case, that, namely, a preacher acknowledged in the conclusion, his sermon had not operated on the conviction and could not awaken nor produce any result in the hearers, and he wished to do that now. This is then attempted in a few remarks, but it is in vain. It is as if a painter would exhibit his picture and acknowledge to the beholder, who is already going away, that the picture could not produce any impression, but that he will quickly add a few strokes for that purpose. The preacher must have his whole object, the whole man, in view, and the principal purpose to produce resolutions in the hearers, he must not forget for a moment. We do not undervalue the effort to address the understanding; on the contrary, we value it very highly, but we object to that narrowness of view connected with it; we wish to stand up for the surroundings of the pulpit, the rights of the hearers, the power of the gospel. That the sermon should instruct, is absolutely necessary. And now, when the fundamental truths of salvation appear to have passed from the minds of men,

we must insist on this instruction. Fenelon's judgment on this point, has not lost its force for our times. "We talk about the Holy Scriptures, the Church, the old and new law, sacrifice, &c., to the people, from day to day, but do not take the pains to make them understand what all these things mean, and what these persons have done. There are preachers to whom we could listen for twenty years and not receive instruction enough about religion. It may be taken for granted, that the fourth part of the hearers scarcely know the introductory principles of religion, which the preacher takes for granted as generally known." This demand must not be carried to extremes. Reinhard's idea: "I always said, the Christian preacher is more of a teacher, than a speaker," is not entirely correct. And though Alex. Vinet says: "The preacher teaches, that is the real character of his work." We know, too, that he had given us an exhibition of eloquence as meaning control, struggle, drama, and he lays much stress on the *flectere*. Augustine precedes us already in *Doctr. Christ.*, in such a consideration of Cicero's species of oratory. He does not confine himself to the *genus subtile*, although this accomplishes much in its way. Augustine insists on *docere* as the first duty of the preacher, and it often suffices to induce the people, by a simple understanding of the subject, to will and act, *ut eos non opus sit maioribus eloquentiae viribus jam moveri*. There are, therefore, yet *maiores eloquentiae vires*, than the *docere*. That we, with Cicero, should speak of *rebus summissis summis*, he allows with the consideration, that in divine things, with which the sermon has to do, there really is nothing that can be called small. *Parva submisce dicere!* And yet there are *res parvae* in the sermon and in the word of God, namely, in the distinction between the objects of faith, and the things that appertain to daily life, history, etc. As, e. g., the priestly robes, the wine which Timothy was recommended to drink, the measure of the ark of the covenant, these are *res parvae*, and it would be very wrong if all the pathos should exhaust itself on these things. This, indeed, Augustine did not mean to question, when he said that in religion there are really no *res parvae*. Certain it is, that these things are consecrated by the place they occupy and the connection they sustain. For the *submisce dicere*, Augustine refers to the apostle Paul, (Gal.

5 : 15,) where he instructs the Galatians upon walking in the spirit. We will refer again to the scriptural quotations of Augustine. With Cicero, he acknowledges the excellences of the *genus subtile*, but is careful to guard against a onesided use of the same.

The *genus medium*, or *temperatum*, the second of the settled *genera* of Cicero, he characterizes as that one in which there is an even flow of language, and moderate ornament, both in *form* and subject matter. This *genus* is akin to to the species of the *genus subtile*, in which the orators are already *concinnores et florentes*. This class has a somewhat more vigorous form than the former, says Cicero, but not yet most vigorous. It is distinguished for its charms. The words are selected with reference to euphony. There is something blossom-like in this class of eloquence; like a picture, yet entirely unrestrained. It has laid an excellent foundation in the school of philosophy, and the sophists have brought it into public notice.

This class, therefore, claims for itself a good foundation; the speaker must have matter,—Cicero insists on that universally,—thoughts must control, not the form; but thoughts manifest themselves differently, and take a different form with the *subtile* than with the temperate speaker. The specialty of it is *grace*. We have an illustration in that Christian preacher of ancient times, who embedded the lovely and earnest words in such a golden halo, and the golden threads of whose discourse weave themselves into such a shining web, namely, Chrysostom, who, with his mild and charming grace, makes our souls feel the loveliness of God. If we characterize him as the graceful preacher, *qui scit delectare*, we must not be understood to mean, that the bell of his mouth gives an empty sound, without giving those gifts for which it is ringing. Chrysostom is rich in thought, all solid, precious metal, not the show merely, but the real worth of the gold. We observe this if we take notice of the short texts he chooses, which he likes and from which he draws so much thought; and if that is not the case, he makes them the occasion of so many thoughts in his long sermons. As, for instance, the well-known sermon on the text 1 Tim. 5 : 23: "Drink a little wine," etc. What should one preach on that text? Chrysostom knows how to exhibit even the smallest part of the Scriptures as important; he knows how to represent the relation of Paul to Timothy, the sickly condition

of Timothy, and this apostolic advice, in such a light, that the text appears quite important. He does not always confine himself to the text, but when he departs from it, he rises to the height of a subject whose importance must charm. He preaches on the causes of tribulation, and enumerates nine. The sermon is rich in thought, and scriptural in its composition. He treats of the same subject in his sixteen Statue-Sermons—the former was the first one of the series—on the text: "Paul a prisoner of Christ." This appears strange to us, especially since it was customary in the ancient Church to read a longer text, before the preacher rose to preach on the same. But that was perhaps the reason of this strange fact, for the rage against pictures gave him occasion to speak on matters of suffering, and in the text he found then only these few words. But Chrysostom is also well known to have delivered many homilies; on Genesis alone, sixty-one, and many other homilies and sermons on all parts of Scripture. The subject of his sermons is indicated in their headings, rather than in labored and forced themes. His subjects are exegetical, dogmatic, ethical and practical; he is, in addition, an apologist, and a polemic. We cannot speak here of his theology, nor of the universality of his powers, but we take one illustration of his class. Along with the real solidness of his sermons, the grace and beauty of his language increase his power greatly. With him the heart speaks, his whole character adds effect; he does not forget the congregation, nor Christ; life, spirit and light are controlling in him, (although in his theology there are shades that obscure this light a little); his sermons are life and eloquence. In addition to this, his culture, poetry and phantasm are peculiar. His elegance of style and beauty, is quite characteristic, although he does occasionally wound our sense of propriety (*e. g.*, the vomiting of a drunken man, in one of his sermons, or the very indecent calculation of the birth of our Lord, from the period of Mary's pregnancy); at times his language is entirely too flowery and too loose, pampering to the spoiled tastes of the hearers, and his preparation too hurried; since he preached every day, and that extempore, indicative of human weakness. This method of preaching is of the *genus medium*, surpassing the *genus subtile* in power, and not yet coming up to the *genus grande*. A *docere* (to teach) is also found with Chrysostom, but he lacks development and

precision; also a *flectere* (to move), but it is accomplished more by means, and is not peculiar with him. But should this *genus temperatum*, *quod scit delectare* not be found also among the later preachers? We neither wrong the one nor the other, on the contrary we acknowledge the excellence of each, if we name Draeseke along with Chrysostom. That his power was great, cannot be called into question; his themes are generally indicative of the greatness of his sermons; we meet both psychology and life-experience. He scatters his conceptions in richness of thought; he says, for instance, : "In short, the world is so flat, so false, so tame, so cowardly, so light and loose, so empty and hollow, so smooth and dead, that it can be neither taken hold of, nor comprehended." What ease to find what is individual, in which there always are more materials; that he loves historical, exhortatory and proclamatory texts; that he treats of the instructive epistle texts quite seldom, is, perhaps, to be attributed to his times, his mission; he wants to entice, he wants to make the sacred subjects appear lovely and warm, and how much we rejoice over that! With Draeseke, the principal thought is always cropping out, short weighty sentences make an impression. His transitions are accomplished with short sentences. Life and vividness operate in his sermons. But what distinguishes him more especially is his musical and picturesque language. All this could be illustrated by examples, but we leave that to those who are more especially interested. The multitude of his thoughts and pictures, leads to many figures of speech. Marked, verse-like rhythm enlivens his discourse. For instance: "Soon as our heart doth know the Lord, we do believe and worship." "Is it possible to look through us to the very deepest bottom?" So far as doctrine is concerned, Draeseke has the important points together, but they are not developed. He is most fond of illustration, description, picturing, and exhibiting to the mental eye, all of which is characteristic of the *genus medium*.

The *genus grande*, Cicero describes thus: "There is a sublime eloquence, rich, weighty, majestic in contents and form, impressive, of great fullness and variety, calculated to shake the minds and bring about a change of the will (*ad convertendos animos*)—but this can also become rough in its impressive force, though it should be rounded, smooth and clean." And, again, in another place, he de-

scribes this species thus: "It rushes in rapid course, thundering along, its power is the handling of minds and their movements in manifold ways, now shaking, now gently ingratiating itself, now scattering the seeds of new opinions in the heart, now tearing out old ones. But with all this, great circumspection is necessary. For if the subtile speaker goes quietly along, he cannot fall; and if the moderate, medium speaker remains in his sphere, he cannot fall very far, at any rate, but the speaker of this sublime, rich, powerful class, if he goes on without restraint, and without the leaden equipoise of those lower kinds, he would appear to be out of his right mind. He must understand how to prepare the hearer with the dignity of the things handled. If Cicero speaks thus unfavorably about the onesided application of the *genus grande*, he also warns against a partial use of it in general. In its proper use, however, this *genus* is the most effective, *ad convertendos animos* it is suitable, or with the *flectere* as a characteristic, it is the *genus* which understands to touch the powers of the soul and enter the recesses of the mind.

To touch the main-springs of the heart, and lead the minds from one mood to another, is an art of which Terminus is master, who, as a teacher and preacher, has attained to colossal greatness. The grandeur of his subjects betokens the *orator grandis*: "Fear and trembling"—"Let it stand yet this year"—"All suffering is punishment"—"The pardoned thief." He has less fondness for the rigid skeleton, than for the heading, the doctrinal sentence. There is also a dogmatic element; he goes to the depth of the doctrines of faith without being critical of minute distinctions, he engages thought, he teaches—without being doctrinal, his illustration are excellent, but all this along with, or subordinate to, the main thought, moving the hearts and making an impression upon them. In this lies his great mastery. The principal subject becomes more and more prominent; it grows and vitalizes. Experience, psychology, are active, repetition of words, admissions for the hearer, appeals, questions, dialogical intercourse with the hearer, industrious use of the second person, individualizing, wealth of figures of speech, elegant and suitable passages—these all are his apt weapons of speech. *Irre-pit animos*—one might say with Cicero, and, at the same time, *flectit, convertit*. He reveals to the hearer his inner

life, makes it objective to him, and lets him look at it. We cannot furnish illustrations of all this, from Theremin; that would lead us too far, and is not necessary for our purpose; we must also forego referring to other preachers of this *genus*, who are in part departed, in part yet among us, even to the extreme of the *genus grande*, into the fantastical, the monstrous, the bombastic, as Cicero illustrates it at the conclusion of what he says in characterizing this class.

In conclusion of this presentation of the three *genera*, we must yet hear Augustine on the *genus grande*, and refer to what he says on the *genus subtile* and the *genus medium*, which we omitted above, on account of the connection. That in the *genus temperatum: delectatio tenet principatum*, Augustine acknowledges, but it must not be too florid, as in the letters of Cyprian; his subject is the *modicum* (*modica temperate*). From the Scripture, he cites for the *temperata dictio* 1 Tim. 5 : 1, *Seniorem ne increpaveris*, * * and Rom. 12 : 1, *Obsecro autem vos fratres per miserationem Dei, ut exhibeatis corpora vestra hostiam vivam*, and then he passes over to the following, and shows how nicely the *Benedicite persequentibus vos gaudete cum gaudentibus*, etc., sustains itself in the *genus temperatum*. He speaks of it thus: *quam pulchre ista omnia sic effusa, bimembri circuita terminantur!* On the more lovely and charming *numerus* (rhythm), Augustine has also something to say; he calls it the *musica disciplina*. If space and our present task would permit, we might say much about rhythm, as found in the Scripture and in the sermons of Augustine and others. Now, then, the *genus grande*. Augustine says, it must have *ornamenta*, but *res* is the chief thing, *copia*, it is like the roaring of the sea, *maris aestus*, it is a sword with gold and precious stones, accomplishing much, not with this ornament, but as a sword. He cites 1 Cor. 6 : 2, as an example: "Ecce nunc tempus acceptabile, ecce nunc dies salutis, nullam in quocquam dantes offensionem, ut non reprehendatur ministerium nostrum: sed in omnibus commendantes nosmetipsos ut Dei ministros, in multa patientia, in tribulationibus, in necessitatibus, in angustiis, in plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in jejuniis, in castitate," etc., etc. Augustine says about this: "Magna res est et granditer agitur, nec desunt ornamenta dicendi;" he then says: "Vide adhuc ardentem," in following out that pas-

sage: "Os nostrum patet ad vos, o Corinthii, cor nostrum dilatatum est." He also quotes Rom. 8:28. In the "genus grande," "contraria" stands opposed to "contrariis;" here are "caesa membra" (rhythm), and "circuitus" (well-sounding, beautiful periods). For all this, Augustine furnishes examples from Cyprian and Ambrosius. "Grande genus," says Augustine, "lachrymas plerumque ciere;" the two others also meet with favor, "grande genus plerumque pondere suo voces premit, sed lachrymas." Augustine furnishes an illustration of himself. In Caesaria in Mauritania the bad custom of an annual general butchery prevailed in the neighborhood. This civil war, whose cause is not given, they carried on with stones, and called it *pugna catervae*. It was a solemn contest, which lasted several days, in which many engaged, from near and from far. Augustine fought against this barbarous custom, and says of his speech in reference to it: "Egi quidem granditer, quantum valui, ut tam crudele atque inveteratum malum de cordibus et moribus eorum avellerem, pelleremque dicendo, non tamen egisse aliquid me putavi, quum eos audirem acclamantes, sed quum flentes viderem. Acclamationibus quippe se doceri et delectari, flecti autem lachrymis indicabant. Quas ubi aspexi, immanem illum consuetudinem * * de-victam, antequam re ipsa id ostenderent, credidis moxque sermone finito ad agendas Deo gratias corda atque ora converti." The object was attained, the custom abolished.

Since we are at Augustine, and hear him on our subject of discussion, we will also let him conduct us to the end, as we now have to do with the "genus perfectum," the result of Cicero's teachings on species. Augustine agrees with Cicero, that the three *genera* should be united in one *genus perfectum*; namely, the *submissee dicere* should also please, the *docere* operate on the will. Also the *temperatus* wants to be heard *obedienter*, and, at the same time, *intelligenter*. And in the *genus grande* all three requirements must be present, the *docere*, *delectare*, *flectere*, even if intended for *cor durum*, where the *granditas dictionis* is so very necessary. But, finally: "flectere est victoriae," with this those two classes are really nothing. "Quid enim haec due conferunt homini, qui et confitetur verum, et colaudat eloquium, nec inclinatur assensum?" The epistle to the Galatians unites, according to Augustine, all three requirements: it is written *submissee*, but grows *temperate*, and finally becomes *granditer*. "Dictionem variandam esse,"

Augustine requires. And to his own question: "Quo modo miscenda sint dictionis genera?" he answers: one *genus* forms the basis, and the other two take part. The *persuadere* must be the aim in all three. Thus Augustine corresponds with Cicero throughout.

Thus, in substance, Cicero speaks of the *genus perfectum*. Whoever knows how to make a proper use of these three classes, he is the one whom we are looking for, the perfect speaker. His characteristic is: he understands to treat that which is small, in a fine way, the great in a powerful way, the medium in a moderate way. Such an one was not to be found in reality. But he does not look for anything mortal and transitory, but that prototype which we, though invisible, view in the spirit. That Cicero is far from recommending a scheme, in order to let the meagre flames upon a pile of ashes kindle themselves into a skilful fire, I have observed several times. He insists on life and nature, but a nature not rough and dead, but that has life and shape, and is living art. And even if he does not find this divine prototype realized, the speaker approaching it is plainly proclaimed, it is Demosthenes. That Cicero also intimates that he has united the three *genera* in a skilful manner, who will blame him for it? For he is new, and a path-finder with the doctrine of the combination of the three *genera*, often so onesidedly handled. But he regards Demosthenes as the far excelling orator. Demosthenes, says Cicero, does not fall behind Lysias in freedom, behind Hyperides in pungency, behind Aeschines in ease and gloss of words. Many of his speeches are entirely on the *subtile* order, many entirely of the *sublime*, as his Philippics, and the *genus medium* he also makes use of. But he effects most when his language is sublime, and is master in combining the three *genera*. If, now, Demosthenes is thus praised by Cicero and Terminus, and Cicero by Fenelon, neither of them attains the perfection of the ideal. And thus our judgment might designate this or that preacher as the Christian Demosthenes: the prototype or ideal is realized by none. But would it then be entirely impossible to realize this ideal? It must be possible, for they are human powers, which, in their unhindered operations, bring about the result, which we designate with Cicero, as the *genus perfectum*. And really, if we look at the Divine prototype, who is once for all a prototype for us in all things—not simply an impersonal

Platonic *idea*, but the *λογος* who was made flesh, our Lord, who brought fulness of life and light, in him we find what we are seeking, teaches not very *subtile*, as, for instance, in the Sermon on the Mount, on the Ten Commandments, Divorce, Oath; his opponents in the synagogue of Nazareth even, "wondered at the gracious words which proceeded out of his mouth," Luke 4 : 22. But "the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." The combination of the three *genera* under consideration, is manifest in his longer discourses, John 5 and 8, Matt. 10 and 23, and many others. In so far as these attributes of the eloquence of the Lord, are all attributes, or rather the substance of the divine life itself, we may learn of him what is the first condition of all speaking. That speaking "as one having authority, and not as the scribes," is nothing else than that original divine power, which the profane poet has called "urkräftige Behagen." Our Lord reveals himself, bears testimony of himself, and, on that account, he is instructive, gracious, powerful (having authority). He has the true *prædicare* to perfection, as we find it in his commission, and in his power, and again reflected in the apostles, and later, in many a good preacher, full of the Spirit of the Lord. And where the Spirit of the Lord is, there is liberty,—freedom from too much dependence upon one's own talents, freedom from the formal restraints of division according to categories, or the natural order of the text, but the subject matter is arranged with reference to the wants of the hearer, and the way it will impress him; it must be made clear, and the discourse must touch the heart of the hearer; this is the true art, in this it operates, like spears and hails, or it invites and soothes like zephyrs; this was the art of our Lord. But the form must by no means be neglected; the discourse should not degenerate into formlessness or formality—not in depreciation of form, nor in overestimating it; rather rise to a mastery of it, (Formenueberwindung). But this attainment presupposes a proper possession of materials for a discourse, having really something to say. Here a thorough study of the text is necessary, a proper discrimination between the Old and New Testament, theological studies, experience of life and with souls, and all that enlivened and sanctified by heart-faith and earnest love of our Lord Jesus Christ,

the eternal word, that must speak in the heart of the preacher. With these few references we must content ourselves, having pointed out some things, that are not to be neglected for enlivening our sermons and making them effective, which, indeed, many may know, but do not carry out. And they have been employed by many sound and wise preachers, and in the acknowledged eloquence of antiquity they are so prominent, and find their fulfilment so illustriously in the Sacred Scriptures, and in the example of our Lord, that it may, perhaps, not have been in vain to have pointed them out, though many things with reference thereto, from Cicero's Orator, were necessarily passed over.

ARTICLE VI.

NOVELS.

By REV. EDSALL FERRIER, A. M., Graeff Professor of English Literature in Pennsylvania College.

Henry Fielding, in order of time, is the first writer of novels in the English language. The works of Daniel De Foe are remarkable fictions. Robinson Crusoe, and The Memoirs of a Cavalier, for simple, strong, hearty English, vividness of description, and consummate skill in imposing on our credulity, are not equalled in the whole range of English literature. It is amusing to think of Lord Chatham gravely citing one of De Foe's works in the British Parliament, as authentic narrative, or of a learned Dr. quoting at length from The Journal of the Great Plague in London, for statistical purposes in a Medical Review. But not one of De Foe's works has the distinctive features of the Novel.

The same remark may be made of Samuel Richardson. Pamela, Clarissa Harlowe, and Sir Charles Grandison, are not Novels. There is a plot in Clarissa Harlowe, remarkable truth and variety in the characters, skill and apparent art in the management of the incidents, as well as elaborate analysis of certain passions; and Lovelace is one of the

most finished portraits in any language. Yet, on the whole, the works of Richardson are feeble imitations of the old French Romances. He must be regarded as the last of the old school of fiction, as Fielding is of the new.

Previous to the introduction of the Novel, the particular form of works of imagination was the Romance. The Utopia of Sir Thomas More, the Leviathan of Hobbes, or the Oceana of Harrington, all having for their model the Atlantis of Plato, are philosophical romances. It was a favorite mode of communicating, in an artful and ingenious way, theories in government and politics. Perhaps the distinctive features of the romance, just preceding the period of Fielding and Smollet, were two-fold: *a.* In respect to their length. They were almost endless. Their adventures were spread out with an ingenuity, a skill, a tedious refinement, which reflects creditably on their readers. Sir Charles Grandison, written after the reaction began, has just been published by an English house, in six ponderous volumes; and the Romance of the Wood written twenty-five years before, would require twelve octavo volumes for the complete narrative. It is a striking fact, that writers in early English projected works on a scale which excites our wonder, as well as wearies our patience. How many ever read through the unfinished master-pieces of Chaucer and Spenser. The Canterbury Tales of Chaucer, though incomplete, contain seventeen thousand verses, and about three thousand lines of ordinary length in prose; while the "dark conceit" of Spenser, as he terms his Faery Queen, in his letter to Raleigh, is several times larger than Paradise Lost. *b.* The more marked and distinctive feature, however, is in the subject. Many of those earlier works of fiction, were designed to illustrate periods of ancient or middle age history. The adventures were of a romantic kind, and the personages were not ordinary men and women, characters from daily life, but of a lofty and imposing kind. The heroes were imaginary, the exploits such as mortal men achieved, and the passion exhibited, of the most extravagant and unnatural character.

In the beginning of the eighteenth century, the reading public had become disgusted with these representations, and men and women from the common walks of life took the place of heroes. The scenes were taken from domestic life, and the pictures, from a real world, were such as touched the common feeling of humanity. The first

School of Novels, then, in English literature, may fitly be termed the *Natural* School. Henry Fielding and Charles Dickens may be regarded as the most eminent representatives, though in one respect, there is a broad gulf between them. Fielding wrote precisely at that point when the high, romantic spirit of the old chivalric manners was dead, and before the modern standard of moral sentiment was fixed. It was a period of remarkable coarseness in manners, and laxity in morals. Fielding's works were the strong recoil of an earnest nature from the fastidiousness, the sentimentalism of what had preceded; in fact, *Joseph Andrews* was a parody, or caricature of a work of Richardson, then having an almost unparalleled success. It has been well said: "The novels of Fielding breathe a sort of fresh, open-air atmosphere, a strong contrast to the close artificial medium which pervades the romances of Richardson. When we are reading the latter, we seem to be surrounded with the close, breathless atmosphere of a city parlor; taking up Fielding, is like emerging into the bracing, sun-shining air of a high-road." The only Novel of recent date which reminds us of the freshness and the vigorous life of *Tom Jones*, or *Jonathan Wild*, is the *Widow Barnaby* of Mrs. Trollope, where is drawn in a most masterly way, the ideal of arrogant pretension and vulgar assurance.

We have termed this school of Novels, the *Natural*, because the characters are taken from real life. The scenes are those in which we mingle, and the writers have a warm, living sympathy with their subjects. They faithfully delineate men and things as they have impressed themselves on their minds. Their works are but the correct transcript of what lies in their vision. And in this single feature, accuracy, boldness and delineation, Fielding of the eighteenth century, surpasses Dickens of the nineteenth, though in other respects far inferior. The Novel of Dickens is only the revival of that which was so successfully attempted by Fielding and Goldsmith. The novelists of this school have wide and warm sympathies. They uniformly recognize the brotherhood of man. They have a most intimate acquaintance with the springs of human action, a tact, a penetrative sagacity, and power of individualization, which give sterling worth to their writings. They may be deficient in power of generalization, yet this is fortunate; for in the place of sharply-drawn, Hogarth-like pictures, they would have given us poor ser-

mons. De Tocqueville very happily illustrated this feature, on a certain occasion, in the French Chamber of Deputies. A citation had been made of authority, from Dicken's Notes on America. De Tocqueville availed himself of the opportunity, to show the essential difference between a novelist and a statesman, and that general principles enunciated by the former, were of but little account.

Perhaps no name in English literature has given such an impulse to fiction as that of Walter Scott. It was a great piece of fortune, both for himself and the race, when Byron rose in such splendor as to eclipse all contemporaries, that Scott turned his attention to a field of labor, where he has had no equal nor second. He is the great representative of the *Historical School* of fiction. Under his influence, the novel has risen to a new importance, and exercised a more marked influence on literature. It has become an acknowledged power in the intellectual world. The special work which Scott has accomplished with such unparalleled success, is the faithful illustration, by his brilliant intellect, of remote periods of history. He leads us, by the light of his genius in dark places, that we may see for ourselves, persons, places and events, with all the certainty and correctness of actual life. He has done for us through the novel, what Shakspeare did through his historical dramas. And while throwing the light of his brilliant imagination on the facts of history, he has exhibited the utmost fidelity to truth. We go to some of his works, as we would to those of a veritable historian. He is sometimes careless in the construction of his plans, and frequently wearies us with lengthy descriptions of scenes, in which we have little or no interest; but all over his pages, are "bright and vivid pictures that no lapse of time can efface from the reader's memory." What Mrs. Jameson says of Shakspeare, may with eminent propriety be applied to Scott, in his treatment of historical facts: "The reverence and simpleness of heart, with which he has treated the received truths of history, is admirable; his inaccuracies are few; his general accuracy, allowing for the distinction between the narrative and the dramatic form, is acknowledged to be wonderful. He did not steal the precious metal from the treasury of history to debase its purity, new-stamp it arbitrarily with effigies and legends of his own deriving, and then attempt to pass it

current, like Dryden, Raime, and the rest of those poetical coiners. He only rubbed off the rust, purified and brightened it, so that history herself has been known to receive it back as sterling."

The name of Scott's imitators is legion. His amazing success occasioned a rush in this department of literature,

"In one weak, washy, everlasting flood."

So many debased and degraded the plainest facts of history, that the historical novel almost came into disrepute. We mention one or two representative names of the lowest class. The works of Professor Ingraham, ambitious to light up the word of God, as Scott did remote periods of English history, are caricatures of sacred truth. *The Prince of the House of David* and *The Pillar of Fire* are travesties. They are as well fitted to spring a mine underneath our simple Bible, as the open attack of Infidelity. When we read them, we are constrained to ask ourselves, What is truth? Confidence is shaken. We can never think of his works without vividly calling to mind a criticism, made by the elder Dr. Alexander, of Princeton, on a sermon, the substance of which was an ambitious and flowery paraphrase of the first chapter of Genesis: "Very pretty, but you can't beat Moses." We wonder that families of intelligence and piety can tolerate in their homes such foes to truth and religion, and we lift up our voice against them in the name of the word of God. This last remark is occasioned by the recent information, that a new and large edition of these two works will soon be inflicted on the public. A foreign writer, of more recent date, has committed the same wrong on the facts of profane history. The works of Louisa Mülbach have greater merit than those to which allusion has just been made. A comparison can scarcely be instituted. As works of pure fiction, they are entitled to great regard. As historical novels, they are failures. Truth everywhere is sacred, and Louisa Mülbach has no more privilege to tamper with the acknowledged facts of history, than other writers have with the simple, sublime narratives of the Bible. In her *Henry VIII.* even Cardinal Wolsey would find himself a stranger. To the most familiar student of English history, there are but few recognitions of events and men.

At the head of a large class of writers, whose works are designed to delineate local manners and customs, is Maria

Edgworth, remarkable for originality and truthfulness; and in our land is a name, which by more than one eminent critic, has frequently been connected with that of Walter Scott. Reference is made to Fennimore Cooper. As was the case with Scott, his materials were fresh, the scenes of a new country, and the trials and vicissitudes of a border life. His series of prose romances were received with unbounded popularity, but deficient in dramatic representation and in style, they will not occupy a permanent place in literature.

Before speaking of the historical school of novelists, reference should have been made to the reaction from the coarseness and vulgarity, I may say, the indecency of Fielding and Smollet. This recoil produced a distinctive and well-defined class of novelists. We may term them *Sentimentalists*. Fielding and his contemporaries having gone to one extreme, it was natural, when the reaction set in, that writers should go the other. As the opposite of indecency is mawkishness, mock-piety, sentimentality, about the beginning of the present century, there sprung up a large class of writers, remarkable for nothing but weakness and cant. Their works, destitute of vigorous thought, and just representation, and rendered tedious by lengthy disquisitions on common-place topics in morals, are fast sinking into obscurity. A writer in the *North American Review*, speaking of the reaction, says: "The inspiration of this tribe of novelists was love and weak tea; the soul-shattering period of courtship was their field of action. Considered as a mirror of actual life, this school was inferior to the worst specimens of that which it supplanted; for the human race deserves the equivocal compliment to its intelligence, that it has more rogues than sentimentalists. Santo Sebastiano, Thaddeus of Warsaw, The Children of the Abbey, and other dispensations of a similar kind, exercised the despositism of sentimental cant over the circulating libraries, and their painfully perfect Matildas, Annas, Theresas and Lauras, became the ideal of the sex.

Books sometimes are received with great favor, not simply on the ground of merit, but because they are given to the public at precisely the proper time. Some happy concurrence of circumstances lifts them into notoriety in a day. Public sentiment seems to be waiting for them. They are the natural, expected fruit of the times, and are

seized upon with marked avidity. When Lord Byron gave Childe Harold to the world, there was in vogue a style of novel which may fitly be termed the *Fashionable*. These productions were a well-defined class, and designed to communicate to the outer world, views of aristocratic life. With few exceptions, as Sister and Lady Blessington, these works deserve the deepest execration. In morals, their influence was a hundred fold worse than that of Fielding, while they corrupted the language, and placed before the rising generation heroes who were perpetually carousing, and fighting duels. The characters were made up of a most singular combination. Nothing like them has ever been seen on earth. It was a compound of sensuality and voluptuousness, with a dash of generosity, the whole made dignified with resounding epithets of virtue and religion. It was a most unnatural mixture of vice and virtue. It was no wonder, then, that the public began to yawn and grow weary of such trash, seized with eagerness the works of Lord Byron, and when it discovered that the character drawn in Childe Harold, was a real being, no less than Byron himself, young, noble, but wretched, such a sudden blaze of popularity never lighted the path of any author. "It was then that Byron assumed the divinity." The most notorious representative, in fact, the Coryphaeus of this school of fiction, was Bulwer, whose novels contain many fine, detached passages in praise of virtue. We have, on several occasions, listened to extracts, used in sermons with good effect. Bulwer was a man of brilliant talent, if not of genius, but his powers were not evenly balanced. He was wanting in delicate moral perception, and in large common sense.

There is a type of novel, very much in vogue at the present day, to which our attention should be specially turned. We will call it the *Sensational* school. These stories are found in the columns of our weekly papers, as well as on the pages of the *Atlantic Monthly*, and *Harper's Magazine*. The whole plot is contrived so as to leave the reader in doubt, or even mislead him entirely as to the final result. They are startling. They attract by keeping alive an idle curiosity. The reader is constantly tempted to look over at the close of the book, to see "how it will come out." Many of these novels are full of elopements, robbery, poisoning, &c. Why is it that respectable publishers will issue such an insufferably mean novel

as Griffith Gaunt, and that, too, on the pages of one of our best Monthlies? The leading character of Miss Braddon's most popular work, is a murderess, and a creature destitute of all womanly feeling. Lydia Guilt, in Wilkie Collins's *Armadale*, is a suicide. The most attractive part of Thornburg's *Greatheart* is a duel. It is a poor way to strengthen our moral principles, to make us familiar with these degrading descriptions of vice and crime.

We have thus noted five clearly-defined classes of novels in English literature. Some writers of eminent merit called novelists, may not be assigned a place in any of these classes. But we must mark the distinction between a writer and a novelist. Hawthorne is not a novelist, neither is George Sand, nor Victor Hugo. There is too much reflection and analysis. We are thus prepared to answer some important questions which closely press the parent and the teacher for an answer.

It is unwise to make the sweeping charge, that novels of every description should be discouraged and banished. Beyond all question, there are works of fiction which may be read with great profit. Many of the works, the whole series of Scott's novels, and others which might be mentioned, cannot be injurious to any mind. They may delineate the characters of individuals, or the manners of an age, more perfectly than any other species of composition. Adam Smith, that acute philosopher, says: "The poets and romance writers, who best paint the refinement and delicacies of love and friendship, and of all other private and domestic affections, Racine and Voltaire, Richardson, Mauvaux and Riccoboni, are, in this case, much better instructors than Zeno, Chrysippus, or Epictetus." There should be just discrimination, lest in our uncompromising spirit, we put the ban on many works which have been instruments of blessing to the race. It is nothing less than bigotry to proscribe all fiction, when Christ himself employed it for purposes of instruction. It is a fact which cannot be gainsayed, that a large portion of our Sabbath-School libraries are novels; that, too, of a third and fourth rate; and we seriously question the propriety, in effort at simplicity, of burying a grain or two of truth in a long, common-place narrative.

Yet, while making this admission, this kind of reading requires a great deal of caution. It is a thousand fold

better to read too little, than too much of it. It tends to corrupt the taste, and deaden the sensibilities. Said a young lady, in bitterness of spirit, as she lay on an appalling death bed: "I can't feel—I can't feel." It was no wonder, for she had been engaged during the ten best years of her life, in devouring novels of every description, and the whole stock of emotion had been wasted on unreal characters and scenes. As pure and as correct as Miss Edgworth's tales are, Robert Hall said, "it was a long time before he could get rid of the benumbing effect they had on his personal piety." Goldsmith, one of the most successful writers of the school of Fielding, gave this advice about the education of his nephew: "Above all things, never let your son touch a novel, or a romance." Spenser, a young man of brilliant genius, and from one of the first families in the land, left the Sophomore class of a New England College to run a wild career of crime and piracy. He learned the lessons which brought him to a felon's doom, from the *Pirate's Own Book*; while Lovet, who was executed at Louisville, was an ambitious imitator of Jack Shepard.

What a poor, pitiable thing human life is, as portrayed on the pages of modern fiction. If no positive law of morals is openly infringed, pictures of life are drawn for our study, from which we instinctively turn away. Industry is discouraged. Religion is ignored. Youth is a period, not of earnest preparation, but of wild adventure. Woman is a slave of fashion, and with no thought but of the present, and no joys but of sense, the great end of her being is to win admiration. Life is robbed of its purpose and dignity. Such pictures of this busy, earnest, toiling world are delusive and destructive. They teach the young to sigh in idleness, for a state of being, that never existed on this sinful earth, as well as despise the little good that fortune may have mixed in their cup. There has never been a period when the question, What shall the young read, and what shall they shun? should be answered with so much care and discrimination.

ARTICLE VII.

FULL FIDELITY TO GOD'S GIFTS.

By MILTON VALENTINE, D. D., President of Pennsylvania College.

Five thousand men had been fed. Their hunger had been satisfied, and there was no present need of any more food. Yet the direction was given by Him who spread that table in the mountain wastes, "*Gather up the fragments.*" The divine power, revealed in furnishing the meal, had shown it an easy thing to command a fresh abundance for every recurring want. In overpowering miracle, transferring the mysterious process of increase from its usual manner and place in the furrows of the well-tilled field, to the very hand of the eater, the Son of God was exhibiting the overflowing fulness of His resources. Yet closing this revelation of heaven's measureless opulence, He spoke the high command, "Gather up the fragments." The economy was not required by inability to furnish more. His command had its reason, not in his own necessities of economizing, but in his *disciples'* duty of full fidelity to God's gifts. It was not what was necessary for Himself, but right for them: "Gather *ye* up the fragments." It was to be the law of *their* duty. Those fragments were products of providing love and omnipotent power. They were not to be trodden, in thoughtless inappreciation, under the feet of the well-satisfied multitude. No part of God's gift was to be treated lightly or wasted.

The particular lies in the general. The instance discloses the principle; and we regard our Saviour as here teaching a lesson of varied and far-reaching application, in the divine philosophy of life. "That nothing be lost,"

Baccalaureate Discourse, delivered in connection with the exercises of Pennsylvania College, August 9th, 1868. The Discourse is based upon the words: "Gather up the fragments that remain, that nothing be lost."

must be viewed as a fundamental law of the kingdom of God, in the use of all that he has bestowed. Though this kingdom is to have the overflowing abundance imaged in the miraculous provision on that mountain slope, it calls to the greatest carefulness of its resources. Down to the very smallest parts they constitute the holy elements of man's appointed stewardship.

Taking the general principle, therefore, unrestricted by the circumstances of its announcement, we desire—standing here in the place of one who, you doubtless fondly anticipated, would address you this hour, but whom the Master has called to his gracious recompense—to call your attention, my young friends, to the *Duty of full Fidelity to God's gifts*. “Gather up the fragments * * that nothing be lost.” It is a general principle, and general principles, like the sunshine, are for the illumination of every day.

I. THE NATURE OF THIS DUTY

May be easily understood. It is based in the great truth, that blessings and responsibilities go together. From the first sublime gift of being, and redemption of that being, down to the smallest parts of the divine bestowments, the reception of the blessing involves the obligation to its right and faithful use. The measure of the obligation can never be less than the *whole* of the gift. God will have none of the gifts of his love and power trampled on and wasted. Waste and loss are no part of the divine method. It is not to be of man's. It might seem, from passing glance at appearances, that Jehovah is wasteful of his products, and gives to men an example of indifference to the economical care of them all. He buries in depth of wilderness and forest the treasures of his skill and power; in sweet flower and painted plumage, and all the riches of material forms, where no intelligent eye beholds, or sensitive nature is gladdened by them. He does not economize his sunlight, restricting it to place and quantity absolutely indispensable, but pours the rays in sublime superabundance through the deep gorges of uninhabitable mountains and on the already burnt sands of vast wildernesses. As He wheels the chariot of the clouds, to water the fields and gardens, He does not, in exact calculation of the needed amount, convey no more from the sea than required, but holds the heavy clouds to their work till the hills and

valleys are drenched, and ravine and brook and river are overflowing with the superabundance. Instead of restricting the great work of atonement to those who, His omniscience foresaw, would accept it, He has seemed to expend his love in vain, in having Jesus "taste of death for every man." But whilst these things disclose the divine fulness and the profusion in which His power works, it is an open proclamation of his grand principle of economy, that in them all He allows no waste. In the flowers of the desert, passing angels may read the skill and care of God, while they bloom, and every atom of the decay is saved to repeat a form of beauty. The overflowing light and heat are garnered up in God's secret, ever unfailing treasury. No drop of water from the well-drenched hills is lost, but every one preserved to give its needed help in continuing the mighty irrigation of the earth. And for the proffered gift of life through Jesus' death, He holds every soul, to whom it is made, responsible. If sin trample it down, God gathers it up, as the shining vindication of His gracious and just government. Down to the minutest parts, His abundant gifts are to be held sacred from wastefulness and destruction. They call for holy and full fidelity.

Look at the material to which economical fidelity was called in the text. It was the inferior item of bodily food. It seems to be one of the most carnal and common gifts. Annually, the broad continents of the earth, and isles of the sea, at the bidding of God, present a rich profusion. On a grander scale than the multiplication of a few loaves, He is ever producing food for the multitudes. Yet, even of fragments of bodily food to the amount of a few baskets full, the heavenly Teacher says to His students, "Gather them up." But there are higher and more sacred gifts than this. We are recipients and stewards of things too holy and valuable to be, even in part, neglected or trampled under feet. Your steps, as young men, will lead you on in a life whose very being is a divine gift, supported and crowned with other gifts. See:

1. You have, wrapped up *in you*, God's talents. Your very being is a sublime aggregation of endowments that bespeak a careful and co-extensive fidelity. You have not yet measured up to the beautiful and grand possibilities that lie in your intellectual and moral nature. You have but begun the holy evolution. You have faculties and powers given you for higher culture and ever progressive

development. You have that immortal thing, character, for right formation and harmonious elevation. In the high, symmetrical and pure culture of the faculties and forces of your being, you mirror forth the glory of God. This glory of true, regenerated, and fully unfolded manhood, is your supreme attainment as an immortal being. No man has a right to dwarf himself, or make himself less than his best and happiest possibilities, by wasteful neglect of the germinal elements of his nature. No one has a right to rob God of part of the revenue of honor and praise due from the measure of His given talents. Yet how many belittle their being, by indolence of self-culture, and wastefulness of endowments. How few ever become what they might be. Your observation will show how few men in the various callings of life, mechanical, commercial, professional, as lawyers, physicians, or ministers, ever do full justice to themselves—how few, of whom you may not say, they might make more of themselves, by a faithful, earnest, economical and persistently continued culture of the endowments and possibilities God has placed within them.

2. There are manifold *means and opportunities for the culture* of given powers, and the formation of character. The principle before us calls for fidelity, not simply to some of these, but to *all* of them. Take, for instance, time. It is God's creation and gift. Its parts are small. Its moments, however, aggregate themselves into the ages that echo with the sounds of mighty events. But it is measured out to you and me, in mingled liberality and economy—a liberality that gives full enough for duty and happiness, but an economy that furnishes none for waste. God gives few things more precious than time. Its very dust is more than gold. As enjoyed by sinful creatures, its costliness can be measured only in the value of redeeming blood. It has been bought by the agony of Christ, for human probation and preparation for heaven. Its moments come with the stamp of the Cross on them. As to its general use, you have, doubtless, already consecrated it in some plan of useful life. Its months and years are to be employed in some proper calling or profession. But in this general use there are apt to be broken parts ever falling to the ground. Their aggregate is not measured by baskets full. Your life is apt to be broken across by a thousand interruptions, cut into pieces by multitudinous

and divergent necessities, disjointed, scattered and lost by the destructive power of myriad contingencies. It is liable to enormous waste. And in view of the preciousness and worth of this precarious gift of God, I would have this monitory voice from the hills of Galilee, ever speak to your hearts the lesson of divine economy, "Gather up the fragments * * that nothing be lost."

3. There is another class of gifts, in reference to which the duty applies—*opportunities and means of usefulness*. As young men, entering the wider activities of life, you surely recognize your mission not to live unto yourselves. A useful life is an honor and glory. It is the life of the Son of God—of every son of God. You are called, especially as men whose education and profession will lift you in the eye of the public, to no ordinary fidelity to your privileges of usefulness. It is not enough, when men do *some* good, use their principal means and larger chances. Life is mostly made up of less marked opportunities, and quiet occasions, in which a kind word, unostentatious deed, or humble service, works the blessing. Sometimes the chance to achieve good is in the calm exhibition of the sweet and heavenly passive virtues. To bear a burden meekly may make others strong, and lift them up to joy. In the offices of affection and kindness at home, in the incessant intercourse of social life, in the exhibition of spotless example in the midst of business, in regular work and self-sacrifice in the interest of the Church, in activities running down into all the ways and all the hours of daily life, and repeating themselves through all its years—in these common things, most of life's opportunities of blessing are found. The fragments are more than the loaves. He who gathers them not up, must waste the most that God sends him. "That nothing be lost," demands fidelity to all. "To him that knoweth to do good, and doeth it not, to him it is sin."

Thus the principle, revealed in this command of Jesus, branches out, and touches your constant life. No further instance of its application, is needed to explain it. It is Heaven's great law of economy in your use, enjoyment, care, and administration, of the endowments and blessings, and opportunities of life. You may, indeed, live, and tread an easy way to the grave, without this careful fidelity. But that is not the highest style of life, or Christian manhood. There is something better and nobler for you.

And we wish you to hear the voice of Heaven—and so to hear, that the voice may never cease to vibrate on your ear and in your heart—calling you to improve all that you are, and all that is given you, down to the perpetual minutiae, in whose saving or waste the opulence or poverty of life is realized; to gather up every fragment that falls from the larger use and enjoyment, and to work it up into the wealth of that life-accumulation which, as “usury,” your stewardship on earth is, at last, to present before God. Such is the duty: turn your attention,

II. TO A FEW OF THE CONSIDERATIONS THAT ENFORCE IT.

The proof of duty is often in itself. It reveals itself to the soul as divine. It makes answer for itself to every man's conscience in the sight of God. But it often has the King's signet in its fruits. So here. Its blessings diadem it for your obedience.

1. *The first commanding fact in this duty, is that it is the way of right and full development of character.* Character may be regarded as man's highest good. It has, indeed, been said that *happiness* is his being's “end and aim.” But this is doubtful ethics. There is that which is greater and higher than happiness. It exalts one to more essential kindredship with God. Happiness will *flow out of it*, as a stream comes out of the fountain, or attends it, as the light attends the path of the daily sun. The sun shines—right character is happy; but the nobler and better thing is that which is the substantial cause of the other. We may safely say, that, while happiness is not the end of this life, *character is*. For its recovery from the disordering, debasing, misery-producing power of sin, and its restoration to integrity, purity, and moral excellence, the economy of grace has been put in progress, and the world stands under redemptive and mediatorial government. For this the Son of God died, and all the remedial and regenerating forces of Christianity have been organized and put into working efficiency. We sometimes speak of the glory of good *deeds*. They have in them the beauty of excellence, and each one may shine as a little candle, throwing its beams far in this dark world; but the good deed is inferior to the character which is the perpetual potency of excellent activity. The very diadem of human life on earth, is character, and it is the greatest, grandest and most productive thing, that a man can attain from the spoils of

time and carry with him into eternity. As young men, you have no work more important to do for yourselves, none, perhaps, for the glory of God and the good of men, than the right formation and development of your character, the shaping of your essential being, and moulding it into a form of beauty that will be a joy and a blessing forever.

It must be evident to you all, that the very *spirit* of universal and comprehensive duty, is fundamental in right character. A consent to be unfaithful to some parts of duty, is an unfaithful spirit; and cannot be the central life about which character will form in integrity and beauty. It forms around a rot. It is a spirit of sin at its very heart. The kingdom of heaven within you, can allow no such spirit of rebellion—Milton's Satan-led force that is to be cast over the battlements. It is, indeed, the very principle of all disobedience, and treason to the divine government, to undertake to choose the *extent to which* you will obey, or hold the things of God subject to the rule of fidelity. Thus, the spirit of universal fidelity is essential to right character—is the necessary central life to aggregate character about itself.

So, the *practice* of this fidelity is necessary. The gifts of God are not only elements of responsibility, but means of spiritual culture and development. Character needs them,—needs the economical use of them all. The human soul has blessed possibilities in it beyond the power of all of them fully to unfold. The most careful husbandry of the means will still leave things before you, to which noble aspiration may, like an eager Paul, still press forward. The fragments that you waste, and the portions that you lose, are so much reduction from your true and possible measure of attainment. In a world where there are so many temptations to neglect privileges and advantages, the robbery of your character may become sadly blighting.

The best excellence of character, you know, includes harmony and symmetry. It requires the disappearance of narrowness and obliquities under breadth and fulness of culture. The more fundamental and prominent virtues are not enough. A man may have righteousness, truth, and stern integrity, and yet no loveliness or attractiveness of character. The finer and more finished features, the

gentler and more ornamental graces, all the well blended and harmonious traits of heavenly temper, spirit and conduct, must be attained, that the true *beauty* of the Lord may be seen upon you. The sculptor does not reach the true excellence of his work in the first essential shaping of his marble, chipping it down into its boldest forms, but in the delicate touches and polish of the more economical labor. The painter makes a thing of beauty and perfection, not only in the well drawn outline, but especially in the full and faultless finish of every feature and shade and expression. Such must be the true and right shaping and shading of your spiritual being—the sculpture of your immortal character. Its perfection requires that economy of divine gifts and means and blessings, in which nothing shall be lost. To secure for it not only solid integrity, but symmetry and polish, completeness and finish, all must be used with unwasting carefulness.

Young men, you have done a great and blessed thing in pressing your general character into the mould of Christian excellence. Let us call you now, with God's call, to unfold it into the highest symmetry and completeness. As God's husbandry, let no part of the field of your life lie waste. Bring it all under sedulous cultivation. And with your efforts join your prayers to God, that He would "perfect that which concerneth you."

2. *A second enforcing consideration—this is the way of useful power.* To all men, power is an attraction. Their nature goes out after it. They grasp at the centres from which it is wielded. To come into the duty of the text, is to come into the highest method of moral power. This is apparent in several ways:

For instance, as partial fidelity is itself a sin, it eats away strength. Whilst holiness is moral health and vigor, the least sin is a breaking down into weakness. It withers the bloom and nerve of character, and dries up its divine force. Every fault or blemish, not removed by perfecting grace, is an enfeebling of power. Perpetually recurring unfaithfulness, in wasting the elements of self-development, must eat daily away your power of usefulness,—a power, of which we are sure the Divine Teacher is forever repeating to you the admonition, "Gather up the fragments * * that nothing be lost."

Again, these separate fragments of the materials of this duty, *hold* the power. The atoms embody the aggregate

strength. We may look on Jesus as here calling attention to *God's* grand method of power, and giving an intimation how we may find our own. How does God move into the exercise of power? He secures the aggregate by attention to the parts. He warms the world by gathering up all the broken and scattered sun-rays, and waters the hills with collected mist-particles. The mighty power of gravitation He ties, not to sublime masses, but to each of the atoms. He gathers power enough to hold mountains to their bases, planets in their orbits, and systems in their place, by collecting, without waste, the attraction in every particle. If we thus ascend

“The great world's altar stairs
That slope through darkness up to God,”

we discern how He accumulates the power that is so omnipresent and resistless in nature. And it is a divine hint to men, an example for us. Our true moral power is that from which the baskets full of fragments have not been lost. It is by faithfulness in that which is least, that we reach fidelity and might in much.

God, by His example, has ever been teaching this lesson, how to be efficient in doing good. In His Son, when on earth, though engaged in the great scheme of redemption, He uses every portion of the passing days, without wasting any opportunities. That was his way of wielding great power to bless. And all through nature, in God's attention to minuteness of parts and completeness of details, shines the efficiency of His working. In His infinite plans He allows no part to drop out or be lost. While swinging stars into space, and ordering the goings of great systems, He seems to work with as much care in constructing the eye of the insect that sports in the breeze of the morning. Whilst He paints the drapery of the setting sun, he colors the petals of our garden flowers, and hears the prayer of the little child. It is thus that God blesses so many—blesses them always—blesses them so much. In this economy of the minutiae is his power to bless. So it must be *yours*. You will never do much, unless you economize the time, talents, opportunities, chances, resources and energies with which God supplies you, unless you hold the details of your life-work in close and faithful and compact harmony with its general plan,—un-

less you gather up those fragments, whose aggregate, as with the twelve, becomes so astonishingly great.

Allow an instance or two, in a single thing. Albert Barnes informs us, that it was in the gathered fragments of time, broken in the morning from unnecessary sleep, that he wrote his practical Notes on the New Testament. They have gone into tens of thousands of hands, in thousands of Sunday Schools, entering the minds and the hearts of the young in this land and across the seas, and probably *will*, for generations to come. What power for good he got in this way—farther-reaching, perhaps, than all the rest of his efforts. Oh, if the time, and strength and opportunities now wasted—fallen like broken fragments from the loaves—by Christians, were all faithfully husbanded and given to God in earnest duty, would not the Church be mightier and the world better?

Another: Masson, in his "Recent British Philosophy," says: "All our British speculative thought, in every corner where intellect is still receptive and free, has been effected, at least posthumously, by the influence of that massive man of the bold look and clear hazel eye, whose library lamp might have been seen nightly, a few years ago, by late stragglers, in one of the streets in Edinburg, burning far into the night, when the rest of the city was asleep." Economizing that and other gifts of God, has placed Sir William Hamilton among the thrones of power in the metaphysical world.

3. *A final plea for this duty, to engage yet a brief attention, is that it is the way of happiness.* It is so, because it is duty. For, every duty done, turns into a song, and gladdens like a victory. And more—it forms the character whose fruit is blessedness. The best character will, in the end, bear the most of it. It is the fruit of *grace* in you, but it is fruit that will be forever sweet to your tastes. It is not circumstances or surroundings that are going to make you happy. The conditions of happiness must be within you; and other things being equal, the fountain will be pure and full in proportion to the moral and spiritual excellence that you reach. Heaven is happy—so is the way there. It is a path of pleasantness and peace. Sin works the beginnings of retribution and sorrow in this life—monitory of that woe when the sinner shall be *filled* with his own ways, and eat the fruit of his devices. So every unfaithfulness to duty, every trampling on God's

gifts, becomes not only an imperfection in character, but an abatement from happy consciousness of right, a spot of painfulness and self-condemnation. If piety is happiness, the best and most faithful piety, must be the happiest. And in heaven, the Scriptures are clear, the most faithful life will be crowned with the brightest recompence and joy. Among the "wise," and those that "shine in the firmament," one star differs from another star in glory. Rulership over ten cities will be the crown of faithful administration of our Lord's talents. Through the blessings of this life, you thus lay up "treasure in heaven."

Now, we desire for you, young men, as you go forth from College, the very best, most substantial, symmetrical and full development of character, a career of the highest, broadest and most beneficent power among men, and the surest, truest, and most unfailing happiness. This *character*, formed in the spirit and practice of the most comprehensive, and all-pervading fidelity, will be the nearest possible approximation to the apostolic standard, "perfect and entire, wanting nothing," a character that God approves and angels admire. This *power*, for more of which the needy earth is sighing, is worthy of your holiest ambition. And the *happiness* is that pure, refreshing, strengthening, unalloyed happiness, whose full, clear flow, passing beyond life, will mingle with the eternal streams that make glad the city of God. Could we desire for you anything better? Could we call you to anything worthier? We want not your life to be lost, out of Christ, so that you would have to feel and say at the end, "We have lived in vain and run in vain." And we want not any of the opulence of your blessings in Christ, to be wasted, so as to diminish your character, usefulness and happiness here, and leave your crown without stars in heaven. Oh may you have, first of all, Christ, and then, in Him, all the FULNESS of the blessings of God, nothing rejected, nothing wasted, nothing lost. "Gather up the fragments." And when you reach the end of your days, the light of Heaven's approval will stream down through the evening shadows on you; and passing up from such a life, you will be met with the gracious welcome, "Well done, good and faithful servant." "The joy of the Lord" will be yours.

ARTICLE VIII.

REMINISCENCES OF DECEASED LUTHERAN MINISTERS.

In our brief sketches of deceased Lutheran Ministers, we have often had occasion to regret, that the sources of information were so limited, that our material was so imperfect. For many years we have been endeavoring to remove the moss from tomb-stones, to read old inscriptions, and to rescue honored names from oblivion, and we trust our humble service has not been entirely useless, and that in the facts, from time to time gathered, not without some labor, the future historian of the Church will find material to aid him in his more important work.

LXXI.

JOHN CASPAR STOEVER.

The subject of the present notice belonged to a very ancient German family, and was born in the city of Franckenberg, December 21st, 1707. He was the son of Dietrich Stoever, a citizen and merchant of Franckenberg in the Principality of Upper Hessa, and of Magdalena, the daughter of Rev. Andrew Eberwein, a resident of the same place. From an old document on our table, dated April 9th, 1720, we learn that he was baptized immediately after his birth, and that Rev. John Christopher Eberwein, at the time Pastor and *Præceptor Primarius* in Giesen, and John Caspar Stoever, a merchant in Brunswick, born in 1685, acted as sponsors on this solemn occasion. His parents were pious, and are said to have reared their son with special attention to his intellectual and religious culture.

In the year 1720, John Caspar settled in the city of Anweiler, then in the Principality of Zweibrücken, now belonging to Bavaria, as an instructor of the young. The testimonials which he brought with him from his native place, on entering upon his new duties, are now before us, and speak of him in the highest terms. They refer to his

honorable birth, excellent character and abilities, and commend him to the authorities of Anweiler as worthy of all confidence. These testimonials are signed by the elders of the Church, each aged seventy years, who had been acquainted with Caspar from his youth, and were well known to the Burgomaster and Council of Franckenberg.

In this city the subject of our sketch continued five years, faithfully discharging the duties of his vocation, and on the Lord's Day performing on the church organ. His leisure hours he devoted to the study of Theology. In the year 1728, he left his native land and came to this country in the capacity of Chaplain to a company of emigrants, who desired that their children should be trained in the holy faith of their fathers. We find him in 1733 engaged in preaching the gospel in Lebanon, Pennsylvania, and gathering into congregations the Lutherans that were scattered at different points in that section of the country. His labors were those of a missionary, itinerating from place to place, preaching, catechising and administering the ordinances. In 1736 he received a call, signed by the members of the Lutheran Church in Lancaster, urging him to become their minister. He was their first regular Pastor. He accepted the call and remained among them till 1740. During his pastorate here, a church edifice was erected and solemnly consecrated, October 28th, 1738.* He, also, preached at New Holland, and various other points in the county. He subsequently removed to Virginia, a distant German settlement, which was entirely destitute of the means of grace. Here he labored faithfully and efficiently for many years. Spottsylvania was the centre of his operations. During this period of his ministry, he visited Europe, and was successful in his effort to secure pecuniary aid for the feeble church in Virginia.

In 1763 Mr. Stoever attended the meeting of the Synod of Pennsylvania, where he found assembled his German and Swedish brethren in the faith, who were united in this ecclesiastical organization. His faithful labors in the good work were gratefully recognized by the Synod, and all the members, clerical and lay, extended to him the right hand of fellowship. He was unanimously and cordially received as a member of the body.† Three years hence he was

* Professor C. F. Schaeffer, D. D., of Philadelphia.

† Hallische Nachrichten, p. 1127.

again in attendance at Synod in Lancaster, and was introduced to the members by Dr. Muhlenberg, but, in consequence of the great distance and the inconveniences of travel in that day, it was impossible for him to be regularly present at the meetings of the Synod.

The last years of Mr. Stoever's life were spent in Lebanon County. His labors were not, however, confined to this region. He preached at Tulpehocken, and other distant places. He labored in season and out of season, and frequently at the risk of his life. Many a time he preached when his members carried with them their rifles to the sanctuary and guarded the church doors, in order that they might be protected, not only from the wild beasts that prowled in the forest, but from the ruthless attack of the Aborigines that infested the country. He died, in the seventy-second year of his life, while Pastor of the "Hill Church," in Lebanon County. On the stone which marks his final resting place, and is designed to preserve his memory, the inscription in German is still legible—"Rev. John Caspar Stoever, First Evangelical Lutheran Pastor of the Hill Church, was born Dec. 21st, 1707, and died May 13th, 1779."

Mr. Stoever was married to Maria Catharine Markling, who survived her husband several years. He was the father of eleven children, eight of whom, four sons and four daughters, were living at the time of his death.

From all the facts and traditions we can gather, we infer that the subject of our narrative was a very earnest character, conscientiously devoted to the work in which he was engaged, and highly esteemed for the many excellencies which he possessed. He was very determined and fearless in the discharge of his obligations. Nothing could deter him from his purpose, or intimidate him in the performance of what he conceived to be duty. All his appointments, it is said, were filled with the greatest punctuality. He was known to ford streams rather than fail in an engagement, or disappoint those who expected to meet him. On a certain occasion, when the waters were very high, and he felt it his duty to fulfil an appointment, he had a rope tied around his neck, as he attempted to cross the stream, so that if his life were exposed to peril, he might be rescued from the waters. In his rebuke of vice he was fearless and often severe. Once as a man was leaving the church during the sermon, apparently weary

of the protracted services, it is said, he instantly stopped in the midst of his discourse, and, shaking his finger at him, added, "If you were as much interested in the gospel as you are in your farm, you would not consider the sermon too long." He was an active, laborious and faithful minister of the gospel. His piety was of an elevated type. He belonged to the pietistic school of Germans, and his favorite books, those which he kept constantly near him, were *Arndt's True Christianity* and *Rambach's Meditations*. Their spirit was infused into his character; it was constantly manifest in his ministerial work. His zeal was proverbial. His strong desire to be useful, was the marked feature of his life. He was earnestly identified with all that was good in his day, and his efforts were not without their appropriate results.

LXXII.

LUCAS RAUS.

Lucas Raus who, for many years preached in York, Pennsylvania, was born in 1723, in Hermanstadt, a city of Austria, in Transylvania, picturesquely situated on the Zibin, near the Wallachian frontier, the seat of Lutheran and Catholic Gymnasias. He was the son of Lucas Raus, an eminent Lutheran divine, under whose careful training he enjoyed the best opportunities for mental and moral improvement.

The subject of our sketch spent the first twenty years of his life in the city of his birth, engaged, the most of the time, in the prosecution of his studies, chiefly under the direction of his father. In the year 1745, he left the paternal roof and took up his residence at Presburg, with the view of completing his preparations for the Christian ministry, to which work he had determined to devote himself. Here he continued four years, and thence, in 1747, removed to Leipsic, and subsequently, in 1749, to Jena, that he might be furnished with the additional advantages, which these celebrated Schools afforded for the acquisition of knowledge. He also devoted some time to travel, and among the places of interest which he visited was Holland. Whilst he was in Amsterdam, he found that the Western hemisphere was attracting a more than ordinary

degree of attention, and quite a spirit of immigration had been aroused among the people. Many wonderful things were told in reference to the new world, as it was called, and pilgrims from different points were weekly embarking from that city for the strange and distant country. Young Raus, then in his twenty-seventh year, caught the infection; he concluded that as a favorable opportunity offered, he would take a transatlantic trip, and, after spending a few months in the land of promise, would return to his native land and there commence his ministerial labors. Accordingly, with other adventurers, he sailed from Amsterdam, and reached Philadelphia in the year 1750. Soon after his arrival in this country, his views and plans were changed with regard to his future home. Although his affections still clung to the land of his birth, and his thoughts often reverted to Hermanstadt, with which were associated the pleasant scenes and happy memories of his childhood and youth, yet, in view of the prospects of usefulness which the United States presented, he determined to spend the remainder of his life on American soil, and to identify himself with the interests of his countrymen, here gathered in large numbers.

Mr. Raus at once commenced his ministerial career. For three or four years he preached in Germantown, Pennsylvania, and to other congregations in the vicinity. At this period the laborers in the Lutheran vineyard were comparatively few, and as there were few organized churches, the work was very much of an itinerant character.

In 1754, Mr. Raus removed to York, Pennsylvania, and became Pastor of the German Lutheran Church. He also preached to four or five different congregations in the county. During his connection with the church in York, the congregation increased very much in numbers. The old wooden edifice, in which Schaum, Hockheimer and Bager had successively preached, became too small, and a new stone church was erected. It was dedicated to the service of the Triune God in 1762. Its dimensions were sixty-seven by forty feet. The church was surmounted with a well-proportioned steeple about one hundred feet high, in which were suspended two large and heavy bells, also a small bell, by the tolling of which the death of small children was announced. It was the practice, likewise, to ring the small bell at the conclusion of the service

on the Lord's Day while the minister was repeating the Lord's Prayer, with the design of encouraging pious members of the church, who were detained at home in consequence of sickness or other reasons, to unite with the congregation in the prayer at the same time that it was offered by the minister in the church.

During the summer of 1788, for about a fortnight, a malignant type of bilious fever prevailed in York. Many of the citizens were the victims of its fury, and among the number was the faithful and laborious Pastor. Lucas Raus passed peacefully to his rest, July 11th, 1788, in the 66th year of his age.

The subject of this brief notice, was regarded in his day, not only as a profound theologian, but an accomplished scholar, particularly in the departments of the Latin, Greek and Hebrew. It is said he could converse with fluency in several modern languages. As the first thirty years of his life were devoted to careful and uninterrupted study, and in connection with the best Institutions of his country, his attainments were, no doubt, more than ordinary.

Mr. Raus was married, in 1753, to Sophia, daughter of George Gemling, of Germantown, Pennsylvania. He was the father of twelve children, only four of whom survived him. Some of his descendants are still numbered among the citizens of York, and the worshippers in the faith of their fathers.

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

German Rationalism, in its Rise, Progress and Decline, in its relation to Theologians, Scholars, Poets, Philosophers and the People: A contribution to the Church History of the Eighteenth and Nineteenth Centuries. By Dr. K. R. Hagenbach, Professor of Theology in the University of Basle. Edited and Translated by Rev. W. L. Gage and Rev. J. H. W. Stuckenberg. Edinburgh: T. & T. Clarke. This is an exceedingly interesting discussion by Professor Hagenbach, so well known in this country by his *History of Doctrines*, and is the first book which Dr. Tholuck recommends to students desirous

of becoming acquainted with the "history, present condition and future hopes of the cause of Christ in its relation to the philosophy, scholarship and poetry of Germany." Among the contents there is a chapter devoted to the Rise of Rationalism, another to Pietism and its Opponents, a third to the Pioneers of Rationalism. The Progress of Rationalism is presented, also interesting sketches of representative men, such as Herder, Kant, Schiller, Fichte, Schelling, Goethe, Hegel and others. With the advice of Professor Tholuck and the sanction of the author, the work, in its present form, has been prepared by the Editors. Rev. J. H. W. Stuckenberg, who spent some time at Halle in the prosecution of his studies, and favorably known to the Church as a fine scholar and able preacher, and Rev. W. L. Gage, associated with him as a student in the University and a minister of the Congregational Church, are the translators. It is scarcely necessary to add that they have done their work well.

The Lutheran Reformation in a Series of Discourses. By E. Greenwald, D. D., Pastor of the Church of the Holy Trinity, Lancaster, Pa. Philadelphia: Lutheran Book Store, 807 Vine Street. These discourses were delivered in the regular discharge of the author's official duties, during the year commemorative of the Reformation Jubilee, and embrace the discussion of the following topics: (1) Early Life of Luther; (2) Rise of the Reformation; (3) Diet at Worms; (4) Luther at Wartburg—his Translation of the Bible; (5) Name, Protestants and the Augsburg Confession; (6) Peace of Augsburg—Death of Luther; (7) Melancthon's Life and Labors; (8) Justification by Faith; (9) The Lord's Supper; (10) Benefits of the Reformation; (11) Faith of our Fathers. The discourses have been carefully prepared, with the author's characteristic clearness, and with no concealment of his convictions on those questions, in reference to which there is a difference of opinion in the Church.

Lectures on the Gospels for the Sundays and Chief Festivals of the Church Year. By Joseph A. Seiss, D. D. Vol. I. Philadelphia: Lutheran Book Store. The first volume of this excellent Series on the Pericopes of the Church, issued in numbers, is now completed and contains twenty-one Discourses, written in the author's best style, and worthy of the high reputation which, as a writer, he possesses. This we regard as one of the most valuable of all the Doctor's publications, some of which, we are gratified to learn, have been reprinted, and are appreciated among our transatlantic friends.

The Works of Rev. John Howe, M. A. With Memoirs of his Life. By Edmund Calamy, D. D. Complete in Two Volumes. New York: Robert Carter & Bros. We are glad to see so beautiful a reprint of the writings of this prince among preachers. A demand for such works, and an appreciation of their merits, indicate a healthful tone of sentiment. There are few theological authors, whose productions have been more enthusiastically commended, than those of Cromwell's Chaplain. His depth and originality of thought, philosophical and practical character, and evangelical and devout spirit, have been rarely surpassed.

Yesterday, To-Day and Forever. A Poem, in Twelve Books. By Edward Henry Bickersteth, M. A. New York: Robert Carter & Bros. This is a beautiful Poem, and one that will be read with deep interest and study. The subject engaged the attention of the author

for more than twenty years, and, we are sure, its careful perusal will tend to awaken deep and holy thought, and to elevate and purify the mind of the reader.

The Word of God Opened. Its Inspiration, Canon and Interpretation considered and illustrated. By Rev. Bradford K. Peirce. New York: Carlton & Porter. This is a beautiful volume, on tinted paper, designed as a help in the study and interpretation of the Scriptures. The book is scholarly and full of sound and valuable instruction, and although the author's peculiar views are occasionally apparent, they are never presented in an offensive form.

Sabbath Chimes: or Meditations in verse for the Sundays of a Year. By W. M. Punshon, M. A. New York: Carlton & Porter. The volume consists of original poems on the different seasons of the ecclesiastical year—Advent, Epiphany, Christmas, Good Friday, Easter, Whit-Sunday, Ascension-Day, Trinity, etc., by the popular preacher who has recently visited our country. Whilst they possess no special poetical merit, they are conformed to the teachings of the Gospel, and imbued with a devotional spirit. Besides a portrait of the author, there are numerous illustrations and an illuminated margin.

In the School-Room. Chapters in the Philosophy of Education. By John S. Hart, LL D., Principal of the New Jersey State Normal School. Philadelphia: Eldredge & Brother. Few men in the country have had as varied and extended experience in the art of teaching as the author of this treatise, and the results of this experience are here presented for the benefit of those engaged in the profession. Commencing with the question, What is Teaching? and ending with the wider question, What is Education? the discussion embraces a free range over the whole field of practical inquiry among teachers, and, written by a successful and earnest educator, the work cannot fail to elevate and improve the business of teaching.

The Teacher's Guide to Palestine. By Henry S. Osborn, LL. D. Philadelphia: J. C. Garrigues. This little work aims to give a complete list of the names of all the places in Palestine mentioned in the Scriptures, whose sites are actually known, with their most approved pronunciations and significations, their historical interests, and all the references to these most important scriptural associations. Accompanying this is a large and finely executed map, constructed from the latest authorities, and designed as an aid in the study of the Bible. Whilst entire accuracy in the identification of some of the places referred to in the Sacred Scriptures is not secured, yet, in the absence of more extensive works that treat on the subject, we feel perfectly safe in commending the volume.

The Hermits. By the Rev. Charles Kingsley. Philadelphia: J. B. Lippincott & Co. The author presents interesting accounts of some of the Hermits, who lived in the early years of Christianity, and, at the same time, exposes the superstition, by which they were induced to adopt this mode of life. The facts, as presented by him, he regards as authentic so far as to have been believed true by the men who wrote them, and their contemporaries. Perhaps his tone is, sometimes, too apologetic, yet he shows the great mistake that was made in their supposing that asceticism and austerities ever secured the favor of God. It is an interesting book, and is brought out by the publishers in elegant style.

The Bow in the Cloud ; or Covenant Mercy for the Afflicted. Edited by Rt. Rev. W. B. Stevens, D. D., Bishop of the Diocese of Pennsylvania. Fifth Edition. Philadelphia: E. H. Butler & Co. This beautiful volume, richly illustrated with the most elegant steel engravings, consists of selections on such subjects as Affliction, Resignation, Comfort, Leaning on the Beloved, contributions from the pen of Drs. Buchanan, Alexander, Stevens, Winslow, Doddridge, Leighton, Payson, Candlish, Newton, and other prominent writers, English and American, well known to the Christian community. It is a book admirably adapted to afford scriptural comfort to the stricken-hearted, to those who have been visited by bereavement and sorrow. The Bishop has shown great judgment and taste in the performance of the task assigned him, while the publishers, in the execution of their part, have presented the public with a work of great artistic merit, reflecting the highest honor upon American skill.

Life of Oliver Cromwell. By Charles Adams, D. D. New York: Carlton & Porter. This is the narrative of a great man, who performed an important part in history, by one in genuine sympathy with the subject. It is made up very largely of quotations from D'Aubigne and Carlyle, and seems to be rather a compilation than an original work.

Sketch of the Official Life of John A. Andrew as Governor of Massachusetts. New York: Hurd & Houghton. This sketch is mainly based on an article that appeared in the *North American Review*. Other facts and documents, illustrative of his life and services, are here added. A faithful photographic likeness of the Governor precedes the title page. This interesting memorial of a noble character, worthy to be enshrined in the affections of his countrymen, has been prepared by A. G. Browne, Jr., the Military Secretary to the Governor.

Chambers' Encyclopædia : A Dictionary of Universal Knowledge for the People. Illustrated. Vol. X. Philadelphia: J. B. Lippincott & Co. The enterprising publishers have brought their Encyclopædia, commenced in 1859, to a close. It embraces ten royal octavo volumes of more than eight hundred pages, each illustrated with about four thousand engravings, and is really what it professes to be, a Dictionary of Universal Knowledge for the people, not a mere collection of elaborate treatises in alphabetical order, but a work to be easily consulted on every subject on which the people require distinct information. As its publication has advanced, the conviction of its value has strengthened. It is a treasure of information, useful for reference, not only to the people, but also to the scholar.

A Personal History of Ulysses S. Grant. Illustrated by Thirty-Six Engravings, eight *Fac-Similes* of Letters from Grant, Lincoln, Sheridan, Lee, etc., and Six Maps. With a Portrait and Sketch of Schuyler Colfax. By Albert D. Richardson. Hartford, Conn.: American Publishing Company. The author of this work is best and most favorably known by his thrilling narratives of the "Field, Dungeon and Escape," and "Beyond the Mississippi." He is a clear and interesting writer, and has certainly succeeded in producing a very attractive biography of the distinguished hero. It is not a mere compilation, designed as a campaign document, but a work of permanent historical value. It gives the details of the subject's early life,

as well as his history during and since the Rebellion, also his views on leading public questions, and the main facts of his military life, with copies of many official documents, never before presented to the public.

Men of our Day: or Biographical Sketches of Patriots, Orators, Statesmen, Generals, Reformers, Financiers and Merchants now on the stage of action, including those who in military, political, business and social life, are the prominent leaders of the time in this country. By L. P. Brockett, M. D. Philadelphia: Ziegler, M'Curdy & Co. The author of this work is generally and favorably known throughout the country. With an aptitude for the work, he has had unusual facilities in gathering together the requisite materials. One defect in the work, however, is, that in the selection of the subjects there has been no principle or rule to guide the author. Characters are excluded, whose claims to a notice are just as strong as some that are introduced. Another defect is, that the account given of some of the more prominent men is too meagre. Notwithstanding these objections the volume is one of great interest and value.

Prang's American Chromos. Easter morning. By Mrs. James Hart. Chromo-Lithography is the art of printing pictures from stone in colors, and the most difficult branch of the art is the reproduction of oil paintings. When properly done, the Chromo presents an exact counterpart of the original, with all the delicate gradations of tints and shades, and much of the spirit and tone of the painting produced by the brush and the pallet. We have seen several of the Chromos of Mr. Prang, who carries on his business 159 Washington Street, Boston, and admire them very much. Easter Morning, representing a cross with a wreath of the richest flowers around it, is a most interesting specimen of the art, and surpasses all the artist's previous efforts. Unsolicited, we are glad to commend this beautiful picture to the notice of our friends who are interested in the Fine Arts.

A Jubilee Memorial of the Reformation. Members and Visitors of the General Synod of the Evangelical Lutheran Church in the United States of America, convened at Harrisburg, Pa., May, 1868. Copyrighted and Photographed by C. S. Roshon, Harrisburg, Pa. This is a well executed Photographic group of Lutheran ministers and laymen in attendance at the recent convention of the General Synod, worthy of circulation, not only on account of its historical interest, but because the proceeds of its sale are designed for the benefit of the Second English Lutheran Church of Harrisburg.

General Synod of the Evangelical Lutheran Church in the United States of America. Convened at Harrisburg, May 7th, 1868. Photographed by A. G. Keet, Harrisburg, Pa. This is also an interesting historical memorial of the delegates, clerical and lay, present at the late meeting of the General Synod, and has already been widely circulated.

The Evangelical Lutheran Church in the United States. By J. A. Brown, D. D., Professor of Theology in the Theological Seminary of the General Synod, Gettysburg, Pa. Andover: W. F. Draper.

Thorough Education. An Address delivered before the Phrenakosmian Society of Augustana College and Seminary. By Rev. S. L. Harkey, A. M., Professor of English Language and Literature. Paxton, Illinois, June 4, 1868.

CONTRIBUTORS TO THE REVIEW.

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